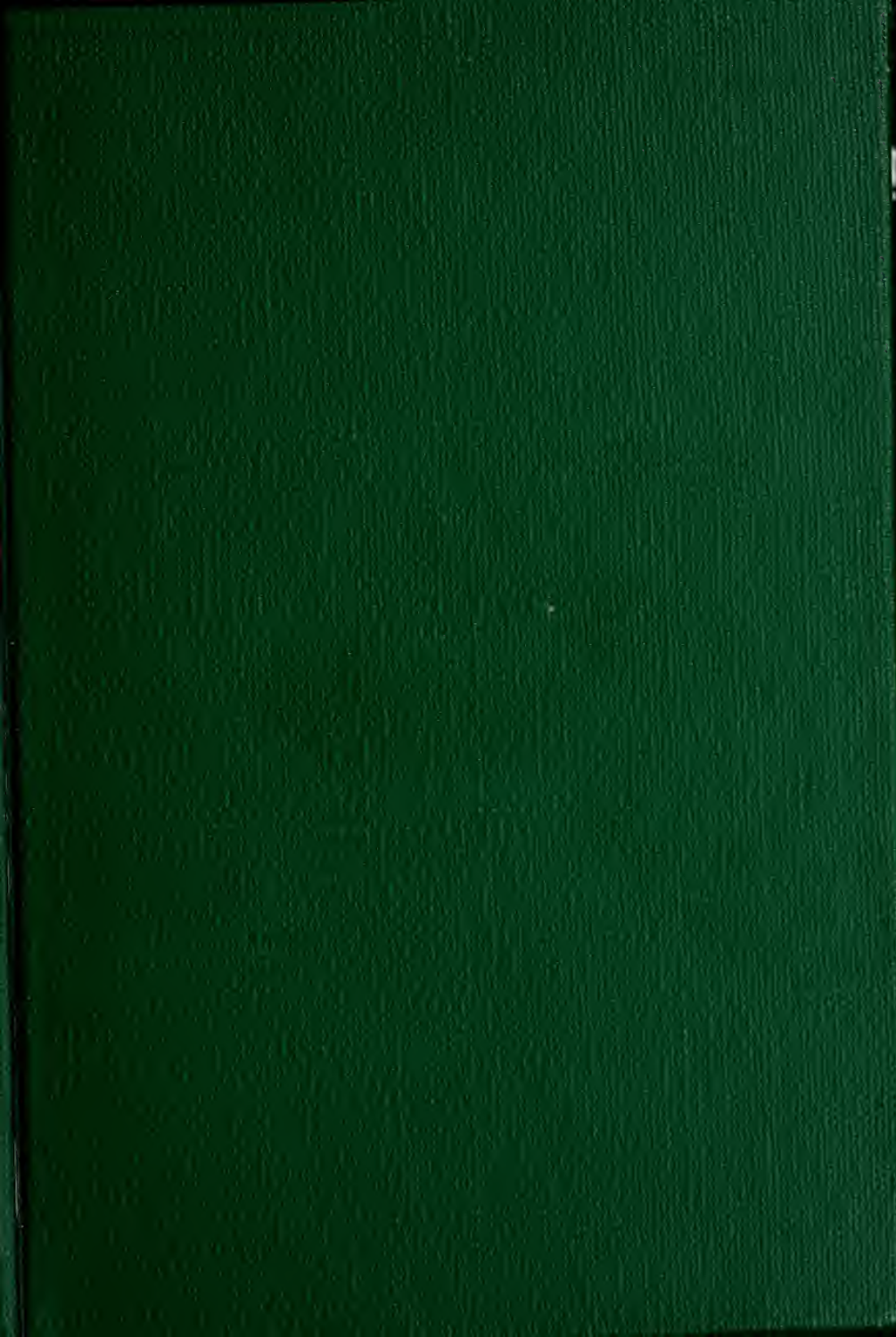




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BIBLE MONITOR

VOL. XLI

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No. 1

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

CONCERN NO. 1

"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's," *Psa. 103:1-5*. Concern is defined as: That which busies or occupies one's thoughts. To interest or affect the mind. We have so many concerns in this day and age that it is necessary to place them in an order of importance, or else we will occupy our time and thoughts with just a few and perhaps omit the most important concerns of our life.

Our service to our God is concern No. 1 in our life. Upon it depends our happiness in this life, our fulfillment of the purpose of our sojourn here upon the earth and our future destiny for all eternity. In the few verses of our text the Psalmist gives

us many reasons why "our God" is concern No. 1 and how to properly serve Him.

The Psalmist begins our meditation with the thought "all that is within me, bless His holy name." In other words everything of our life should be directed to bless the Holy Name of our God. If this is true and if there are reasons why it is true, then this definitely should be concern No. 1 in 1963. Our God is higher and holier than any one else and therefore He should be concern No. 1. To bless the Lord with certain talents of our body is one thing, but to "bless the Lord with our soul" includes all the talents of our body and becomes the crowning interest of our every being.

Why is blessing the Lord and serving the Lord concern No. 1 for 1963? The Psalmist tells us "forget not all his benefits." Has the Lord given us many benefits in 1962 and do we expect many benefits from Him in 1963? We could take this entire space to enumerate some of these many benefits and still we would come short of space. Truly He has given us many benefits and

it would be very rude for us not to thank Him, praise Him and serve Him in 1963 because of these benefits. We sing "though mother forget her children, yet He will never forget thee." A mother is very thoughtless, who forgets the needs of her children and even then He will not forget us. How much will we be concerned about our Lord in 1963?

Next we read "Who forgiveth all thine iniquities." Even in this daily life we make mistakes and when people make fun of us, speak evil of us and even penalize us for these mistakes, which usually we did not aim to make, then life becomes very burdensome. If "all" our iniquities are forgiven, will we not have joy, happiness and comfort in our lives? We can hardly realize what a blessing this is, especially when perhaps some of our iniquities are big ones.

"Who healeth all our diseases." Are we well blessed, with bountiful gifts from God? Just take the common cold, what misery we would be in if we always had a cold, no cure. Take the cuts, the burns, the bruises, the pimples; not even considering the multitude of major diseases to which our bodies are prone to. Will we bless the Lord in 1963 for healing our diseases? But you say, I have diabetes, etc., and He has not cured that. How about the others which He has healed and even then perhaps you have habits or excesses which keep you from being

healed?

"Who redeemeth thy life from destruction." "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," Rom. 6:23. We have all sinned and come short of the glory of God. Thanks be to God, we still have the redeeming blood of His Son, to bring us again in favor with God and not allow us to suffer punishment for our sins. Do we have an abundance of reasons to bless God in 1963? Will we bless God and keep His commandments in 1963?

"Who crowneth thee with loving kindness and tender mercies." Need we go into detail about all the kindnesses of our God, from day to day—minute to minute? Does God treat us with justice? Are we worthy of the multitude of His favors? How will we repay Him for His tender mercies in 1963?

"Who satisfieth thy mouth with good things." What lack we of the good things for our mouth? What a joy and satisfaction it is to have our mouth satisfied. Do we think of how often we are so tired or so sore, then a little rest and a little food and we can go again without feeling the aches of our former labors. Why, just because nature has healed and strengthened us or has God used His power? Should we bless Him and serve Him in 1963? Can we bless His holy name, if we do not keep It Holy? What

part of 1963 will our Lord and our God be our concern No. 1?

FORWARD

"Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing," Phil. 3:16. There is no time for idleness or going backward, in the life of a Christian. Paul often referred to the children of Israel to teach us a spiritual lesson. When the Israelites were living in Egypt in slavery and bondage, they prayed to God to deliver them out of bondage. God sent Moses to lead them out to the promised land of Canaan. When the day of deliverance came they went forward towards Canaan. God led the way by a pillar of a cloud by day and fire by night. They came to the Red Sea, they could not go forward and they saw the Egyptian army coming in the rear.

Israel was afraid they would be killed or taken back to Egypt to live in slavery again. Moses stretched his rod out over the sea. God parted the waters and the dry ground appeared. God told Moses they should go forward across the sea, they went and reached the other side in safety. The Egyptians followed them into the sea, but they all died in the sea as the waters returned.

The Israelites went forward towards Canaan. At Mount Sinai God gave Moses the ten commandments,

told them to build the Tabernacle and how to worship. They continued on till they reached Kadesh Barnea, the border land of Canaan. They seemed to be afraid to go on, but sent twelve spies to go into the land. They went and returned in forty days.

Ten spies reported that they could not take the land, but two felt that they could. God promised that He would send an Angel on ahead and drive the inhabitants out. However the Israelites had already forgotten how God delivered them at the Red Sea and also His promise to always be with them. They were not willing to go forward at God's appointed time, so they had to wander back into the wilderness again, traveling in circles around Mount Seir. By this time all the faithless generation died. Then God said to Moses, Ye have compassed this mountain long enough, go forward into the land of Canaan. Later they went forward and possessed the land.

Many so-called Christians follow Jesus for a certain time, then go back into the world again. Others travel around in circles and never reach heaven. Paul the apostle was a man to press forward. We read in Phil. 3:5-6, "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law,

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blameless." Paul went forward in the first law to perfection. Then Paul went on to perfection in Christ Jesus. But what things were gain to me, those I counted loss for Christ, yea doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.

The knowledge of Jesus is greater than any human knowledge, it leads forward towards heaven. That I may win Christ and be found in Him, not having mine own righteousness which is in the law, but that which is through the faith of Christ, the righteousness which is of God by faith, that I may know Him and the power of His resurrection and the fellowship of His

suffering being made conformable unto His death. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live I live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me," Gal. 2:20. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge," Eph. 3:17-19.

When the strong wind blows on trees that are not rooted deep in the ground, they fall. Those trees that are rooted and grounded deep in the ground stand erect after the storm and grow. If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect, but I follow after Christ Jesus. Brethren I count not myself to have apprehended but this one thing I do, forgetting those things, which are behind and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus. May we always have a desire like Paul to press on and move forward in our spiritual life. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. May we hold to the faith

that was once delivered to the saints and to the love of Jesus.

Bro. D. K. Marks,
R. 3, York, Pa.

TO DIE IS GAIN

"For me to live is Christ, and to die is gain. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you," Phil. 1:21. I shall abide and continue with you for your furtherance of joy and faith. That your rejoicing may be more abundant in Jesus Christ our Lord. Let this mind be in you, which was also in Christ Jesus, who made himself of no reputation, and took upon Him the form of a servant. He became obedient unto death: even the death of the cross. He became a servant to all humanity. Christ died for our sins according to the Scriptures, 1 Cor. 15:3. "Then said he, Lo. I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all," Heb. 10:9-10.

We have deceivers in the world making some people believe they can take away their sins. "Almost all things are by the law purged with blood; and without shedding of blood is no remission," Heb. 9:22. Hath Christ appeared to put away

sin by the sacrifice of Himself? So Christ was once offered to bear the sins of many: and unto them that look for Him shall He appear the second time without sin unto salvation. "For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood," Acts 20:27-28.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot," 1 Pet. 1:18-19. We were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life. Some people think they can be saved by following their parents or obeying traditions. We joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Therefore we conclude that a man is justified by faith, without the deeds of the law. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God, the first born of every creature," Col. 1:13-14.

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he made us accepted in the beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," Eph. 1:5-7. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh," Heb. 10:19-20. "I (John) heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit that they may rest from their labours; and their works do follow them," Rev. 14:13. "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away," Rev. 21:3-4.

"Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live," Jon. 4:3. In the heavenly home in glory: there is a land of

rest, there my Saviour is gone before me, He is fitting up our mansions which eternally shall stand, there is rest for the weary, there is rest for you, in that holy and happy land. In the rifted rock I am resting, safely sheltered I abide. Peace which passeth all understanding, joy that the world can never give, now in Jesus I am finding. In His smile of love to live.

Oh, thou who died on Calvary to save my soul and make me free. I'll live for Him who died for me, how happy then my life shall be. I now believe thou dost receive, for thou hast died that I might live. My life, my love I'll give to thee, thou Lamb of God who died for me. The theme of life today is as carefree as a song. All want to go to heaven, but none wants to die. We make our own terms of eternity. Why do we not want to hear about the blood of Jesus and the great love and sacrifice which it took to redeem us from sin?

William N. Kinsley,
Hartville, Ohio.

SEPARATION

Part 2

We closed part one discussing the "Unequal yoke" in religion, false prophets, false teachers, false faiths, those who teach only portions of God's Word to be observed and practiced. 2 Cor. 6:14, "For what fellowship hath righteousness with

unrighteousness?" Righteousness is enjoined of God. The beloved John in his letter gives this teaching, 1 Jno. 3:7, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." (Meaning God.)

We read in 1 Cor. 15:34 that we are to "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." We learn from this that even the saints at Corinth had departed from righteousness and had sinned. Dan. 4:27, "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity."

Someone may ask, but, Why should we not affiliate with, give the hand of fellowship to other denominations, people of other faiths, are they not our Brethren? Why not mingle ourselves with them, in united worship, and fellowship? Why not? . . . because they have not broken away from their sins. Says one, but we all sin, even those who are of the "Body of Christ." This is true individually. However there is a difference between personal individual sin and public sins, by repudiating and falsifying God's holy Word of "TRUTH" and teaching men so. God will forgive the former if repented of, but He will not forgive nor by-pass the lat-

ter, without forsaking an un-Scriptural Creed. For example, many so-called Christian churches engage in revellings, banquetings, card-playing, bingo, playing for money which is gambling, many engage in idolatry, they have swimming pools in the Church, which they have dedicated to God for worship.

While we find also that the great majority have built their creed on a very small portion of God's Word, have not accepted the conditions of the plan of God for Salvation through the death of His Son, as they have no faith in the keeping of His commandments and ordinances. These they reject as being essential to "Eternal Salvation." See Heb. 5:8-9. Paul tells us that "Whatsoever is not of faith is sin." John says 1 Jno. 2:4, "He that sayeth, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." These are hard words, they are not my words, but the Word given by the inspiration of the Holy Spirit. In all love, we plead that we might heed them.

Jesus said, Matt. 5:20, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." These were the leaders of the Old Law, (church) who were opposers of Christ and His Church. Jesus condemned them. While it is not our right to condemn, we do have the

right and it is our duty to follow the Word of Christ. That Word is that which condemns, that Word will judge all things. Christ is the "Word" and "All judgment is committed to the Son."

Says someone, Bro. Root, "Did not our early brethren in the 17th century join in with, worship with other faiths in public worship, united together with other faiths?" We think not, here we need clarification. The writer has recently read and studied two of the most reliable histories of the "Dunker Brethren," from their organization in 1708, down to the year 1915, we will give you here some of our findings, before going farther with the discussion of our lesson. The histories declare that innovations from the Christian faith, was responsible for the study of the holy Scriptures, and the coming out from other denominations, by Bro. Alexander Mack and the seven *precious* souls with him. The "State church" had corrupted Christianity. After much study and prayer the little group formulated, reorganized the true faith of the Gospel, the Dunker faith. Let us say right here if our Church today follows the teachings of that little group, if we conservatively stand for the basic truths, the primitive practices, which they adopted, we will stand in the Gospel of our Lord and Saviour Jesus Christ. They separated from all faiths who represented themselves

as being the Churches of Christ, who came out of the "Great Reformation."

In fact we learn that it was three of the leading denominations (we could name them, but will not here) which so terribly persecuted the little group in Germany, from the year 1708 to 1719, when Bro. Peter Becker brought the first group of our brethren to America (a few brethren had immigrated before this date). Then in the year 1729 the second colony came with Bro. Mack. The brethren grew rapidly in Germany and surrounding territory, but were sorely persecuted, before coming to America.

At the first coming with Bro. Becker, they landed at Germantown, Penna. They found many of Christian faith, but none who kept and practiced our Dunker faith, the faith of the Gospel, except those who had came ahead and who had identified themselves with the brethren group in the Old Country. They found groups, such as the Quakers, Menonites, River Brethren, etc., who practiced one of the Brethren's Scriptural practices, that of simplicity of life and dress, which they had, as we too still have great respect for this one point of doctrine. However we sincerely believe our brethren did not yoke up with their faiths.

It is true that history records that upon arrival and organizing our work in America, that church houses were scarce, places for public wor-

ship. Our brethren represented the Church of Christ in their homes and worshipped in public worship therein. Says one, did they not unite with the Menmonites, Methodists and others in public worship? Here is what the histories have taught us; it is true that in communities they purchased church houses jointly with those denominations, to worship in. However we find nothing in the histories which would bear out the thought that our brethren worshipped with those in a united worship. They simply divided the Sundays for each denomination. True we can believe that they all assembled together in one assembly, but cannot believe they took part in mixed, or united worship. This would have been in strict opposition to Bro. Mack and his group in establishing our faith, the faith of the Gospel. Those denominations did not, neither do they now believe in and practice the Gospel doctrine in its fullness. While they respected them, as we should, we think they did not affiliate with them.

What should we as Dunkard Brethren do today in this respect? We have the Scripture as our guide. In addition to our Scripture lesson, which we are discussing, we give you some Scripture texts. Our attitude toward other faiths, who are not in identity with our faith on basic principles of God's Word, should be that we respect them kindly, yet let them alone, separate

from them, let them go their way and we go our way. We have the Gospel to back up this position, let us see. Mark 9:38-40, "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." Let us note these words carefully, then apply them to our affiliation with other faiths. This means to the writer that we are not to forbid any work that is done in Christ's name, nevertheless when we harmonize this with other of His words, rightly dividing the "word of truth," it means to us that we are to let them alone.

Let us consider here, while there is no man who can do such a miracle in Christ's name, who could, or would speak evil of Christ, yet He Christ did not say He would recognize their power, if such power was activated by the power of a Santanic spirit. For example, let us note Matt. 7:22-23, "Many will say to me in that day, (the day of judgment) Lord, Lord, have we not prophesied in thy name? (taught and preached a false doctrine) and in thy name have cast out devils? and in they name done many wonderful works? And then will I profess unto them, I never knew

you: depart from me, ye that work iniquity."

Professing Christians, evil workers had in the past, still have, under the power of the devil, (we say it with all love) power to do miracles, to cast out devils in Christ's name. Reader if you doubt this statement, will you carefully study both the Old Testament and the New Testament, the doctrine of the divination of evil spirits, turn to Rev. 13: and see what will be done in the way of performing miracles, under the power of Satan upon the "False-Prophet," of the last days. Luke 9:49-50, "And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not us. And Jesus said unto him, Forbid him not: (let him alone) for he that is not against us is for us." As much as to say if these denominations are not against us they are for us, all profess to follow the same Christ. But, listen to these words of Jesus, Matt. 15:13-14, "But he answered and said, Every plant, which my Heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." This is conclusive evidence that we, as the true followers of Christ should let alone, separate ourselves, have no fellowship with blind leaders, false teachers and false religions.

Matt. 5:26-27, "And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Friend, take heed how ye build and what foundation you build upon for your Spiritual House. Hear this warning, it is the most forceful of all. 2-Jno. 9-10, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." "Let them alone," we do not say that this applies to those of like precious faith, if it is a like faith, in all the teachings and practices of God's word, whether we have the same Church name or not. Nevertheless we believe it will apply to all who do not believe in and practice all the fundamental, basic principles and primitive practices of the Apostolic Church of Jesus Christ. Is this the way to narrow?

In our next article on this subject we wish to go on, by the help of the lord with our discussion of "Righteousness and Un-Righteousness." Our early brethren in the 17th and 18th century had many trials and troubles too. They had to withdraw from, separate from those who taught and practiced things

that were not in harmony with the faith of the Brethren. Those who know our Church History will know how that one Conrad Beissel organized the Ephrata Society, causing division and how that the Brethren were forced to separate, withdraw fellowship with them, causing much trouble and heart-ache in the Church of Jesus Christ.

To be continued.

Bro. Wm. Root
1612 Morphy St.,
Great Bend, Kansas

RENOUNCING SATAN

"Dost thou willingly renounce Satan, with all his pernicious ways, and all the sinful pleasures of this world?" This is one of the three vows we made when we joined what we believed to be the true Church of God.

Now let us "sit down" and think in earnest on this particular vow. When we answered "yes" to this question, did we realize the cost? We grant the fact that all of us are human, but Jesus says in Matt. 5:48, "Be ye therefore perfect, even as your Father which is in Heaven is perfect." By all rights, then, we should be as nearly perfect as possible.

Also, we read, that at the time we made this vow we were to "put off . . . the old man . . . and be renewed in the spirit of your mind," thus becoming a new man (Eph.

4:22-24). Now if we are this new man, we will know that Satan is behind such things as lying, fornication, covetousness, filthiness, idolatry, etc. In Eph. 5:4 we read also that "foolish talking (and) jesting . . . are not convenient: but rather giving of thanks."

In this writing the thing I am more interested in is "filthiness." The words "filthy" and "defiled" have very nearly the same meaning. In view of this, we can refer to Paul's writings to the Corinthian Brethren, where he says, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." I Cor. 3:17. Also in I Cor. 6:20, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

We have no definite proof that Paul was referring to such things as smoking or the use of tobacco in any way, but could this not very easily be applied? In doing such things, not only are we defiling our bodies, but we are not letting our light shine very brightly so that others may see our good works. Surely this habit is not considered a good work. In Matt. 5:16 we read, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

We know that some of us were in

the habit of smoking or using tobacco in other ways, before we came into the church. Would it not be on the side of wisdom to put it away and direct our minds and thoughts from it, or else there would be room to surmise we have not entirely "put off" the old man and become renewed? So I would say unto us, Brethren, let us think this thing over so that our bright light is not dimmed by things which are not becoming in our walk of life. Also, if this is of the flesh, then we have not denied the old man in all his pernicious ways when we do not put it away.

There are several other things which are not expedient to our walk of life, such as constant interest in ballgames or sports of any kind, or the playing of games if carried too far, etc. We know we are not allowed to attend these activities, so evidently we feel, they are not becoming to our Christian walk. If so, then we are not renouncing the old man by taking an interest in them. Such interests also do not show a renewing of the spirit of the mind, but rather manifest a great deal of the old man still left in us.

In conclusion, I would say again, let us look well to the way of our going and try to hold fast to that which is true and everlasting.

Sel. by Sister Sylvia Parker
from "the Vindicator."

NEWS ITEMS

APPRECIATION

We certainly wish to thank each and every one for the Greetings and wishes for God's blessing's which we have received during the year and at this Christmas season. We wish to especially thank those who have labored with us during the year, who have contributed material for the Bible Monitor, either original or selected. May the Lord burden your heart with a desire to meditate prayerfully, that you may be of some help to explain and expound God's holy Word and contribute material which will be uplifting and comforting during the year 1963.

Editor and family.

ELDORADO, OHIO

The Eldorado congregation met in regular quarterly council, Dec. 1, 1962. After singing hymn No. 401, Elder Herbert Parker read 2 Tim. 2:1-13 and led in prayer.

The main business before the meeting was the election of Church and Sunday School officers for the coming year. Plans for our Spring Lovefeast were discussed and our evangelistic services during the Summer. All business was taken care of in a christian manner. May we all strive to enter in at the strait gate that leads to life eternal.

Sister Dorothy Blocher, Cor.

WAYNESBORO, PA.

The Waynesboro congregation enjoyed another wonderful Revival meeting, with Bro. Eldon Flory as our evangelist. Bro. Flory gave us sixteen spirit-filled messages that should be up-lifting to each one of us. Surely we should all meditate on what we have heard and profit thereby. "But be ye doers of the word, and not hearers only, deceiving your own selves," Jas.1:22.

The meetings were well attended and we feel each one was blessed for their coming. We were glad to have Sister Flory and two children with us during these meetings. We trust the Lord will bless Bro. and Sister Flory as they go into other fields of labor.

Thanksgiving morning Bro. and Sister Melvin Roesch came into our midst. Bro. Roesch gave us the morning message, reminding us of the many things which we should be thankful for. Hymn No. 47 was sung in closing, it made me think how good God is to us and how little we do in return for these blessings. On October 14 we had our Lovefeast services. The day was beautiful and we are blessed with a goodly number, especially visiting ministers. They all gave us wonderful thoughts during the day. Visiting ministers present during the day were: David Ebling, Joshua Rice, Ray Shank, George Dorsey, Homer Mellott, Howard Myers, Guy Dayhoff, Jacob Ness and Howard Sur-

bey. Bro. Dayhoff officiated at the communion services. We want to thank one and all for their coming. May we all strive to be more faithful to our Lord.

Sister Elizabeth Wisler, Cor.

A GOD OF MERCY

"Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together. Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me," Isa. 27: 4-5. There are three distinct lessons in this text: 1. The fury is not in God. 2. He does not want to glorify Himself by the death of sinners, who would set the briers and thorns against Him in battle. 3. Take hold of my strength, that you may make peace with me, and you shall make peace with me.

We cannot say that God never shows His fury. When He does, it is on those who have forsaken Him, turned Him down and are taking their own way instead of heeding His wooings or accepting His terms of mercy. He showed His fury on Israel when they refused to put away their idol worship. We read that they even had some of their children pass through the fire, as the heathen did. God manifested His fury on Jerusalem after He had sent them prophets to warn them at different times, telling them

of the result if they did not repent and turn from their wicked ways. He spared Judah longer than the ten tribes on account of King David, although they did have some true kings which the ten tribes did not have.

We cannot say that God's fury is banished altogether. He shows His fury on those who will not hear, in order to warn someone else. There may be times when God shows His fury on the infidel and those who have turned against the invitation of mercy. God shows mercy even to the sinner and tries to bring him to the realization that, if he does not repent, he will be obliged to suffer the doom of Hell's fire, where the worm dieth not and the fire is not quenched. In the preceding verse He speaks of a vineyard and invites those outside to enter in and be saved. Christ gave the parable of the marriage feast, those who were bidden made excuses, mistreated the king's servants and killed them. So the king sent his army and killed them, burnt up their city and others were invited to enjoy the marriage feast.

God is always beckoning to take hold of His strength and be saved. When Christ looked over Jerusalem and said, "O Jerusalem, Jerusalem, how I would have gathered thee as a hen gathers her chickens under her wings." He did not show His fury, but His sympathy, love and pity. He would have gladly extend-

ed unto them His mercy. The tone of Christ's invitation was not a tone of anger but a tone of sympathy and forgiveness. Even the expression of Jesus when Peter had denied Him three time, I am made to feel was not that of anger but was an expression of love and forgiveness. At the time of God's giving the invitation there is no fury in God, but desires of peace and friendship. The tone of the Saviour's voice when He uttered "O Jerusalem, Jerusalem" was not a voice of irritated fury. There was compassion in it. A warning and pleading earnestness that they would mind the things which belonged to their peace. At that time He would gladly have gathered them to His shelter, so He could save their souls. But in the last days there will be a tremendous fury manifested when God will deal out His wrath upon sinners and ungodly persons, for neglecting to accept His plan of salvation.

When time shall be no more then God will open up His storehouse of wrath and vengeance, upon all who have neglected to make their peace, calling and election sure with Him. This earth and all things now existing shall be burnt up. Then shall the ungodly and sinner be banished from the presence of God, into the eternal fire of hell. The Lord Jesus and God invite you to make your peace with them, accept the plan of salvation, prepare your soul for eternity and you will realize there is

no fury in God. Sinners are invited to come to Jesus and be saved while time is, before time is no more. There is no fury in God while He is giving out the invitation. He is sending forth no blasting influence upon the fig tree. Let it go another year, and I will dig about it and dung it, then if it bear no fruit let it be cut down. Now when the spiritual husbandman is trying to soften your hearts, there is no fury in God. The ambassadors of Christ are plying you with offers of grace and strength.

Now dear reader, is the time of peace with God. God is not wanting to glorify himself with the death of sinners. Who would set the thorns and briers against me in battle? The wicked and the righteous are often represented in Scripture with figures from the vegetable world. The saved and sanctified are trees of righteousness by rivers of water. The planting of the Lord is that He might be glorified. The godly man is said to be like a tree planted by the rivers of water, which bringeth forth its fruit in its season. The judgment which cometh upon unrighteous man is compared to the ax laid at the root of the tree. You will observe the thorns are those whom God says, "I will go through them, I will burn them together. The saved and sanctified are called trees of righteousness by rivers of water, which giveth forth its fruit in its season. Of thorns men

do not gather figs, nor of bramble bushes do they gather grapes. He speaks of the destruction which cometh upon all who remain in the state of thorns and briers. "But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned," Heb. 6:8. Ah, ye children of men, Christ has no pleasure in your death, He is not seeking to magnify Himself by the destruction of so feeble a foe. Turn, come into His vineyard, live and submit to the regeneration power of His spiritual husbandry. Be changed from the nature of an accursed plant, to a tree of righteousness.

This is the real attitude in which God puts himself forth to us, in the gospel of His Son. There is nothing in the destruction of weak creatures that can bring Him any honor or glory. We see Him pleading and protesting that He does not want to see the ruin of any, but would rather that all would turn, follow and be saved. Are you as willing to be saved, as God is to save you? The way is clearly set before you in the New Testament. Are you in a state of humility and service which is satisfactory for you to die in? Do you realize that it is certain that death will come upon you, how speedily none of us know. However young or carefree you may be it is certain: manhood and womanhood will come, old age will come, the dying bed will come, the last look, the

last breath will come and eternity will come.

Think of your life now, lay it seriously upon your heart, do not trifle and delay; accept and serve your Lord and Master while you have life, time and opportunity. My object is to carry you beyond the things of sight and sound, unto the regions of faith, hope and glory. I assure you by the words of Him who cannot lie, that as surely as the day of death will come, just so the hour of the spirit returning to God who gave it, just so the final reckoning will come, the appearance of the Son of God in heaven will come with His holy angels, the opening of the books will come and the solemn passing of each sentence for eternity will come.

Now while the Saviour is pleading with you through the Holy Spirit, accept His shed blood for your sins, turn from your evil ways and serve the Lord with gladness according to His holy Words. There is no way of escape, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." While you have life, time and opportunity flee the wrath to come, accept your Lord and Saviour. In the language of our text, "Take hold of God's strength, that you may make peace with Him."

Sel. from a sermon of Thomas Chalmers 1780-1837 by Emanuel G. Koonen.

HISTORY OF THE BRETHREN FAITH,

Part 3

Rites and Ordinances, Second Preface

By the younger Alexander Mack

Kind and dear reader, whoever thou are, into whose hand this little book may come: Just as it may contribute much to apprehend usefully the true sense of a treatise, when a person is considering the testimonies contained therein with an impartial mind and with a sincere love for the truth, to compare them prayerfully (invocating divine mercy) with the testimonies of the apostles and prophets that he may examine them in an humble spirit. So it is on the other hand very hurtful, when one prepossessed with prejudice, permits himself to be carried away inconsiderately by a prematurely judging spirit; as by so doing the truly noble spirit of investigation is in a manner locked up and real wisdom remains hid. Then nothing but darkness and confusion are revealed from the fountain of human selfishness, and these cause such a state of moral night, that he who walketh in it stumbleth and Christ Himself and the testimony of His everlasting truth become to such a man a stone of stumbling and a rock of offence.

Now if there should be anyone, who prompted by a passion for dis-

putation and a spirit of contradiction against those simple, yet well-founded truths (which are here presented) would seek to make himself great, we would in Christian love advise him to have a proper regard to his eternal welfare and to desist from his present course, and not to undertake such labors, lest he might enter into a contest, which he would not be able to carry out. For though no man on earth should contradict him, his own conscience would become to him a severe judge, for truth is powerful enough in every man's conscience to defend itself successfully. But he, who is or who will be indeed, an impartial, candid reader, may find the following sketch of the revival of evangelical truth to serve instead of a more formal introduction.

It pleased the good God in His mercy, early in the beginning of this (last) century, to support His "grace, that bringeth salvation, and which hath appeared to all men," by many a voice calling them to awaken and repent, so that thereby many were aroused from the sleep and death of sin. These then began to look around them for the truth and righteousness, as they are in Jesus, but had soon to see with sorrowful eyes the great decay (of true Christianity) almost in every place. From this lamentable state of things they were pressed to deliver many a faithful testimony of truth, and here and there private

meetings were established beside the public church organization, in which newly awakened souls sought their edification. Upon this, the hearts of the rulers were embittered by an envious priesthood, and persecutions were commenced in various places, as in Switzerland, Wurttemberg, the Patatinate, Hesse and other places.

To those persecuted and exiled persons the Lord pointed out a place of refuge, or a little "Pella" in the land of Wittgenstein, where at that time ruled a mild Count, and where some pious Countesses dwelt. Here liberty of conscience was granted at Schwarzenau, which is within a few miles of Berlenburg. And from this cause, though Wittgenstein is a poor and rough country, many people and those of various kinds collected at Schwarzenau, and this place which had been but little esteemed, became so much changed that in a few years it became a place extensively known.

Those who were brought together there from the persecution, though they were distinguished by different opinions, and also differed in manners and customs, were still, at first, all called Pietists and they among themselves called each other brother. But very soon it appeared that the words of Christ, Matt. 18, where He says: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone, etc.," could not be reduced

to a proper Christian practice, because there was no regular order yet established in the church. Therefore some returned again to the religious denominations, from which they had come out, because they would not be subjected to a more strict Christian discipline; and to others it appeared, that the spiritual liberty was carried too far, which was thought to be more dangerous than the religious organizations they had left.

Under these circumstances some felt themselves drawn powerfully to seek the footsteps of the primitive Christians, and desired earnestly to receive in faith the ordained testimonies of Jesus Christ according to their true value. At the same time they were internally and strongly impressed, with the necessity of the obedience of faith to a soul that desires to be saved. This impression also led them at the same time to the mystery of water-baptism, which appeared unto them as a door into the church which was what they earnestly sought. Baptism, however, was spoken of among the Pietists in very different ways, and the manner in which it was sometimes spoken of, caused pain to the hearts of those who loved the truth.

Finally in the year 1708, eight persons consented together, to enter into a covenant of a good conscience with God, to take up the commandments of Jesus Christ as an easy

yoke and thus to follow the Lord Jesus, their good and faithful Shepherd, in joy and sorrow, as His true sheep, even unto a blessed end. These eight persons were as follows: namely five brethren and three sisters. The five brethren were: George Grebi from Hesse Cassel, Lucas Vetter likewise from Hesse Cassel; Alexander Mack from the Palatinate of Schriesheim, between Mannheim and Heidelberg; Andrew Bony of Basle in Switzerland; and John Kipping from Bariet in Wurttemberg. The three sisters were: Johanna Noethiger, Anna Margaretha Mack and Johanna Kipping.

These eight persons covenanted and united together as brethren and sisters, into the covenant of the cross of Jesus Christ to form a church of Christian believers. When they had found in authentic histories, that the primitive Christians in the first and second centuries, uniformly according to the command of Christ, were planted into the death of Jesus Christ by a threefold immersion into the water-bath of holy baptism, they examined diligently the New Testament and finding all perfectly harmonizing therewith, they were anxiously desirous to use the means appointed and practices by Christ himself and thus according to His own salutary counsel, go forward to the fulfillment of all righteousness.

Now the question arose, who should administer the work extern-

ally unto them? One of their number, who was a leader and speaker of the Word in their meetings, had visited in sincere love, different congregations of Baptists (Tauf gesinnten) in Germany, most of which admitted that holy baptism when performed by an immersion in water and out of love to Christ, was indeed right; but they would also besides this, maintain that the pouring of a handful of water might also do very well, provided all else would be right.

The conscience however of them (the brethren) could not be satisfied with this. They therefore demanded of him, who led in preaching the Word, to immerse them according to the example of the primitive and best Christians, upon their faith. But he considering himself as unbaptized required first to be baptized of some one of them, before he should baptize another. So they concluded to unite in fasting and prayer in order to obtain of Christ, himself the founder of all His ordinances, a direction and opening in this matter. For he who was requested to baptize the other, wanted to be baptized by the church of Christ and the rest had the same desire.

In this their difficulty, they were encouraged by the words of Christ, who had said so faithfully, "Where two or three are gathered in my name, there am I in the midst of them." With such confidences in the precious and sure promise of

God, they, under fasting and prayer cast lots, which of the four brethren should baptize that brother, who so anxiously desired to be baptized by the church of Christ. They mutually pledged their word, that no one should ever divulge who among them had baptized first (according to the lot) in order to cut off all occasion of calling them after any man, because they had found that such foolishness had already been reproved by Paul in his writings to the Corinthians.

Being thus prepared, the eight went out together one morning, in solitude, to a stream called Eder. The brother who desired to be baptized by the church of Christ, when he was baptized, baptized him by whom he had been baptized and also the remaining three brothers and three sisters. Thus these eight were all baptized at an early hour of the morning.

After all had come up out of the water, and had changed their garments, they were also at the same time made to rejoice with great inward joyfulness and by grace they were deeply impressed with these significant words, "Be ye fruitful and multiply." This occurred in the year above mentioned, 1708. But of the month of the year or the day of the month or week, they have left no record.

After this said eight persons were more and more powerfully strengthened in their obedience to the faith

they had adopted, and were enabled to testify publicly in their meetings to the truth. The Lord granted them His special grace so that still more became obedient to the faith, and thus within seven years time, namely, to the year 1715, there was not only in Schwarzenau a large church, but here and there in the Palatinate there were lovers of the truth and especially was this the case in Marienborn, where a church was gathered. For the church in Palatinate was persecuted and its members then came to Marienborn. When the church here became large, it was also persecuted. Then those that were persecuted, collected in Creyfeld, where they found liberty under the King of Prussia.

Moreover, the Lord called during those seven years, several laborers and sent them into His harvest. Among whom were: John Henry Kalkleser of Frankenthal; Christian Libe and Abraham Duboy from Ebstein; John Nasz and several others from Norten; Peter Becker from Dillsheim. To these were added also: John Henry Trout and his brothers, Heinrich Holsaple and Stephen Koch. The most of these came during those seven years to Creyfeld, John H. Kalkleser and Abraham Duboy came to Schwarzenau, so did also George B. Ganz from Umstatt and Michael Eckerlin from Strasburg.

But as they found favor with God and men on the one hand, so (on the

other hand) there were also enemies of the truth, and there arose here and there persecutions for the Word's sake. There were those who suffered joyfully the spoiling of their goods, and others encountered bonds and imprisonment, some for a few weeks only, but others had to spend several years in prisons. Christian Libe was some years fastened to a galley and had to work galling oar among malefactors; yet by God's special providence, they were all delivered again with a good conscience.

Since the persecution in the form of poverty, tribulation, and imprisonment, by which they were oppressed, made them only the more joyful, they were tried in another manner by men of learning, seeking to confound them with sharp disputations and subtle questions. Of these the forty searching "Questions of Eberhard Ludwig Gruber" which with their answers will be annexed to this treatise, will sufficiently inform the reader.

About this time it was deemed expedient by the church of the Lord, in Schwarzenau, to issue this publication, for the instruction of those pure minded persons who are seeking the truth. In this work every impartial reader, if he will read it with these introductory remarks and without prejudice, can find what has been the cause and object of publishing it.

But inasmuch as those, which then

stood in the work of the Lord so cheerfully and confessed the truth with great simplicity and honesty, have now all departed in peace. The desire has arisen in those churches who bear the same testimony here in America, and who have likewise given themselves to the Lord to walk in the truth, to have this simple testimony again published, more especially for the benefit of our dear youth, that they may have plain and simple exposition of the truth in which they are instructed, and chiefly for the glory of God, who has so wonderfully preserved His truth even to these latter times.

This simple testimony of truth we commend to the good and wise God for protection, and as an offering we lay it at His feet of mercy. May He give to the kind reader such a state of mind that will cause him to love the truth, and be acceptable to Him, for it is only when we are in such a state that the truly Divine Spirit, who will enable us to prove all things and hold fast that which is good and useful, will come forth and lead us as the lambs of Christ into all truth. Blessed is the man, who does not oppose him, for He will bring all things to his remembrance, whatsoever Jesus, the eternal truth Himself, has said and taught.

Now to the innocent Lamb of God, which taketh away the sins of the world, be glory, honor and adoration in the congregation of the

Firstborn in heaven and on earth, in the communion of the Father and the Holy Spirit. Amen.

N.B. This simple record is taken in part from some papers, which were left by two brethren, namely: Alexander Mack and Peter Becker, who have already some considerable time ago fallen asleep in the Lord. In part some things were inserted, which were related to me orally by my parents as well as by some other brethren, who have also fallen asleep in the Lord and who were themselves eye-witnesses of that which they have testified to us, to our consolation and encouragement. This he witnesseth who has written this the 30th of January 1774, as one called to the marriage of the Lamb, and to the great supper prepared for that glorious marriage.

A. M. jr.

THE DEAD SPEAKETH

No. 58

SPIRITUAL LIFE

J. P. Robbins

Text II Cor. 3:17 "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." There are four things in this text we want to consider: first, Life; second, Light; third, Love; and fourth, Liberty.

First: Where the Spirit of the Lord is there is life, and we are not talking about our natural life, but that of the Spiritual Life.

In John 10:10, Jesus plainly says, "I am come that they might have life, and that they might have it more abundantly." Now if we have the Spirit of the Lord, we not only have that Spiritual Life, but an abundant life.

Jesus also says in John 6:63, "It is the Spirit that quickeneth the flesh profiteth nothing: the words that I speak unto you they are spirit and they are life."

Again in John 6:47, Jesus says, "Verily, verily, I say unto you, he that believeth on me hath everlasting life."

Jesus also says in John 6: 53-54, "Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life: and I will raise him up at the last day."

Now there are two things we must do to have that eternal or spiritual life, and that is that we must eat of His flesh, and drink of His blood. We have the emblems of His broken body and His shed blood in the bread which is emblematic of His body and in the cup or the fruit of the vine which also is emblematic of His shed blood.

Second: "Where the Spirit of the Lord is there is light." Now when we think of light we also think of darkness and the purpose of light is to shine into this darkness to show us where and which

way to go. Light is opposite to darkness, therefore we need the light and in a sin darkened world, like as we live in, we certainly need that spiritual light, in order to walk in that straight and narrow way.

Jesus says in John 12:46, "I am come a light into the world that whosoever believeth on me should not abide in darkness." And then again in John 8:12, "Then spake Jesus unto them saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the lights of life."

If we follow Jesus as he has given instructions I am sure we will have that light. In Eph. 5:14, "Wherefore he saith, awake thou that sleepeth, and arise from the dead and Christ shall give the light."

I think that a good many need to be awakened out of our spiritual lethargy so we can have that spiritual light.

Third: "Where the Spirit of the Lord is there is Love."

I feel that if there is one thing that we need more in the church it is more of the love of Christ in our hearts. Jesus tells us in John 13:34, "A new commandment I give unto you, that ye should love one another; as I have loved you, that ye also love one another." Then again in John 14:15, "If ye love me, keep my commandments."

Jno. 13:35, "By this shall all men know that ye are my disciples if ye have love one to another." In John

14:21 Jesus says, "He that hath my commandments and keepeth them. He it is that loveth me; and he that loveth me shall be loved of my father, and I will love him, and will manifest myself to him."

Verse 23, "Jesus answered and said unto him, if a man love me, he will keep my words; and my father will love him, and we will come unto him, and make our abode with him."

Now if we want the love of God to be bestowed on us it is evident that we must keep his commandments. Aside and apart from keeping the commandments of Christ we cannot expect Christ to love us.

Fourth: "Where the Spirit of the Lord is, there is Liberty."

Liberty means freedom. Paul says in Rom. 6:18, "Being then made free from sin, ye became the servants of righteousness." Those who have accepted Christ have not only received life and light and love, but also have received freedom from past sin, are kept from the power of present sin and also from condemnation or future punishment of sin. I Cor. 7:22, "For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being, free, is Christ's servant."

Rom. 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Now we all like to have freedom

from some of the burdens that are being brought to bear upon us and also from the burdens of sin which we can only obtain in and through the precious blood of our Lord Jesus, to whom be glory and honor and majesty now and forever more. Amen.

June 1944 Issue.

Too narrow a mind is in danger of self-righteousness. Be temperate in all things pertaining to Gospel principles, 1 Cor. 9:25; Tit. 1:8.

Mary, the mother of Jesus, was the greatest example of all mothers, that earth ever afforded by the hand of God. She brought forth redemption to fallen humanity.

God has given us this lifetime to prepare for the resurrection, but if we fail to make use of the time here in this world, we make ourselves subjects for the second death after the Judgment Day. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years," Rev. 20:3-8.

There is no fear in perfect love. God's people possess this perfect love that casteth out all fear and gives them the courage to face the world of sin and power of evil, with the Gospel truth, I John 4:18, Dan. 1:8-10.

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No. 2

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE HOLY BIBLE, GOD'S REVELATION

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they knew it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God," I Cor. 2:6-10.

A living God is in living touch and understanding with His creation. If His creation performs the purpose of their creation, God will bless them and direct them. Man, the crowning creation of God, is able to receive communication from God. Why should God communicate with those who will not receive it? Because of sin, disobedience to the will of God, man has lost understanding of God and of the facts concerning

his own origin and his own destiny.

God still desires to make Himself known unto man and to have man worship and serve Him. It is a wonderful blessing for weak sinful man to receive blessings and wisdom from the Almighty God. What all do we do and say that is displeasing unto God, simply because we do not understand the Will of God and the purpose of the various blessings which God has sent us? As long as we try to understand God and use His blessings to His honor and glory, He will never leave us or forsake us.

The Holy Bible is the means of the revelation of God to Man, in all ages and in all circumstances. It is remarkable, the complete coverage of the needs and problems of man by the Holy Bible. Perhaps a certain passage will not fit our age and problem but another passage will. What would we know of God, His blessings for us, His interest in us and the future He has in store for us, if it were not for the Holy Bible? Through it God reveals His own power, purpose and ways of controlling His creation. Through it God re-

veals the hope and blessings we each can have, through proper fellowship and obedience unto God.

Man wonders, searches and tries to prove. Man spends his substance and himself trying to discover and develop the wonders of God's creation. God tells us the purposes and uses of His creation, if man will only wisely wait upon the revelation of the Almighty. God uses His mighty power for the joy and comfort of His servants. God reveals the real joy and happiness of faithfully serving Him, if man will only listen and believe. God reveals invaluable understanding and promises, even for all eternity, if man will only take Him at His Word and wait for the proper time of fulfillment.

God has kept in touch with man through the Prophets and Patriarchs down through the ages of time. These faithful servants received the revelation of God through: dreams, visions and various signs sent by God. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost," 2 Peter 1:21. The greatest revelation to man was through the Incarnation, God taking on flesh, His Son Jesus visiting the earth. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the

worlds," Heb. 1:1-2. God has revealed His will to man through Angels, on various occasions. God is still keeping in touch with man through His Holy Spirit. His Holy Spirit will not labor with men, who will not try to honor and obey Almighty God or His Son Jesus.

As we consider the various revelations from God to His highest creation we find: his beginning; his laws by which man will not wander away from God; his plan of redemption so that he might again find favor with God, after man has left God; how Christ has sacrificed and suffered that He might redeem man back into favor with God; the glory which God bestowed upon Christ because He was always obedient unto Him and so important to man, the future which God has reserved for those who believe and labor to serve Him.

Let us treasure the words and revelations of God, as they come to us through the Holy Book of God. Let us earnestly meditate and seek to understand His Holy Bible.

Oh, wonderful, wonderful Word
of God,
True wisdom it's pages unfold;
Though we may read them a thousand times,
They never, never grow old.
Each line hath a treasure, each
promise a pearl,
That each one, if they will, may
secure;

We know that when time and world
pass away,
God's Word shall endure all Eternity.

A FIRM FOUNDATION

The gospel of our Lord and Saviour Jesus Christ is the only safe and enduring foundation for our faith, and the only means of salvation. As we launch out into the year 1963, if our gracious God allots time unto us, we will be confronted with uncertainties. We may be sure that we will not know one day, what will happen the next. We are living in the days of confusion, there may be problems and difficulties, the like of which we have never experienced. There are issues which we must meet that not only vitally affect our lives in this world, but may determine the eternal destiny of our souls.

In these days men are clamoring for a "One world Government" and a "One world Church". According to the "Revelation" given to us by our "Master," we believe those conditions will come in the end of this world, and it looks as though those days are just around the corner, so to speak. It may be later than we think. Are you and I ready for the mid-night hour? The apostle Paul has told us that the coming of the "false-prophet" in the last days will be revealed," whom the Lord shall consume with the spirit of his mouth,

and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness," 2-Thess: 2:8-12.

While we are living in a day of great confusion, now, yet we think when this time comes, in the days of the "miracle worker," which may be near at hand, there will be greater confusion and delusion of souls. These matters should impress us with the seriousness of life and the need of careful and prayerful consideration in all the decisions which we may make. Under the present condition of the world we would indeed be in despair and life would not seem worth while, were it not for the fact that we have an unchangeable Word of God-to throw light upon the darkness, to sustain us in the uncertainties, to clarify the confusion, and to solve the problems and difficulties with which we have to do.

The Church, that will be true to the New Testament teachings, has a very important mission here on earth. In the various aims of groups of individuals here on earth, none is

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so important as that which deals with the future abode of the souls of human beings. It has often been said that if we are not saving souls we are not measuring up to our responsibility, and some have gone so far as to say, if we are not, we are not Christians. We know that we are responsible to God for our every hour of stewardship, yet we sometimes wonder if under present world conditions and the influence of the apostate religious world, whether or not any of us are bringing in the sheaves that we should.

True we should never give up the battle, should never cease to labour for the Master, with all our ability, yet it is also true that souls are not, can not, be saved, except they have a desire, a will to be saved. They

must first have a will to be saved, otherwise our labour is all in vain. May God help us to continue to sow the precious Seed, and to let our light shine in the world. In every age, in every generation, in peace, in war, under every condition of the human family, the Word of God has been a safe standard, or rule by which correct judgment could be formed to direct human kind in the way which was for their good. Hence we have a "Firm Foundation." In the records of the past it is revealed that the great majority were not willing to be guided by the instructions of the Lord, but those who did accept the light and abide by it, received the blessings and were abundantly provided for in times of trouble.

With all the changes that are taking place and with everything so uncertain, it is indeed a consolation to those who fear God and keep His commandments that there is One, who does not change, and whom we can look to and depend upon for our safety and welfare here, and in the great hereafter. How will you and I measure up, if we are among those of Christ's saints, who shall be overcome by the "Beast"? God's message in the ages of the past was, "I am the Lord, I change not."

All down through the ages our God has manifested His displeasures with the wickedness of men and warned them of the consequences. "And I will come near to you to

judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and turn aside the stranger from his right, and fear not me, saith the Lord of hosts," Mal. 3:5. Under our dispensation the Word of God has come to us through Jesus Christ our Lord. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds," Heb. 1:1-2, Heb. 12:25, "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven."

This gospel of our Lord is the only safe and enduring foundation for our faith, and the only means of salvation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," Acts 4:12. He is an unchangeable Christ and his gospel shall endure for time and for eternity. Heb. 13:8, "Jesus Christ the same yesterday, and today, and forever." "Heaven and earth shall pass away, but my words shall not pass away," Matt. 24:35, It is through

this Christ and His saving gospel that we are able to escape the corruption that is in the world through lust, and enjoying the exceeding great and precious promises of the children of God.

It is through the atoning blood and saving grace that we can become partakers of the divine nature and enjoy all things that pertain unto life and godliness. This gospel in practice leads to a life of "faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity." If the nations of this world would accept this Christ and apply His gospel to their living, these great problems confronting them would be solved. They would need no atomic missiles nor bombs, to try to bring in a false peace. It is true in our time, just as it has been in the past, that the great majority of people are not willing to hear the word of God. Nevertheless, those who do hear and obey, will receive the blessing and will be safely cared for and abundantly provided for until the Lord shall come. Knowing these things, those who are true to their Lord need have no fear what the future may hold, for the Lord with a strong and mighty arm shall keep watch over His people in 1963 and to the end. How firm is your foundation?

Brd. Wm. Root,
1612 Morhpy St.,
Great Bend, Kans.

THE CHURCH'S CRIME

It is the crime of the century of all the churches of America.

Missionaries find it hard to understand how people at home can sit like Jonahs in their little booths, carefree, contented and comfortable while millions of earth's modern Ninevehs, without Christ, sink into an endless, hopeless, Christless eternity. They are sinking into a lost eternity, not because they couldn't be saved, wouldn't be saved, or shouldn't be saved, but because we don't care—or if we do care, we don't care much.

How often missionaries out on the battlelines of the world, giving sweat and tears, fasting, sacrificing, praying, weep over the callous indifference of unmoved, unstirred, unsurrendered, unconcerned, unresponsive souls in soft stable America. It is the crime of the century, and it's caused by our guilt, our neglect and our failure.

To date we have failed. After fifty generations, only thirty-five percent of the people of the earth have heard the Gospel presented. Many of us have aimed the wrong way. Thousands of tribes have no missionary and 1,700 languages with nary a single word of Scripture. Millions upon millions dying without Christ. All around the world those people are crying to us, "Hurry, hurry, we are perishing, come and help us!" Misisonaries see with

their own eyes—myriads of miserable men, unloved, unsought, untold, unsaved. The crime is that this condition exists despite the 2,000-year-old command, to go with the Gospel.

The church today, whether we realize it or not, is guilty. We dare not excuse our lukewarmness any longer. It is wickedness that we refuse to warn the wicked. We have been unfaithful doing many good, but secondary, things that God never told us to do, specializing in the trivial, majoring in minors, feeding the fat, promoting our puny home-side programs while the perishing world has rushed toward hell. Far too much effort has been spent edifying the saints instead of evangelizing the sinners. World-evangelization and not self-edification is what God wants of us. We are debtors to the least, the last and the lost. Christ is necessary for all, or He is not necessary at all.

Jesus depended upon men to do His work—it was to them that He gave His great commission. God is still seeking for men. We stress sacrifice abroad, but at home we stress security. If more of us were filled with the Holy Ghost, more of us would be filled with the holy "go." If more of us were abiding in Christ, fewer of us would be abiding in America. Resist the charge if you will. It is better to have some emotion than none. You will be conscience-stricken in heaven, if you aren't soul-stricken now.

While the world is growing more heathen at the rate of millions annually, while more are being born each day than reborn, while at least half of the world's population remains unreached, while God's Book remains undelivered, we must tremble at the terrible truth that we are hardly attempting the task. While we know all this in theory, we delay in actuality. We beg for time. God grant us action and unction before our delay dooms the unreached.

We have cash, but not for Christ's cause. When it comes to missions, men of means have good intentions and motives, but little money. They are not against missions in theory, but in practice they are like the fat man, who believes in doing everything he can to lose weight except cut down on the caloric intake of his diet; or like the sinner who wants to do everything to get saved but give up his sins. The love of money is still the root of all evil. "There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt," Eccl. 5:13.

When we face the humiliating fact that there are thirty times more heathen babies born each year than people joining Christians churches, do you wonder why we protest against this crime of the century? Missionaries are sent out to the heathen lands and are not even provided with Gospel tracts to give to readers who almost fight for them.

The city of Hiroshima, which was made an atomic desert, had to wait five years to have its first evangelistic campaign. War-weary Korea, oppressed and denied literature in their own language for years by Japanese domination, and then by the ravages of war, now begs and pleads for books and tracts for the use of its growing church, but must be content with few tracts and few books. America has one minister for every 514 people and churches with billions of dollars already invested in brick and mortar, plush pews, lavish stained glass windows, and still is foolish enough to spend more than a million dollars a day to construct still more and fancier churches.

Does this make sense? Why were we given life on this earth? What am I living for? What are you living for? Do we have a right to claim Salvation and then go our own way? Are we not saved to serve? Dare we live contentedly day after day, year after year in our own little church group? When was the last time you spoke to some one about the saving grace of *Jesus Christ*? When did you last write to and pray for a missionary?

The guilt is clear and is piling up indictments against us. This selfish withholding of Christ from the nations is nothing less than the grossest form of cruelty and wrong.

God give us men—brave men, heroic men, self-sacrificing men (and

women) with a new sense of their solemn and neglected task, who will shove everything aside and run to the rescue.

If we cannot go in person we can prevail in prayer and provide the financial support needed for missions at home and abroad. Let us lay down our treasures on earth that we may lay up treasures in heaven. Don't ask, "What can I do?" Rather determine, "This will I do!" **AND DO IT NOW!**

Sister Urania Williams,
R. 1, Dallas Center, Iowa.

NEWS ITEMS

LITITZ, PA.

The Northern Lancaster County congregation enjoyed another Love-feast on Oct. 21, with good attendance. Ministers present through the day were David Ebling, James Kegerreis and Paul Weaver from Bethel; Howard Myers and Jacob Ness from Shrewsbury; and Guy Dayhoff from Walnut Grove. In the evening seventy surrounded the Lord's Table with Bro. Ness officiating.

On Nov. 5 Bro. Harley Flory came here for a revival meeting. He gave us spirit-filled messages, which were enjoyed by all who had the privilege to hear them. May the Lord bless Bro. Flory in his labor for the Master. We rejoice that one young soul accepted the Lord and was baptized the next Sunday. These meetings were well attended

and we thank the members of other congregations for attending our meeting and invite them all back.

We were pleased to have Bro. Klepinger with us on Dec. 9. He gave us many good thoughts, to think about in our daily walk of life.

Susanna B. Johns, Cor.

TO CONFERENCE BY TRAIN

The purpose of this writing is to ascertain how much support there would be in the Brotherhood for the formation of a group to start at Chicago and going to San Francisco by train. The proposal would follow very closely the program below:

The California Zephyr (Burlington R.R.) leaves Chicago at 3:10 P. M. Central Time and goes straight through without change by way of Burlington and Ottumwa, Iowa, Omaha and Lincoln, Nebr., Denver, Colo., and Salt Lake City, Utah, arriving at S. F. about 4 P. M. about 48 hours later. It is proposed that a Greyhound bus meet us at trainside to take us and our baggage direct from the trainside to the camp grounds. Otherwise it would be necessary to transfer from train to the railroad bus to be taken across the Bay to S. F., and make our own way to the bus terminal and wait there until a bus is available to take us to the camp grounds which would mean two extra handlings of baggage.

The advantages of this proposal:

1. Sympathetic fellowship for nearly two days together on the train and I have been assured by the rail representative that they will make every effort to put us all in one car if we act fast enough.
2. Cheaper than by automobile when you count gas, oil, tires, motels and meals away from home.
3. Takes much less time than by auto and the schedule is planned so that the train traverses the most interesting and beautiful parts of the country by daylight.
4. Easier transfer of baggage.
5. Having the trip planned ahead as here proposed takes a lot of worry off your mind and you can enjoy the trip more fully. The return trip would also be taken care of.

I have been assured that the Greyhound people will be glad to furnish a bus as we propose if there are at least 25 who will participate. But it will be necessary for us to have some assurance from the membership before April 15, 1963. The adult round trip fare to and from Chicago is \$115.15. Children will go at a lesser rate, of course.

This train has glass enclosed "Vista domes" above the seating level so that passengers have the advantage of unobstructed view, in all directions, of the beautiful scenery. Coach seats are fully adjustable so that passengers can get a good rest at night. They are very comfortable, much more so than is the average on the Eastern roads. I

have made this trip twice and I look forward to making it again. Very likely this time I will take a good camera along. The Burlington has attendants on the train who have the responsibility of making your trip as pleasant and as safe as is possible.

Please make any inquiry you have to make as quickly as possible. The Burlington has offered to send literature to any individual requesting it through me. This will not benefit any individual financially, but I have willingly taken it upon myself to see what can be done. I think it deserves our careful consideration.

—Ord L. Strayer.

OBITUARY

WILLIAM HENRY KINNY

Son of John H. and Sarah J. Kinny, was born August 13, 1880, at Elkhart, Iowa, and departed this life at the Hartwig Nursing Home, Perry, Iowa, December 7, 1962, age 82 years, 3 months, and 24 days. He was the fifth child of a family of 11 children.

He traveled extensively in his earlier life, having lived in North Dakota, later homesteading in Canada. He went to Washington and other western states working in the lumber mills and fruit orchards. The last twenty-nine years of his life was spent in the Dallas Center community, where he worked as lawn caretaker as long as he was able.

He accepted Jesus as his saviour

uniting with the Church of the Brethren in his youth, later transferring to the Dunkard Brethren Church. He was a faithful and devoted member of the Dallas Center congregation serving as janitor of the church for many years, and on the County Home Services Committee until his death. His seat at services was seldom empty, and he will be missed by all. He leaves to mourn his passing nieces, nephews, Brethren and Sisters in the Faith, and many neighbors and friends.

PECULIAR PEOPLE

The word peculiar accompanies what God calls His selected and chosen. Sift it out in what ever way you will, we must after all come to the conclusion that this people are different. The difference is their special calling due to their redemption, to be holy and set apart, separated unto the service of God.

They are distinguished as people who keep His commandments and have no part in evil. They have been sealed by the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, Eph. 1:13-14. This sealing of the Spirit makes them bear a kind of fruit in their lives that is the contrary to the works of the flesh and its lusts, 1 Pet. 4:1-4.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth

fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you," John 15:16. The world hates a Christian as it hated Jesus. The Christian does not seek to be different or odd, for the sake of oddity. But there is a great contrast in the spirit prevading them and the purpose for which they have been called.

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. The peculiarity is that we have been chosen and purchased of God to be His children. His purpose in making us His purchased people is, "That ye should shew forth the praises of him who hath called you out of darkness into marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy," 1 Pet. 2:9-10. Thus we know to follow a life of honesty, beauty and goodness among the people of the land, that there may be an opportunity to win them. God can use us as instruments of righteousness.

Sel. by Montez Sigler

THE CHRISTIAN'S PERIL

The second chapter of Second Peter is a dark appalling chapter. The writer is the same Peter who wrote so tenderly in his first Epistle (and in the first chapter of the

Second Epistle). But here we see the lightning flash and we can hear the awful rumbling of thunder. Every verse is a burning rebuke, or pronounces some awful judgment! Peter starts in verse one with "damnable heresies" and ends in verse twenty-two with "a dog turned to his own vomit again"!

This chapter is the very heart of this Epistle. Peter devotes the entire chapter to the task of pointing out that false teachers will come, and that their coming doom is certain.

The Bible speaks much of false teachers! Let me cite a few warnings from Jesus Himself: Matthew 7:15, "Beware of false prophets that come to you in sheep's clothing, but inwardly are ravening wolves." Jesus is not condemning sheep's clothing, mind you, but the using of sheep's clothing as a cover-up to teach false doctrines.

Mt. 24:24, "*There shall arise . . . false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect.*"

Paul likewise warned about the danger of false teachers (see Acts 20:29 and 2 Timothy 4:3). Jude devoted his entire Epistle to the theme of false teachers (see especially verses 3 and 4).

In view of these many predictions and warnings regarding apostacy and apostate teachers, I feel it should be profitable for us to study carefully this inspired second chapter of

II Peter. The Christian's Peril is the fact that he might be carried away by the personality and persuasiveness of apostate teachers who masquerade as the servants of Christ! For listen . . . the devil has a substitute for every teaching of God, and he doesn't lack ministers to proclaim his doctrines, either!

Now the time was, when the enemies of the Truth were outside the doors of the Christian Church. The Tom Paines and Robert Ingersols could attack the Bible, and seek to draw-away disciples after them . . . but they were not nearly as deadly in their effect as the enemies of the Gospel, who are now found occupying many a pulpit in our churches and many a professor's chair in our (so-called) Christian Colleges.

This paper will not mention much about false teachings proclaimed by the many false cults within Christendom. These groups all teach that there is no everlasting suffering for the lost in Hell. Some declare that Christ and the devil are brothers, and that those who have died, can be saved, if some living person is baptized for them. Such teachings are dangerous, but not nearly as subtle as the false modernism which has invaded many of the major denominations within Protestantism!

Modernism is not some new fad. The name "modernism" is not given to these teachers because they have appeared in recent, modern times. Modernism began six thousand

years ago in the Garden when the question was first asked, "Yea hath God said?" Modernism is the theological title given to a current movement within much of Protestantism that denies and repudiates every orthodox, fundamental teaching of the Bible! I'll tell you, many would be shocked to know what ministers and ministerial students actually do believe! I may quote a few specific examples later, but many no longer believe the foundation fundamental truths of our Christian faith! They refute the verbal inspiration of the Bible. They deny the Virgin Birth of Jesus. They reject Calvary as the religion of the slaughter-house. They ridicule the Bible doctrine of non-conformity. They teach that man, through the efforts of education and reformation, will bring the Kingdom of God on this earth, and that this vale of tears will become another garden of Eden through the efforts of man.

I would like to raise my voice against this great apostacy which is creeping into much of Christianity today! You may call me a pessimist or a calamity-howler, but in spite of such name-calling, these errors must be pointed out, because the eternal welfare of souls is at stake! I want to be free from the blood of all men! *Your* blood will be required at my hand, if I fail to warn as I see the danger approaching!

With the introduction, we want

to look now at what Peter says about false teachers in the second chapter of his Second Epistle:

I. FALSE TEACHERS PREDICTED vs. 1-3

Verse 7, "*But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.*"

Peter had just pointed out that the Scriptures came not by the will of man, but "holy men of God spake as they were moved by the Holy Ghost." But among those holy men of Old Testament days, there were false prophets, and just so there shall be false teachers in the church . . . who will "privily" bring in "damnable heresies." That is, they'll do it under cover! Jude says they will "creep in unawares." It is never customary for apostate teachers to oppose the truth opening in the beginning. These men are cunning, slippery, and underhanded! They gain the confidence of God's people first, and then they only go to the limit. They start by bringing in a lot of truth, and only a little bit of error, but slowly they bring in more and more error and less and less truth!

Peter says these teachers will "even deny the Lord that bought them." That word "bought" speaks of the atonement. One young min-

ister, the product of a modernist seminary, said: "I don't believe there is any more value in the blood of Christ than there is in the blood of a dog."

Keep in mind, however, that all such are "bringing upon themselves swift destruction." We may be too chicken-hearted to deal with these false brethren, but God is not too righteous to cast them into Hell!

Verse 2, "*And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.*"

This verse tells us that false teachers will be quite successful, for "many shall follow . . ." Mormons have passed the one million mark! Jehovah's Witnesses have exceeded 144,000! Catholics number about one-sixth of our population! Seventh Day Adventists are making progress all over the world! Christian Science is strong among the rich and the educated! Modernists have wormed their way into almost all Protestant denominations! We need to be careful and on the alert: "Take heed that no man deceive you," Mt. 24:4.

"By reason of whom the way of truth shall be evil spoken of," Peter continues. The Way of Truth is that whole body of faith, the foundation doctrines of the Christian religion. Those who adhere to these basic teachings are called many times "fundamentalists." A more common (and better term) is simply, "Bible

believers." But today, many who are sitting in high places in denominational organizations and church colleges, are speaking evil of the simple foundational Christian doctrines. Is there no place to assail Christianity, but in a divinity school? Are there none to write infidel books, except professors of theology? Is the theological seminary an appropriate place for the general massacre of the major Christian doctrines? While not all among the learned speak evil of the Way of Truth, the "faith which was once delivered to the saints" (for which we are so earnestly to contend), is being derided in many so-called Christian circles.

Verse 3, "*And through covetousness shall they with feigned words make merchandise of you.*"

Here Peter reveals the true motive that lies in back of these heresies. It's covetousness. A fondness for money! Many a preacher has sold out to the devil and begun to preach smooth and pleasing things for financial gain. Poor jellyfish, spineless preachers! Afraid to preach old-time salvation because of the reaction from the congregation! Afraid their salary will be cut! Afraid of persecution from the church hierarchy! Paul ministers must be careful what they say, you know, for they might lose their jobs and land in the poorhouse! I want to tell you that I would rather go to Heaven from a poorhouse, than go to Hell from a ranch-house par-

sonage with a pink Cadillac in the driveway!

"Through coveteousness with feigned words shall they make merchandise of you." These teachers use cunningly formed words that sound reasonable and Scriptural, but they're really deceiving and destructive! The *Christian Century* (most influential, liberal religious periodical in America) said in an editorial back in 1924:

"There is a clash here (between Modernism and Fundamentalism) as profound as that between Christianity and Confucianism. 'Blest be the Tie' may be sung until doomsday, but it cannot bind these two worlds together. The God of the fundamentalist is one God, the God of the modernist is another. The Christ of the fundamentalist is one Christ, the Christ of the modernist is another. The Bible of the fundamentalist is one Bible, the Bible of the modernist is another. The church, the kingdom, the salvation, the second coming, these are one thing to the fundamentalist, and (they mean) another thing to the modernist."

You see, the false teacher speaks of God, of Christ, of the Bible, the church, the kingdom, salvation, the second coming . . . those words sound Biblical . . . but while they use the terms of the Bible, the meaning they attach to those terms is entirely different from the meaning given them in the Bible! They

say, for instance, that Christ died for the sins of the world, but what they mean, is, that He died a martyr at the hands of sinful men . . . and not that He died to forgive sins because He paid God's penalty for sin. One modernist writer says: "Get rid of the notion that the wrath of God had to be appeased, and that justice could be achieved by an innocent man dying for guilty ones. Justice that punishes an innocent man for another's crime is not justice. Common sense tells you this. Don't suppose that God can do a wrong (and punish an innocent person for those who are guilty), and that it will be all-right just because God does it." Listen brother, such blasphemy may sound good on the surface, but remember, we are not saved by justice (although our God is a God of justice) . . . we are saved by His mercy (Titus 3:5).

The close of verse 3 says that the damnation pronounced against such false teachers is just about to be executed, "for their damnation slumbereth not."

II. JUDGMENT OF FALSE TEACHERS ILLUSTRATED vs. 4-9.

Peter here illustrated the judgment that will fall on all false teachers. He cites three examples from the Old Testament in which God dealt with apostates: The angels that sinned, the anti-diluvian world, and Sodom and Gomorrha.

"For if God spared not the angels

that sinned" (verse 4) is the first illustration of judgment. We don't know much about the sinning angels, except that they were discontented with their place, and attempted to exalt themselves to a greater place of authority. Today those sinning angels are screaming in Hell! The obvious lesson here is that if the apostate angels in Heaven did not escape the judgment of God, surely apostate men on earth will not escape!

Verse 5 says, "And spared not the old world . . . bringing in the flood upon the world of the ungodly." This second illustration speaks of God's judgment on the old world of sinners before the flood. Notice those words "spared not." Genesis 7:21 says, "All flesh died that moved upon the earth, and every man."

The third illustration of judgment is described in verse : "And (turning) the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow." Long ages have elapsed since fire from Heaven destroyed those wicked cities (reeking with moral filth), but those guilty apostates of that far-distant city are still (at this moment) suffering the judgment of God because of their wicked deeds. These examples are given to prove that God, although patient now, will eventually bring judgment upon the false brethren who are corrupting the church.

Notice, however, that Peter also

makes it clear (vs. 7-9) that God will not destroy the righteous with the wicked. God delivered Noah from the flood, and Lot out of Sodom, and just so, He will deliver His faithful children from the coming judgment! The same God who opened the windows of Heaven and broke-up the fountains of the deep, is the God of the present. The same God who kept Noah safe in the ark, and sent His angel to deliver Lot out of the doomed city of Sodom, is the God of Christian believers today! God knows both how to punish and how to deliver!

III. FALSE TEACHERS DESCRIBED vs. 10-22

We have in the verses that follow, the marks and characteristics of false teachers. Although not every false teacher will display all these traits, these are common characteristics of those who depart from the faith.

1. Verse 10, "*they walk after the flesh in the lust of uncleanness.*"

False teachers often follow the frailties and sinful passions of human nature. The loosening of the marriage tie and the prevalence of divorce in our churches are the result of modern liberal theology. Many religious periodicals advise that divorce and remarriage is a solution to the problems that may arise within the family. The spiritual leader who does not cry out against the popular sins of the day, and does not lift up the holy standards of the Scriptures, is a false teacher!

2. Verse 10, "*they despise government*" and presumptuously "*speak evil of dignities.*"

There are thousands (even among the clergy) who are seeking to overthrow our present form of government. Many prominent church leaders (in the National Council of Churches) are affiliated with Communistic organizations whose business is to gradually overthrow the capitalistic governments under which they live and should be subject. God has ordained government, and the Bible teaches that Christians are to be subject to the civil governments under which they live. It is doubtful if any segment of our American people (in 1775) ever referred to George Washington as "George." William McKinley was scarcely known as "Bill." But today, "I like Ike" is a familiar slogan to all of us. Men of high position are being despised and treated with offensive familiarity in our modern world.

Verses 11 and 12 reveal that these false teachers dare to blaspheme dignities of a higher order than themselves, while even the fallen angels would not have had the audacity to bring railing accusations against their superiors. No wonder they "shall utterly perish in their own corruption, and shall receive the reward of unrighteousness."

3. Verse 14, "*They have eyes full of adultery, beguiling (misleading) unstable souls.*"

Just as wicked men gaze shame-

lessly from one woman to another, and think of nothing but adultery, so these false teachers encourage Christians to flirt with the world. James speaks of flirting with the world as spiritual adultery. James 4:4 says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Both God and this world are rivals for the devotion of your heart, and whenever you become a friend of the world, you break your marriage vow to God. You become like the woman who leaves her husband to seek pleasure with other men! Those who say nothing against the styles and fashions of this adulterous world (and whose congregations look like the front page of the latest fashion magazine) . . . are marked in the Bible as false teachers!

4. Verses 14-16, "*They have exercised with covetous practices, have forsaken the right way, and are gone astray, following the way of Balaam.*"

The fact that Peter says these apostates have "forsaken the right way" indicates that they once knew the right way, but have gone astray. They may have followed the way of Balaam. But what is the way of Balaam?

You may recall how the pagan king Balak called Balaam to come and curse for him the children of Israel. He knew that Balaam had supernatural powers, and these Balak wanted Balaam to use to

curse the children of Israel that he might bar them from his land. King Balak offered Balaam a reward if he would come and curse Israel. When Balaam consulted God, however, God would not let him go.

The second time king Balak sent messengers to Balaam and offered him still greater rewards if he would come and curse the people of God. Again Balaam consulted God (and was given permission to go), but only with the understanding that he would speak just what God gave him to say. Balaam went (but God was so displeased with his covetous spirit that He met Balaam on the way). That is when the beast on which he was riding rebuked him. Once more God told Balaam to be very very careful only to speak what He had given him to say. So Balaam went with the messengers to King Balak, and instead of cursing Israel, he blessed them three times. Now that was a good thing, but listen, Balaam decided that if he could not curse Israel, he would corrupt them! And so he advised king Balak to send some of his pagan young women in amongst the children of Israel and allure the Israelites to fornication and inter-marriage with the pagan peoples . . . and thus Israel would eventually bring the curse of God upon themselves (Numbers 31:6)!

Now all this fits in beautifully with our passage here in Second Peter. Peter says false teachers will

come into the church, who, like Ballam, will love the wages of unrighteousness. Balaam longed from the very first call to go and curse Israel in order that he might have the rewards and honors that the wealthy king Balak wanted to give him. Balaam loved money and honor more than the souls of his people. He was more interested in his income than in the outcome! What did he care about Israel? What did it matter to him whether the advice he gave to Balak brought a curse on Israel or not? He was primarily interested in the monetary reward that would be coming his way from king Balak!

I believe God brought this account out of the dim past to warn us in these last days that He has not changed His attitude toward those who are greedy for honor and money. **THE CHURCH IS CURSED TODAY BY THE BALAAMS WITHIN ITS ORGANIZATION!** Too many consider the gospel ministry a racket! They say, "not bad, no alarm clock to get me out of bed at six, no time-clock to punch, no boss breathing down my neck, no rent to pay, just a couple of sermons to prepare and a few calls to make."

Listen friend, peraching is not a profession, it's a passion! Away with this pussy-footing, back-scratching, ear-tickling, soft-soaping, corner-cutting preaching! We need more preachers like Amos, Daniel, or John

the Baptist! Balaam did not openly curse Israel, and just so those who follow the "way of Balaam" need not necessarily deny the Gospel . . . they need simply to be quiet about truths that are offensive to a majority, and they will also bring upon themselves the judgment of God!

Verse 21 says, "It were better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them."

Those are strong statements! The heathen who dies in his heathendom is better off eternally than the person who was once enlightened and then departs from the way of truth! There are different degrees of punishment in Hell! Hell will be more hellish for some than for others! I would sooner be the son of the most paganish, idolatrous, irreligious, ungodly woman that ever walked the face of this earth . . . than to be the son of my Christian mother . . . and have departed from the simple faith of the Scriptures! Friend, it would be far better for you not to have heard the Gospel of Christ, than having heard, to turn from the Truth, to the soul-destroying fables of these last-day church leaders!

Manufacturers have to be on their guard constantly against imitations and counterfeits. "Accept no substitutes" is their cry to the buying-public. The Scriptures say: "If any man preach any other Gospel unto you than that which ye have re-

ceived, let him be accursed," Gal. 1:9. My final plea is this: Accept no substitutes!

Sel. from Bible Helps
by Emanuel Koonen.

IF WE COULD SEE BEYOND TODAY

If we could see beyond today
As God can see,
If all the clouds should roll away,
The shadows flee:
O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me.

If we could know beyond today
As God doth know,
Why dearest treasures pass away
And tears must flow;
And why the darkness turns to light,
Why dreary days will soon grow
bright,
Someday life's wrongs will be made
right,
Faith tells us so.

If we could see, if we could know,
We often say,
But God in love a veil doth throw
Across our way;
We cannot see what lies before,
And so we cling to Him the more,
He leads us till this life is o'er;
Trust and obey.

Sel. by Montez Sigler.

If there were no hearers, there
would be no backbiters.

A NEW YEAR'S MEDITATION

O soul of mine, be strong,
Make this a glad new year,
And life one grand sweet song,
Some other life to cheer;
No time hast thou to dream
Or waste life's precious hour—
While borne upon life's stream,
Waste not thy manly dower.

Amid life's busy din,
O soul, think not of rest:
Great battles thou must win,
Make this new year thy best.
O soul of mine, be strong,
Let noble passion sway,
And love's triumphant song
Make glad each passing day.

O soul of mine, be glad
For victories thou shalt win,
No hour should e'er be said,
In conquest over sin.
And should the storm at sea
Toss thee on billowy breast,
Let Him that stilled the Galilee
Speak words of peace and rest.

O soul of mine, be strong,
Make brave and noble fight,
'Gainst giant forces of the wrong,
Stand forth for truth and right;
May no dark hour betide,
When stilled the victor's song,
Or peace of God cease to abide
This glad new year, be strong!

Walter Bruce Grimes.

THE TRUTH

"The worth of truth no tongue can
tell,

'Twill do to buy, but not to sell;
A large estate that soul hath got,
Who buys the truth and sells it not.

"Truth, like a diamond, shines most
fair,
More worth than pearls and rubies
are,
More rich than gold or silver coin;
O may it always in us shine!

"O happy they, who, in their youth,
Are brought to know and love the
truth;
For none but those whom truth
makes free,
Can e'er enjoy true liberty."

GOD UNDERSTANDS

God understands your sorrow
He sees the falling tear
And whispers, "I am with thee."
Then falter not, nor fear.

God understands your heart-ache
He knows the bitter pain;
O, trust Him in the darkness
You cannot trust in vain.

God understands your weakness,
He knows the tempter's power;
And He will walk beside you
However dark the hour.

He understands your longing,
Your deepest grief He shares;
Then let Him bear your burden,
He understands, AND CARES.

PRAYER SETS THE CHURCH ABLAZE FOR GOD

The greatest benefactor this age could have is the man who will bring the preachers, and the church from worldly gain and cares of this life back to prayer, much prayer for themselves and the church.

Where are the Christly leaders who can teach the modern saints how to pray and put them at it? There may be a few, but the famine for prayer, much prayer, and knowing God's word is great among those professing His word, which says "Search the scriptures for therein ye think ye have eternal life," John 5:39 and to pray without ceasing, (I Thess. 5:17.)

Where are the apostolic leaders who can put God's people to praying, never starting a day without prayer, with all the forces of Satan and his host of demon spirits to face, as we start the day.

Oh! for the homes where the young converts have the holy scriptures opened and the family altar—the prayers offered up for their safety and guiding as well as to teach them the necessity of a prayer life of their own, at least night and morning, and to search and read God's word to know how to live before the world and Satan deceive them not.

Let ministers come to the front and do the work, and it will be the

greatest work for the church of today which can be done. Nothing but a specific effort from a praying leadership will avail. The chief ones must lead in the apostolic effort to radiate the vital importance of prayer in the heart and life of the church. None but praying leaders can have praying followers. Praying apostles will beget praying saints.

A praying pulpit will beget praying pews. We do greatly need somebody who can set the saints to the business of praying. "Seek ye first the kingdom of God and his righteousness and all these things will be added unto you," which are our temporal needs. We are not a generation of praying saints. Who will restore this breach? The greatest will be, of an apostle and reformer who can set the church to praying as God Commands in this lukewarm age of the church.

Prayer Is Desperate Holy Business

We put it as our most sober judgment that the greatest need of the church is prayer in this and all ages; men of commanding faith, and of such unsullied holiness, of such marked spiritual vigor, and consuming zeal, that their prayers, faith, lives and ministry will set the church ablaze for God—God has not changed, and the Holy Spirit is still here, if we let him have his way in our hearts and not grieve Him. God can work wonders if he can

get a suitable man. Men can work wonders if they can get and stay close enough for God to lead them, and its God's desire that all who start out in the faith be fully consecrated to Him, follow Him, and be real lights to a lost world groping in gross darkness, under Satan's power and have not a Saviour like we profess to have. Do they see Christ in us? If not why not? Let us awake to righteousness and sin not.

Men who can stir things mightily for God are the universal need? The church has never been without these men. The past has not exhausted the possibilities for doing great things for God. Will we pray for this? God wants elect men—men out of whom self and the world have gone by a severe crucifixion, by a bankruptcy which has so totally ruined self and the world in them that there is neither hope nor desire of recovery; men who by this insolvency and crucifixion have turned toward God with perfect hearts as he sees them.

Selected.

BORROWING TROUBLE

By Gwynne W. Davidson, D.D.

The Apostle Paul prescribes an antidote for worry when he wrote, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the

peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Isn't it true that the greatest burdens of worry are most often the creations of your own imagination? Don't you suffer a great deal from crossing over bridges to which you will never come? Isn't it also true that to worry about what tomorrow may bring is evidence of a lack of faith and trust in the promises of God?

Worry, if indulged, will haunt you through the night hours, endanger your health, grieve the Holy Spirit and render the Word of God ineffective through unbelief. And it will solve no problems.

This is a vital matter in the lives of believers today, especially as the crises over Berlin intensifies and war hysteria and fear grip the minds of people. I heard one man say, "I don't worry about this for myself. It's my little children I'm thinking of."

Paul assures you that nothing can limit or circumscribe the ability of God in your behalf when the "law of faith" is operative in your heart and life. The promises of God are greater than all your circumstances. But you must believe these promises; you must act on them; you must allow them to undergird you in the hour of trouble.

The same Holy Book that declares that Christ was "wounded for our transgressions," also declares, "He hath borne our griefs, and car-

ried our sorrows." Since He has done that, you can look to Him to carry your sorrow and grief just as you look to Him to carry your sins.

Whether your sorrows and griefs are real through unhappy circumstances of life or whether they are the figment of your imagination, you can lay them at the feet of Jesus and trust Him to see you through . . . with the assurance that in His hands "All things work together for good to them that love God, to them who are the called according to His purpose."

Someone once wrote that there are two days in the week upon which and about which he never worried. One of these days is yesterday.

"Yesterday," he wrote, "with all its cares and frets, with all its pains and aches, all its faults, its mistakes and blunders, has passed forever beyond the reach of my recall. I cannot undo any act that I wrought; I cannot unsay a word that I said on yesterday. All that it holds of my life, of wrongs, regrets and sorrow, is in the hands of a good God, who can bring honey out of the rock, who can make wrong things right, who can turn weeping into laughter, who can give beauty for ashes.

"And the other day that I do not worry about is tomorrow. Tomorrow with its possible adversities, its burdens, its perils, its large promise and poor performance, its failures and mistakes, is as far beyond the reach of my mastery as its dead sister, yes-

terday. It is a day of God's. Its sun will rise in roseate splendor or behind a mask of weeping clouds. But it will rise! Until then, the same love and patience that held yesterday will hold tomorrow."

To busy to worry in day time and to tired to lay awake at night.

—The Defender.

Sel. by A. G. Fahnestock.

MY NEIGHBOR'S BIBLE

Joseph Wilson Barron

I am my neighbor's Bible,

He reads me when we meet;

Today he reads me in my home—

Tomorrow on the street.

He may be relative or friend,

Or slight acquaintance be;

He may not even know my name,

Yet he is reading me.

And pray, who is my neighbor

Who reads me day by day,

To learn if I am living right

And walking as I pray?

Oh, he is with me always,

To criticize or blame,

So worldly wise in his own eyes,

And "Sinner" is his name.

Dear Christian friends and brothers,

If you could only know

How faithfully the world records

Just what we say and do;

Oh, we would write our record plain,

And come in time to see

Our worldly neighbor won to Christ

While reading you and me.

Whales make a large appearance while they live but their greatness ends when their life ends. Job's life is as a sea; it waves on and on as it is recorded in God's Word. Job asked, "Am I a sea, or a whale, that thou settest a watch over me?" Job 7:12.

God has given us some very valuable promises, the first such commandment carries an unestimable weight, "Honour thy father and mother: which is the first commandment with promise: That it may be well with thee, and thou mayest live long on the earth," Eph. 6:2-3.

Seeing so many people witness to how we live in our everyday life, it behooves us to lay aside every weight, fault and habit, Heb. 10:1.

Love is the greatest of all things in this life, and it is the substance of the life when we depart from this earth. It is the riches of grace and remains with us forever, Eph. 6:1-7.

Never underestimate or judge any person you do not agree with, reject their works that are misleading and not edifying. Their soul is of more value than all the things of this world, 2 Tim. 4:2.

It is a peculiar quality of a fool to perceive the faults of others, and to forget his own.—Cicero.

An open-minded person to every Belief leaves in too much unbelief, chilling the true religion and making it lukewarm, Rev. 3:15-16.

Believe not each accusing tongue,
As most weak people do;
But still believe that story wrong
Which ought not to be true.

SUNDAY SCHOOL LESSONS FOR FEBRUARY 1963

PRIMARY LESSONS

- Feb. 3 At Peter's House. Luke 4: 14-31, 38-40.
Feb. 10—The Children's Song. Luke 19:28-40, Psa. 95.
Feb. 17—Friend to Zacchaeus. Luke 19:1-10.
Feb. 24—Jesus' Story of a Sheep. Luke 15:1-7.

ADULT LESSONS

- Feb. 3—We Must Not Forget That God Remembers. Hosea 7:1-16.
1—Do we realize how important it is to humble ourselves before God, if we want Him to remember our sins no more?
2—What are some of the important lessons and warnings concerning remembrance that we find in God's Word?
Feb. 10—Sow to the Wind and Reap the Whirlwind. Hosea 8: 1-14.
1—Israel apparently ignored God in all their actions. How prevalent is that condition with us?
2—Can we expect any of this whirlwind reaping in this life,

or will it take place in the life to come?

Feb. 17—The Day of Recompense Shall Come. Hosea 9:1-17.

1—Do some make the mistake of thinking they are in God's favor merely because they have not suffered troubles of any sort?

2—Under grace, do we find the days of visitation as under the law?

Feb. 24—Break Up Your Fallow Ground. Hosea 10:1-15.

1—Are we as much concerned in giving service to our God, as was Israel in serving idols?

2—Can the failure to make full use of our spiritual talents be considered as fallow ground?

3—Spiritually speaking, what tools are needed to break up fallow ground?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR FEBRUARY 1963

MERCY

Memory verse, Psa. 103:17, "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."

Fri. 1—Lam. 3:22-36.

Sat. 2—Psa. 108.

Memory verse, Prov. 3:3, "Let not mercy and truth forsake thee: bind them about thy neck: write them upon the table of thine

heart."

Sun. 3—Deut. 4:25-35.

Mon. 4—II Sam. 24:10-25.

Tues. 5—Psa. 86.

Wed. 6—Joel 2:1-15.

Thurs. 7—Micah 7:8-20.

Fri. 8—Titus 3.

Sat. 9—Luke 18:1-14.

Memory verse, Micah 6:8, "He hath shewed thee, O man what is good; and, what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

Sun. 10—Eph. 2:1-12.

Mon. 11—Dan. 9:3-19.

Tues. 12—Matt. 17:14-21.

Wed. 13—James 2:5-26.

Thurs. 14—Exo. 34:1-9.

Fri. 15—Heb. 10:14-31.

Sat. 16—Gal. 6.

Memory verse, Matt. 5:7, "Blessed are the merciful: for they shall obtain mercy."

Sun. 17—Rom. 15:1-13.

Mon. 18—Luke 16:19-31.

Tues. 19—Heb. 4:9-16.

Wed. 20—Rom. 11:18-36.

Thurs. 21—Matt. 15:21-28.

Fri. 22—Jno. 11:25-46.

Sat. 23—Psa. 103.

Memory verse, Prov. 11:17, "The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh."

Sun. 24—Heb. 13:1-9.

Mon. 25—Luke 1:46-56.

Tues. 26—Rom. 12:9-21.

Wed. 27—Isa. 30:17-26.

Thurs. 28—Col. 3:12-25.

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No. 3

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

PREPARATION

"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." 2 Tim. 2: 21-24.

We are living in a day and age when preparation is very important for the problems of life. Without much preparation sometime in life, few are able to accomplish anything. However, the usual preparation is to make money, while some prepare to make a name for themselves in one field or another. Preparation for the Master's service should be the earnest desire of each of His followers.

Our text tells us that the first step in preparation is to, purge our-

selves that we might be a vessel unto honour. We must be purged, cleansed, purified from the dishonorable uses of the mind and body. We must be set apart from the pernicious ways of the flesh, forming good habits for our edification and service of our Lord. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19-20.

"Sanctified and meet for the master's use," not a haughty spirit but humble and submissive unto the Will of God. Self and selfish ambitions must be buried and a desire created to serve our Lord. One must be so established in the Word of God that he is able to detect the false doctrine which he may come in contact with. Our talents can be lost through unsound doctrine and not using them for our spiritual benefit. God has blessed us with many talents which must be used to devote our life and influence, to

be more useful and fruitful for the Lord and His Kingdom.

"Flee lust but follow righteousness, faith, charity, peace," flee the lust of the flesh, the lust of the eye and the pride of life. These items for which we prepare to follow are very big subjects. Following after righteousness, faith, charity and peace is the diligent work of an entire lifetime. Our talents may not fit just any of the Lord's services. We need to prepare, fit and apply our talents for the honor and glory of God, to the best of our ability.

As we meditate upon the preparation of our life for the Master's service, let us notice some steps necessary to develop our preparation. We need a general understanding of the Word of God, else how would we know what way to start and which way to go. In this day of many ideas, fed by a busy and deceptive Devil, our knowledge of the Word of God is the foundation of our preparation for Christian service. Few steps can be made in Christian service without a humble and submissive spirit. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit," Psalms 34:18. Of our own selves we can do nothing but communion with God is essential to the Christian life. We need continual prayer that the Holy Spirit might direct our service. Our Lord even needed prayer unto Almighty God, "And in the morning,

rising up a great while before day, he went out, and departed into a solitary place, and there prayed," Mark 1:35. Earnest consecration is needed on our part that we may enter deeper and deeper into fellowship with God. An important practice of our preparation and the development of it is, our fellowship with Christian workers in the ordinances and activities of the Bible practicing church.

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come give attendance to reading, to exhortation, to doctrine," 1 Tim. 4:12-13.

APPROVED OR DISAPPROVED?

We can read our own verdict, if we are honest with God's Word and ourselves. "For the Father judgeth no man, but hath committed all judgment unto the Son," John 5:22. He hath given Him authority to execute judgment, because He is the Son of God. I judge no man, but the words that I have spoken shall judge you in the last day. Jesus brought His Father's Will, doctrine, gospel from heaven to earth. If we obey His gospel we will be approved of God. If we disobey or reject His Word, we will be disapproved.

2 Cor. 5:10, "For we must all

appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Heb. 9:27, "As it is appointed unto men once to die, but after this the judgment." John 17:8, "For I have given unto them the words which thou gavest me." Nicodemus, a man of the Jews, came to Jesus, John 3:5, Jesus said unto him, Verily I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus said, For no man can do these miracles, except God be with him. So Nicodemus, as well as others, saw a power beyond man's power.

Acts 22:10, Paul said, What shall I do Lord? And the Lord said, Arise and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do. Why tarriest thou: arise and be baptized, and wash away thy sins, calling on the name of the Lord. Paul was obedient and was approved of God. Paul was one of the strictest of the Jewish religion, yet Jesus said, Wash away thy sins.

Acts 16:31-33, The keeper of the prison came trembling and said, Sirs, what must I do to be saved: And Paul and Silas said, Believe on the Lord Jesus Christ and thou shalt be saved. The same hour was baptized, he and all his, straightway. Was he obedient? Yes, and approved of God. Acts 2:36-38,

"Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." They said unto Peter and the rest of the apostles, What shall we do? Then Peter said unto them, repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then all they that gladly received his words were baptized. Today we have customs of the world and many would rather follow the customs of the world, than the words of the Lord Jesus.

Jesus was approved of God for obedience. Heb. 5:8-9, "Though he (Jesus) were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all that obey him." Disobedience is disapproved or condemned. Mark 16:15-16, Jesus appeared unto the eleven disciples and said unto them, "Go ye into all the world, and preach the gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not shall be damned." Did Jesus teach in vain? Do we think we will be approved, if we reject any of His words? John the Baptist, a man ordained of God, fulfilled his course or mission, Acts 13:38-39, "Be it known unto you therefore, that through this man is preached unto you the forgiveness

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of sins: and by him (Jesus) all that believe are justified from all things, from which ye could not be justified by the law of Moses."

Eph. 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast." We have many called Christians who boast of themselves, like the Pharisees who said, We are not like other men, we pay tithe, we are in order of some church, etc. Thinking they will have salvation by good works. Rom. 8:14, "For as many as are led by the Spirit of God, they are the sons of God." If ye have not the Spirit of Christ, ye are none of His. We have many imitations in this day and age.

Rom. 8:1, "There is therefore

now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

How about having habits which do not become Christians, are they after the Holy Spirit? That the righteousness might be fulfilled in us, who walk not after the flesh, but after the Spirit. We are either approved of God or disapproved. We can be our own judge, from the Word of God. John 7:24, Judge righteous judgment. Some men like to sit in judgment to judge others. Matt. 7:12, "Therefor all things whatsoever ye would that men should do to you, do ye even so to them."

Luke 6:35-36, "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful." How many so-called Christians practice this? For every tree is known by his own fruit. If ye have not the Spirit of Christ, ye are none of His. Gal. 5:25-26, "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Know ye not, that to whom ye yield yourselves to obey, his servants ye are to whom ye obey: whether of sin unto death or of obedience unto righteousness.

We make our own destiny, ap-

proved or disapproved of God. Church membership or taking of communion is not salvation or eternal life. Matt. 5:20, "For I (Jesus) say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The Pharisees were the strictest of the religions of that day. They lacked something and one thing was mercy. How about those of this day? Luke 10:36, "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves? And he said, he that shewed mercy on him. Then Jesus said unto him, Go, and do thou likewise." To love your neighbor as yourselves, is this the motto of Christian professors today? John 12:3-6, Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, etc. Then saith one of his disciples, Judas Iscariot, Simon's son, which also betrayed him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor: but because he had the bag, and bare what was put therein. Are not many of even our great men, of the same spirit as Judas?

John 12:26, "If any man serve me, let him follow me; and where I am there shall also my servant be: if any man serve me, him will my Father honour." Then are we ap-

proved of God, we cannot serve God and mammon. No servant can serve two masters. For that which is highly esteemed among men is abomination in the sight of God. The promise of salvation or everlasting life is not just for having our name on some church roll. Rom. 8:1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." We may be in some church, following all kinds of sports and activities and even all that Satan has to offer. Satan works in man-organized bodies, where he has great power and perverting influence. 1 Pet. 5:8, "Your adversary the devil, as a roaring lion walketh about, seeking whom he may devour."

Matt. 25:31-32, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." V. 46, "These shall go away into everlasting punishment: but the righteous into life eternal." We have here only two groups mentioned, approved or disapproved of God. Rev. 6:14-17, "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men,

and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

The Lord Jesus revealed from heaven

The day of wrath, that awful day,
The flaming heavens together roll
When men to judgment wakes from clay,

Though heaven and earth shall pass away.

How will you and I meet that day?

William N. Kinsley,
Hartville, Ohio.

NEWS ITEMS

BIBLE MONITOR RENEWALS

The response has been very good, the last two months, in renewing your subscription to the Bible Monitor. We plan to revise the Mailing List in the near future and would like all subscriptions renewed by that time, so that no one misses any issues. Please be very careful to give accurate and complete mailing address. We have no way of knowing whether you miss any issues or not, unless you let us know of the issue or issues which

you failed to receive. Usually we have extra issues, even for several years back.

—Editor.

GOSHEN, IND.

The Goshen congregation has completed another year together. A year that has given us many a spiritual blessing. Christian fellowship with one another and the sharing of joys and sorrows of each other.

On Sept. 5 Eld. Earnest Miller began a series of meetings here. His messages were an inspiration and a blessing to all who heard them. One young man made his choice to follow Christ.

Looking back over the past year, we have been wonderfully blest and must say, God does all things well. As we look forward to the year ahead, may we all strive to live closer to our God and remember, "In all thy ways acknowledge him, and he shall direct thy paths," Prov. 3:6.

Sister Maxine Swihart, Cor.

NORTH CANTON, OHIO

The Orion congregation must say that the Lord has been good to us. Although we have had troubles and sorrows, we have many things to be happy and joyous over. We had two Lovefeast services during the year, with brethren coming from other congregations to worship with us.

In the late summer Bro. Joe tells us that one soul is worth more than the whole world.

Flora, his wife and daughter, from Iowa came into our midst to hold our Evangelistic meetings. Bro. Flora preached the Word of God and through these efforts and the Holy Spirit, four young people made their decision for Christ and were baptized. Our Lovefeast followed with a good number surrounding the Lord's tables. We wish Bro. Flora and his companion God's richest blessings in their laboring for our Lord and Saviour.

Sometime ago I read an account of a boy living on a farm with a large walnut tree. One fall this boy gathered many walnuts, placing a basket full in the attic of their home and also planting a row of walnuts down along the fence. Soon the family moved away from this farm. Years later the young man returned to the homestead, crawling up into the attic he found his basket of walnuts but the kernels were dried up and useless. However, down along the fence he found a row of nice walnut trees, for these had been planted in good soil.

Are we planting the good seed, that we may sometime look back and see the fruit of our efforts? Or are we hiding our Christian talents under a bushel, where they have no fertile soil to influence the hearts of men? Time is passing fast and we should be about our Father's business, planting good seed wherever we can. The Word

tells us that one soul is worth more than the whole world.

Bro. Alvin Silknitter, Cor.

OBITUARY

Nina M. Cripe, daughter of Jess and Amanda Newcomer, was born Jan. 10, 1891, at Union Center near Nappanee, Ind., and departed this life Dec. 29, 1962, at the Austin convalescent home in Goshen, Ind., aged 71 yrs. 11 mo., 19 days.

Nina accepted Christ as her Saviour early in life at the Union Center Church of the Brethren. Later affiliating with the Dunkard Brethren church west of Goshen. She lived in the Union Center community until Aug. 31, 1940, when she married Charles F. Cripe and moved to Goshen where she spent her remaining life.

Surviving are the husband, Charles Cripe; two stepsons, Ezra Cripe of Goshen, Ind., and Paul Cripe, R. 2, Bristol, Ind.; also nieces and nephews. Her parents, one brother and one sister preceded her in death. She will be greatly missed in the home and in the church.

APPRECIATION AND THANKS

We wish to thank all our dear Brethren and Sisters for their get-well cards, Christmas cards, visits, prayers and many kindnesses shown towards us during our shut-in days.

May the Lord richly bless each and every one of you, is our prayer.

Thanking you,

Bro. and Sister Reinhold,
R. 1, Mt. Joy, Pa.

NOW IS THE ACCEPTED TIME

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as a lamb without spot," 1 Peter 1:17-19.

In this Scripture, the apostle gives us some important admonitions in reference to the use and passing of time. As to its passing, there isn't anything that we can do about that. Another year has departed and there is no way that we can bring it back again to us. What we did in the year 1962 should be a matter for serious reflection. The many festivities that are engaged in, at this time of the year, seem to be mistimed and revolting, as it is a solemn thing to view in retrospect a departed year. To sum up the broken resolutions, the deferred hopes, and our many wanderings from the path of duty. When we see so many of our fellow mortals

so heedless and careless about their eternal interests, and to realize that the sands of life are running out for them, it certainly should be a cause for serious meditation on the part of each of us. The Apostle Peter reminds us that we will be judged according to our works. God has said to His recording angel that kept the record for 1962, shut up the words and seal the book till the time of the end. At the bar of God this book will again be opened and, there in His presence, we will view again in retrospect our record for 1962.

The year 1963 is before us. What will we do with it? The words of the apostle to the Ephesians find their application here. "See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil," Eph. 5:15-16. What will our influence be for the New Year? Will the shadows we cast be for the edification of our fellow men?

In Esther 4:14, we have these words, "For if thou altogether holdest thy peace at this time, then shall their enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" Some of my readers may wonder what is the analogy between the title of my article and this beautiful story of the ancient world. It

is this solemn reminder that each of us have our part to do on the stage of life, and though that part is important, yet it is not indispensable as far as the carrying out of God's purpose is concerned. If we fail to carry out the part allotted to us, God has others that will. Mordecai reminds Esther that "this time" is her only golden opportunity to save her people from the sinister purpose of Haman. It was Esther's acceptable time to use her influence in the deliverance of her people.

Our duty for the New Year is clear. The apostle to the Galatians states it in these words, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith," Galatians 6:10.

Otto Harris,
Antioch, W. Va.

WHY?

Our children many times ask why we do this or that. Likewise we are commanded to give a reason of the hope that lieth within us. A lady said to me that the "Dunkard people were the best people on earth. But she could not see why they dressed the way they do." Let us go to God's Word for the answer.

After we have accepted Christ as our personal Saviour, and have been baptized for the remission of sins, we are a chosen people, a called-

out people, to follow the commands of God. God calls us to be a separate people. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you," 2 Cor. 6:17. This was a command given by the Holy Spirit through the Apostle Paul.

We are to be living epistles known and read of all men. "Ye are our epistles written in our hearts, known and read of all men," 2 Cor. 3:2. An epistle is a letter, we are an open letter to the world. Our life and conduct tell the unsaved, whether we are God's people or not.

The Holy Spirit spoke again, in Rom. 12:1-2, "I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, Holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

There is nothing more beautiful than to present our bodies a living sacrifice before the world. "Under the old law they offered dead sacrifices—In the new law our bodies are to be alive to God spiritually, and wholly dead to the world and Satan. The sacrifices under the law were to be without blemish, so the Christian sacrifice must be without fault, pure, Holy, filled with the Holy Spirit. Rom. 12:2, the R.V.

gives thus, 'Be not fashioned according to this world.' The humble follower of Christ dares not form, shape, or fashion (which is the exact sense of the Greek) himself after the foolish and vain customs, styles and forms of the world." (L. W. Teeter.)

Fashion means style or make of dress. The church has designed a uniform dress to be worn by its members to carry out the principle of this teaching, as given here, "Be not conformed to this world." It is a command the same as baptism and is to be obeyed from the heart, manifesting the adornment of a meek and quiet spirit, which is in the sight of God, of great price.

There are many false teachers gone out into the world, and saying that these commands are not necessary to be obeyed. We are to try the spirits and see if they be of God or not.

Paul said to the Galatian brethren, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:6-9.

If we are being made fun of for being a separate people, let us take it patiently, let our light shine before

the unsaved, pray to God that we may read and study His word, and accept Christ and His teachings before it is too late.

Humbly submitted,

Sister Sylvia Parker,
Troy, R. 3, Ohio.

THERE IS A VACANCY IN MY HEART

There is a vacancy in the pattern
of life

For someone I loved has gone.

In my heart there is grief and
longing

For he who has journeyed on.

There is a vacant place at the table

His plate and his empty chair

And I can feel his presence near

As though he were sitting there.

There is a vacancy in my heart
tonight

Poignant heartache and tears

But there is comfort in the memories

That will linger through the years.

Forgotten memories of the past

As remembered once again

Amusing memories, tragic memories

And memories with a tinge of pain.

But God in His wisdom has chosen

And we are not given to know

Though the Bible has left us this
promise

There is a land where His chosen
ones go.

And we know there is a glorious
day coming

When we on that far distant shore
Shall meet with our loved ones
departed

And dwell with them evermore.

By Mrs. Clyde C. Miller.

PRINTED MATERIAL

The following Dunkard Brethren publications are available to anyone, from the Boards listed:

GENERAL MISSION BOARD

Rites and Ordinances, 90 pages, by Alexander Mack; 40c or \$4 doz. postpaid.

The following tracts are free:

Do You Want Salvation?

Plain Dressing.

Our Speech.

What Shall I Do With the Commandments of Jesus?

The Lord's Supper.

Bible Teachings.

The Brethren's Card.

Triune Baptism.

The Service of Feetwashing as a Religious Rite.

The Doctrine of the Prayer Veil.

PUBLICATION BOARD

Bible Monitor (semi-monthly)
\$1 per year

Brethren Hymnal (heavy back)

\$2 ea., \$21 doz., postpaid

Church Manual .30

The Bible Outline .45; \$5.10 doz.

The Old Testament History
.55; \$6.00 doz.

The New Testament History
.60; \$6.50 doz.

No charge for the following:

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Church Letter Blanks.

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EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on decisions or positions of the church as determined by General Conference, or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

FIXED COMMUNION DATES

Last Sun. April—Bethel, Pa.

Last Sat. April—Grandview, Mo.

First Sun. May—Waynesboro, Pa.

First Sat. May—Eldorado, Ohio.

Third Sat.—Berean, Va.

Third Sat. May—West Fulton, O.

Third Sun. May—N. Lancaster, Pa.

Fourth Sun. May—Shrewsbury, Pa.

First Sat. Aug—Broadwater Chapel, Md.

Sat. before 4th Sun. Aug.—Swallow Falls, Md.

Third Sat. Sept.—Midway, Ind.

Last Sun. Sept.—Mt. Dale, Md.

First Sun. Oct.—Walnut Grove, Md.

2nd Sun. Oct.—Mechanicsburg, Pa.
 Third Sat. Oct.—Berean, Va.
 Third Sun. Oct.—N. Lancaster, Pa.
 Fourth Sat. Oct.—Englewood, O.
 Last Sun. Oct.—Bethel, Pa.
 First Sun. Nov.—Shrewsbury, Pa.

SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the editor and the printer.

1. Become familiar with the Editorial Policy and do not use subjects or statements which conflict with this plan of the Bible Monitor.

2. Place your name and address at the close of the article. We deem it more appropriate to sign as Brother or Sister.

3. Do not make sentences too long. A number of short sentences are better than a long involved sentence which is difficult to punctuate, and in which the real meaning of the writer's thought may be lost.

4. It will be appreciated if you gather a particular thought or thoughts and their proving Scripture quotations, into paragraphs and set these apart from the rest of the article, by setting in the first line of each paragraph about the space of three letters.

5. Do not crowd your words or

punctuation marks close together. Do not use slang or abbreviated words as "thot" for thought, "2" for two, "&" for and, etc.

6. Write or typewrite on one side of the paper only. Double spacing of lines is much preferred.

7. Use direct quotations for Scripture references, please copy the wording and the punctuation just as it appears in the King James Version of the Bible. Given thus: book, chapter and verses, "Jesus wept," John 11:35.

8. When quoting from other sources always use quotation marks at the beginning and at the end of the quotation.

9. In submitting selected material, give the name of the author and the publication in which it appeared, if known, and add "selected by" and your name.

10. To be certain that an item is in a certain issue, your Editor should have this item at least 20 days prior to the date of the Issue.

11. The Publication Board has decided that News Items should contain material of general interest to the Brotherhood. Therefore items of only local interest should not be included in News Items, such as: Local Sunday School officers, local Church officers, District meeting delegates, minor local church property improvements and items "In Memoriam."

12. Read these and then write.

—Editor.

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 Whitmore, Kenneth
 Williams, John
 Wisler, John
 Withers, D. H.
 Wolfe, Verling
 Wyatt, Boyd

LOCATION OF CHURCH HOUSES

BETHEL, PA.

Frystown House located in Frystown, in northwestern Berks County, one mile south of route 22 and one mile west of Route 501.

Milbach House, located halfway between Kleinfeltersville and Newmantown in Lebanon County, or halfway between Schafferstown and Womelsdorf, Pa.

CLEARVILLE, PA.

Wards Church, located 14 miles southwest of Everett, Pa., all improved roads. From Everett take Rt. 2 to Clearville, Pa. At Clearville straight ahead South, leaving Rt. 26 which turns right, one and one-half miles then turn right at fork. Ward's church is five miles on the left.

DALLAS CENTER, IOWA

Located on Route 64, twenty-four miles northwest of Des Moines, in the town of Dallas Center. Three blocks west and one block north of the Post Office.

ELDORADO, OHIO

In southwestern Ohio, on Route 726, one mile south of Eldorado and four miles north of U. S. Route 40.

ENGLEWOOD, OHIO

Twelve miles north of Dayton, Route 440 and Route 48 cross, at the center of Englewood. Church house is located on the right of Route 48, one block north of this junction.

GOSHEN, OHIO

Take U. S. highway 33 or Indiana highway 15 to Goshen, turn west at Police booth, go 3 blocks beyond bridge, turn north one block, turn west on Clifton Street turn north and the church is located on east side of road, not far from turn.

GRANDVIEW, MISSOURI

Church is located south of Grandview, take highway #71, one and one-half miles to 140th St., then $\frac{1}{4}$ mile west.

LITITZ, PA.

At Broad and Main Sts., turn east on Main St. and continue for two blocks, turn right or south on Willow St., Church house is one block.

MECHANICSBURG, CUMBER- LAND COUNTY, PA.

Located between Routes 15 and 11. The town is bisected by Route 114 into East and West, and by Route 641 into North and South. The church is located on West Keller St., or corner of Keller and Washington St., four blocks west of Market St. or Route 114. Leaving the Penna. Turnpike at the Carlisle interchange, Route 11 will lead East to Route 114. Leaving the Turnpike at the Gettysburg interchange, Route 16 will lead West to Route 114.

MIDWAY, IND.

An old red brick school house on your right, as you travel southeast from Peru, just off U. S. highway 31, three miles from the Courthouse, which is located near the center of Peru, Ind.

PLEASANT HOME, CALIF.

Coming from the north on Rt. 99 to Ceres, Cal., one block past the light turn left on to Park St. for two blocks, turn right on 6th St. for one block, turn left on Roeding road and one-half mile to the church. Coming from the south, turn right one block before the light and follow the above directions..

PLEASANT RIDGE, OHIO

Located in William County, four miles west of West Unity, forty rods north of Rt. 20 alternate. Two miles east of junction of Ohio Rt. 15 and U. S. Rt. 20 alternate.

PLEVNA, IND.

Route 18 passes east and west through Converse, route 513 passes north and south through Converse. From Converse south, two and one-half miles, turn right on black-top road and go six miles west to Plevna, church is near the square of Plevna

NEWBERG, OREGON

Highway 99W enters Newberg in an East-West direction. Entering from east, go through town to west end, turn right on Main St. for 3 blocks, cross railroad tracks, go $\frac{1}{2}$ block to church house which is on left at Franklin St. Entering town from west end, go to Main St., turn left, then follow above directions.

ORION, OHIO

Located in northeastern Ohio, on Orion road, one-fourth mile west of State Rt. 8, at a point six miles north of Canton or one and one-half miles north of North Canton and seventeen miles south of Akron.

QUINTER, KANS.

Located at the corner of eighth St. and Main St.

SOUTH FULTON, ILL.

Astoria, Ill., is located on Rt. 24, coming from east or west, turn south at the bank corner marked by the big clock. Two miles south over the railroad bridge and on the right at top of hill.

SHREWSBURY, PA.

Fourteen miles south of York on

Rt. 111, at the north end of the town of Shrewsbury.

SWALLOW FALLS, MD.

Traveling U. S. Rt. 50 turn north at Red house, half way between Clarksburg and Winchester, follow Rt. 219 to Oakland, there turn left on county road 20. The church is on Rt. 20 about nine miles north of Oakland. Traveling U. S. Rt. 40, turn south on to Rt. 219 at Keyser Ridge, follow Rt. 219 about four miles past Deep Great Lake, turn right on county road 20 at a store. The church is one nad one-half miles from Swallow Falls Park.

WALNUT GROVE, MD.

About midway between Frederick, Md., and Hanover, Pa.; one-fourth mile east of Rt. 194, at an intersection three miles north of Taneytown, Md.

WAYNESBORO, PA.

Church is located in west side of town, on corner of Ridge and Third Sts. Turn south off Route 16 on Fairview Ave., go two blocks and turn left on Third St., churchhouse is one block.

WEST FULTON, OHIO

Near Wauseon, Ohio. Located on U. S. Rt. 20 alternate, three and one-half miles west of junction of Ohio Rt. 108 and U. S. Rt. 20 alternate.

WINTER HAVEN, CAL.

Located in Cherry Valley. Go north of Beaumont on Beaumont

Ave., go right on Brookside (marked with a Highland Springs sign) to Jonathan, left to Lincoln and right to the Church.

GOSSIP, BOTH VERBAL AND BY MAIL

- A. Elders, other officials and all others are admonished that being busybodies in other men's matters, is contrary to the Scriptures and should not be indulged in as it causes complaint and interference with the spiritual life and work of those concerned. This applies especially where there may be trouble in the church, both to local members and to those elsewhere, talking and writing about such matters.
- B. When advice is sought of an official in any church matter, he (the official) should be exceedingly careful in giving advice, so as not to interfere in any way with proper care of difficulties, by the officials whose business they are. Elders and all others should, in seeking advice, begin at home when at all possible and be careful to proceed regularly and in brotherly love.
- C. In correspondence, care should be exercised not to make statements that may be construed as derogatory to any member. If such things are done, full

responsibility must be understood as being assumed by the writer.

- D. Caucusing, that is, the talking over and planning by groups, what to do or how to move in any particular matter is unprofitable, causative of distress and trouble and should not be indulged in by officials or any one else.
- E. Talking or circulating of what was done in council, either to members who were not present or to outsiders, is irregular and un-Christian and should not be indulged in.

MISSIONS

Clearview, Pa.—In South Central Pa., about half-way between Everett on route 30 and Piney Grove on route 40. About six miles south of Clearville, Pa., along hard road a little east of Route 26. Services each Sunday, 10:00 A. M.

Elkins, W. Va.—Known as Hazelwood School, along route 219 between Elkins and Beverly, W. Va., about 5 miles south of Elkins.

Torreón Navajo Indian Mission—Northwest of Bernalillo, N. Mexico, on highway 44; southwest of Bloomfield, N. Mexico; 27 miles southwest of Cuba, N. Mexico, the road in is all dirt and is marked (from Cuba) with signs reading "Torreón Navajo Mission" and an arrow indicating which way to go.

Address—Box 116, Cuba, N. Mexico. Present personnel includes Bro. and Sister David L. Skiles, Bro. and Sister Galen Litfin, and Bro. Herbert Herold.

THE DEAD SPEAKETH

No. 59

THE KING'S HIGHWAY

W. T. Lam

There is only one way and one place to get on the King's highway, and that is to be sorry for your sins and be baptized as Jesus was. That is the door into this highway. You are bound by God's law from that time until death to do His will and that will lead and guide you into all truth. In this narrow way there is no layovers, back-tracking or U-turns. It is a straight forward march. He that looks back is not fit for the kingdom, so we must be careful and prayerful what we do and say.

Some write good pieces in the Monitor, then someone sympathizing with the Devil will try to spoil the good seed sown. If you are not for Jesus you are for the Devil, you cannot get on both sides of the fence at the same time. He that gathereth not for Me, scattereth abroad. One for the Lord is a majority against all the devils in the world.

"A thousand shall fall at thy side and ten thousand at thy right hand." But harm won't come nigh thee if

you are for the Lord. God takes care of His own. In the last days they will say, Lord haven't we done many wonderful works, in Thy name and cast out devils? God will say, "Depart from me ye workers of iniquity into everlasting fire prepared for the Devil and his angels. I never knew you."

Ministers I warn you to put on the whole armor that ye may be able to stand against the wiles of the Devil. God said, "Let us make man in our own likeness and image." He was talking to Christ. If there is anything in the Gospel that man should be glad for, it is that God thought enough of man to make him in His own likeness and image. If you are ashamed of me and my words I will be ashamed of you. God did not put a beard on a male's face in order that he would have a job every day to shave it off. If you haven't got the outward appearance, I know you haven't the inward. Some have the outward and not the inward, fooling themselves. You don't need to judge any one. "By their fruits ye shall know them." If any man that is called a brother be a fornicator or covetous or an idolater or a railer or a drunkard or an extortioner with such a one no not to eat.

Feb. 1944 Issue.

To expect defeat is nine-tenths of defeat itself.—Marion Crawford.

THE WAY

There is a way by God designed
A means by which to be refined,
A plan that reaches all mankind;
A shelter that's secure and warm,
An anchor in the time of storm,
A cure for sin in every form.

This way's been trod by aged Seers,
By holy men of younger years,
Who stood unmoved by threats and fears;
Tho' called to die in foreign lands,
Tho' tortured oft by wicked hands,
They firmly stood by God's demands.

This way is after God's own plan,
It cannot be improved by man,
'Twill stand till Jesus comes again;
The way that God's own Son has bought,
The way that pious men have sought,
The way that holy martyrs taught.

This way will lead to joy on high,
To live with souls that never die,
And to the Lord himself be nigh;
The only way by heaven shown,
The only road to glory known,
The only passage to the throne.

This way is called "The way of peace,"
Here faith and love and joy increase,
And charity doth never cease;
Here virtue shows her wondrous charms,
Here hope's a shield from all alarms,

And grace surrounds with loving
arms.

Ye who have traveled many years,
Upon this way 'mid toils and tears,
And battled long with hopes and
fears;

Let not the waves of trouble
drown,

The hope that you shall wear a
crown,

When called to lay your armor
down.

All who've not started on this way,
Should now begin without delay,
The promise is but for today;

Then may we all, with strength
renewed,

Embrace the plan that Christ has
shewed,

And tread the way by saints
pursued.

—By David Mohler.

—Sel. by A. G. Fahnestock.

A BIBLE ALPHABET

A good name is rather to be chosen
than great riches, Pro. 22:1.

Be ye therefore perfect, even as your
Father which is in heaven is
perfect, Matt. 5:48.

Cast thy burden upon the Lord,
Psalms 55:22.

Draw nigh to God, and he will draw
nigh to you, James 4:8.

Even a child is known by his doings,
whether his work be pure, and
whether it be right, Prov. 20:11.

Fear thou not; for I am with thee:

be not dismayed; for I am thy
God, Isaiah 41:10.

Go ye into all the world, and preach
the gospel to every creature,
Mark 16:5.

Happy is the man that findest wis-
dom, Prov. 3:13.

I can do all things through Christ
which strengthenth me, Phil.
4:13.

Judge not, that ye be not judged.
Matt. 7:1.

Keep thy heart with all diligence:
for out of it are the issues of
life, Prov. 4:23.

Let the words of my mouth, and
the meditation of my heart, be
acceptable in thy sight, O Lord,
Psalms 19:14.

My times are in thy hands, Psalms
31:15.

No man can serve two masters.
Matt. 6:24.

Oh that men would praise the Lord
for his goodness, and for his
wonderful works to the chil-
dren of men! Psalms 107:8.

Prove all things; hold fast that
which is good, 1 Thess. 5:21.

Quench not the Spirit, 1 Thess. 5:19.
Remember now thy Creator in the
days of thy youth, Ecc. 12:1.

Seek ye the Lord while he may be
found, call ye upon him while
he is near, Isaiah 55:6.

Thou wilt keep him in perfect peace,
whose mind is stayed on thee,
Isaiah 26:13.

Unto thee lift I up mine eyes, O
thou that dwellest in the heav-

ens, Psalms 123:1.

Verily there is a reward for the
righteous, Psalms 58:11.

What doth the Lord require of thee,
but to do justly, and to love
mercy, and to walk humbly with
thy God, Micah 6:8.

Except the Lord build the house,
they labor in vain that build it,
Psalms 127:1.

Ye that fear the Lord, trust in the
Lord: he is their help and
shield, Psalms 115:11.

Zion heard, and was glad; and the
daughters of Judah rejoiced be-
cause of thy judgments, O
Lord, Psalms 97:8.

—Sel. Sister Shella Stump.

EPH. 5:18-33

Many have considered the real
price that must be paid if they should
be filled with the Holy Spirit and
have refused to ask. The Spirit-
filled life is a disciplined life and
that is the last thing many people
want. The layman knows his soft
indulgent habits will have to go.
The preacher knows he will be pos-
sessed with a compassion and love,
that will break his heart because of
the sins of the people.

Sel. by Jeanette Poorman

LITTLE THINGS

It only takes a little smile
To cheer a heart that's sad.
It only takes a helping hand
To make somebody glad.

It only takes a little time

To help along the way.

It only takes a little love

To make a perfect day.

It only takes a little faith

To see a brighter day.

It only takes a little prayer

To drive the gloom away.

It only takes a baby's smile

To cheer a heart that's blue.

This could be a happy place

It all depends on you.

Sel. by Blanche Eberly.

You know some folks we criticize
Might prove to us a great surprise,
If we but knew their real life.

How void they are of sin and strife
How much devoted they have been
With ready hands they've had to
lend.

They may have played a secret role
And talked to some about their soul.

The habit of viewing things cheer-
fully, and thinking about life hope-
fully, may be made to grow up in
us like any other habit.

Whosoever lays aside their plain-
ness and religion to follow society,
chooses the crooked road instead of
the strait and narrow way and will
get lost, Matt. 7:13.

You cannot put over what you
put off. Delay weakens your deter-
mination; postponement will push
away your achievement.—The Silent
Partner.

TORREON NAVAJO MISSION

David Skiles Supt.

Bx. 116

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BIBLE MONITOR

VOL. XLI

FEBRUARY 15, 1963

No. 3

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

AGREEMENT

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness: he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain," 1 Tim. 6:3-6. Agreement with our fellowmen must start with us, with truth and with our concern for others. Those who agree with God and have the valuable promises which God has promised, are on a good start to agree with others. An inward peace of mind and satisfaction with the blessings of God will go a long way towards agreeing with those whom we come in contact with. True we cannot agree with just anything or any idea, so we must have truth and facts to serve as our basis of agreement.

"The servant of the Lord must not

strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth," 2 Tim. 2:24-25. Control of oneself and a desire to help others will go a long way towards agreement with our fellowmen. How much trouble did our Lord and Saviour have with His fellowmen? And yet He rebuked many of them severely, but they knew that what He told them was the truth. "Holy hands, without wrath and doubting" will go a long way towards agreement with our fellowmen. If you are guilty of causing discord among those with whom you associate, can you expect to lead them to your Lord and Saviour?

Study the following list of carnal tendencies and see if they are not at the root of all disagreements with our fellowmen: lies, hypocrisy, jangling, wrath, pride, greed, strong drink, busybodies and lack of concern for others. "But shun profane and vain babblings: for they will increase unto more ungodliness," 2 Tim. 2:16. "But foolish and un-

learned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men," V. 23. If we take heed to our personal relation to God and keep ourselves in the walk of a true Christian, it will solve our problem of getting along with others whether they be believers or unbelievers.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind," 2 Tim. 1:7. How are we using what Almighty God has given us? With the following characteristics standing out in our life, how much disagreement will we have with those with whom we come in contact with: love, patience, courtesy, doing good to others, hospitality, gentleness and meekness?

The secret of the believer's success in getting along with others is that pride, selfishness and hatred have been replaced by the fruits of the Spirit, in which love prevails towards all men. Compassion for the souls that are lost and taken captive by the Devil is stronger, than a sense of our own rights and pleasures. These cannot take hold of our lives without separation from all evil and a positive stand for the truth and the right.

He who can control his tongue, can number his friends by the score, but he whose tongue is unbridled can count his foes by the legion.

STANDING ON THE SOLID ROCK

Changes are rapidly taking place in every phase of life. Religious, educational, industrial, financial, social and moral, are all moving at a fast rate and rapidly departing from the solid, substantial and Bible taught ways that were practiced so devoutly a few generations in the past.

The Lord's Day, once reverentially respected, is about forgotten as a day of worship. It has become a day of pleasure, shopping, a day looked forward to by many as a time and a half, or double time work day. Faith and trust in God has been replaced, many times by man made provisions such as old age pension, social security and unemployment insurance.

Our nation is education mad. Needy families can attest to that statement by the simple fact that many willing men are unable to obtain employment because of the lack of education. In our fast day, trying to out-run God, with electronics, moon-shots, nuclear and atomic power, the LITTLE man, with common education, is not wanted.

In the industrial word, speed, precision and volume production has robbed thousands of wage earners, who are good, honest, willing workers, but not needed in this fast day!

Dollars and cents on the ledger

has been replaced by billion dollar figures. Instead of the common man trying to keep even with the world, credit, deferred payments, budgets and "nothing down" come get it, advertising has put many, many families hopelessly in debt.

On a national scale, we have the same principle, but Congress just raises the debt ceiling and they go on from there. God's Word teaches to "owe no man anything," to "provide all things honest," and "to do unto others as you would have them do unto you."

Social organizations are flourishing as never before in the history of our nation. Wordly gatherings draw overflowing crowds. Fraternal organizations have members more devout to their cause, than they are devout to the cause of Christ. Every activity has to be preceded with a kick-off dinner.

One of the great evil effects of many social organizations is the fact that every gathering must include liquor as a drawing card, otherwise, a certain class would not be interested in the event. Satan knows what people want and is a caterer to their wants and demands.

Morally, we, as a Christian nation, have left down the bars so low that few people trouble themselves to go under them, they go over the top of them. What people one day would have been ashamed to have been found guilty of, now do the same things openly, brazenly, de-

fiantly.

Cursing, drinking, gambling, lying, cheating, no longer are being hid. It is openly committed before our growing boys and girls. A very low standard is held before the rising generation.

Fornication and adultery are very much prevalent. Some authorities state that over half our population are guilty. Ministers who remarry divorced persons are equally guilty. All will have God's sentence pronounced upon them on the day of judgment.

It is a very evident fact that America, and Christendom in America, have moved their moorings and foundations from The Rock to sand. They are building for time and not for eternity. Building on sand will only result in the loss of our soul. We sadly stand in need of getting back to the Solid Rock.

Today, many vital Biblical teachings are being cast aside. Proven and long-held standards are being torn down, abolished, ignored and forgotten. Modern theology have forsook the fundamental, life-changing, soul-saving ordinances and commands of God, for man-made commandments, interpretations and practices. They had to write a new Bible to accomplish this.

By way of illustration, recently I attended a funeral. The minister that conducted the funeral is retired, having served as a minister over 50 years. The most of that time he

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used the King James Version. At this funeral he read from the new version. I had to wonder in my mind if he found the King James Version unreliable, after having used it so many years?

Today, many church attenders hardly know what they believe or why they believe it. They pay their preacher to do their praying and interceding to God, for them. They do not personally know Christ as their saviour. They have never experienced the re-birth, yet they think they are saved. Our beloved Jesus said, "Except a man be born again, he cannot enter the kingdom."

I repeat, changes are rapidly taking place in every phase of life. It is because men have left the solid Rock. That Rock is, among other

things, solid, firm, sure and Eternal. While there are many changes taking place among humans, there are some things that do not change.

Jesus Christ does not change. Heb. 13:8, "Jesus Christ the same yesterday, and today, and forever." The Word of God does not change, Psalms 119-89, "For ever, O Lord, thy word is settled in Heaven." Therefore, God's plan of salvation does not change. Therefore, the only safe footing if we want to gain Heaven, is to "Stand fast in the Lord," 1 Thess. 3:8. Stand on the Solid Rock, Christ Jesus.

With the much confusion that presently exists in Christendom, it is most certain that many do not have "THE FAITH OF THE GOSPEL." A large percent of those who do make a profession of faith, do not hold fast to that profession. They have moved, but the Rock remains the same. Professing people must respect the Word of God. To disrespect God, His Word and His Son, is no trifling matter. "God is not mocked," Gal. 6:7.

Christian believers should hold the Word of God sacred, at all cost. Daniel, the three Hebrew children, Paul, Peter, Silas, many, many more in the past, did not put their trust and faith in any other than God and His Word, and God was with them. We have the same God and same Word of God and He will be with us.

May we earnestly contend for the

faith, once delivered to the saints. May we unitedly stand on the Solid Rock and His precious promises. Eph. 6:13, "Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Paul R. Myers,
Box 117,
Greentown, Ohio.

THE TEST OF TRUE DISCIPLESHIP

This is a subject which should be seriously considered by every disciple of Christ, lest we loose our eternal inheritance, which comes to us by our faith in and obedience unto Christ. Let us heed Christ's message. Luke 9:23-27, "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall loose it: but whosoever will loose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and loose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

The life of a true child of God is a life of self denial. It is a life of separation, from the world, it is

traveling on the narrow way. Without self denial, without cross-bearing, it is so easy to be side-tracked from the narrow way to the broad way, and if not rescued and return therefrom we loose our inheritance. How strong is our faith? Will we bear our cross daily? This is a serious matter. Have we once partook of God's grace and then forsook that "Grace" by refusing to bear our cross? Says one, but the cross is too great, too heavy. Brother, Sister, is your cross heavier than the one our Saviour bore on Calvary? He gave His life for us, will we if need be give our physical life for Him, or loose our soul?

After bearing our daily cross, then we are to follow Him. His Word tells us how to follow Him. He said, we are not to "fear him, who is able to kill or destroy the body, and after that there is nothing more he can do, but rather to fear him who is able to destroy both soul and body in hell." Our soul is (us) that which lives on, while our body is that which decays and returns to "dust." If we save our physical life, at the expense of not following Jesus, we will forfeit or loose eternal life, will loose it, our soul. On the other hand if we give up, or forfeit this physical life for Jesus' sake, for righteousness sake, we will save our soul. Which is the most profitable? We know the answer, will we do it?

What advantage (gain) to us to

forfeit our loved ones, our discipleship in the Church, and above all our Christ, which will cause us to loose our soul? If we forfeit all these for a fleshly relationship, even to the extent we should gain the whole world, where is our happiness, either in this world or in the world to come? Will it pay? Verily, no. Verse 27 gives the penalty for our being ashamed, either of Christ, or His holy Word, when He comes in His own, His Father's and the glory of the holy angels.

Leaving all is the condition of discipleship. Luke 14:33, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Renunciation of all things for Christ, it might be husband, or wife, or children, or home and friends, "all." Mark 10:28-30, "Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, (or husband) or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions: (even unto physical death) and in the world to come eternal life."

As we note the conditions of discipleship, let us also notice the requirements of Spiritual Life. That

requirement is forsaking all, sometimes it might mean the forsaking of all secular business, Jesus said. "But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Again, "And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up and followed him." Jesus said to the multitudes which followed Him, as He was expounding to them the cost of True Religion, Luke 14:25-26, "And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, (or husband visa-versa) and children, and sisters, yea, and his own life also, he cannot be my disciple."

We purpose, by the help of the Holy Spirit, to get before the reader of this message the true rendering of this text, especially the meaning of the term "hate," as used by the Master here. Every passage of Scripture must be explained, so as to not contradict any other passage in "Holy Writ." We are to "rightly divide the word of truth." A single Scripture must be explained in harmony with the general tenor of divine truth, shown by its context and as outlined in the Bible.

What did the Master mean by the word "hate"? Did He mean that man should actually hate his family

relations, hate his own life, which the Father created in him?—with a hatred developed by anger? These, hatred and anger are works of the flesh, which keeps one away from Christ, rather than come to Him. What kind of "hate" then was Jesus talking about? The text is an idiom of the Hebrew language. By this we mean a peculiarity of the language, used at the time these words were written, in the day when Jesus used the term. Not only a peculiarity of the Hebrew, but of every Eastern language, more or less. That idiom is this: When two things are compared, between which there is a great difference, the less (lesser) one is regarded as nothing. Our love then for our earthly ties and possessions are nothing to be compared with what our love for Christ should be, must be, to be His disciple.

For example, we may have an earthly tie, a side companion, husband or wife, or other relationship, who becomes angry with us, possessing hatred of the flesh, to the extent they would threaten our physical life, if we do not give up our Christian life, our fellowship with the Church, our worship to our God, our fellowship with our loved ones and with the saints, in other words our hope of eternal life. It may be that we love that one, to whom we are joined, by the ties of nature, that love should be compared to "hate," with the love which we

should have for Christ. Although we would have to give up, even our physical life, by giving our greater love to Christ, we would still have the hope of eternal life for our soul, by forfeiting our less love, which becomes "hate" to us. Says one, Who would have strength and faith enough to do that? Would it be more than Jesus did for you? Many have died a martyr's death for our sympathetic Christ. Whom do we fear most, man or God? The figure "hate," as used by the Master here, confirms our interpretation of it.

You will find a confirmation of this view, in which God Himself is compared to nations, or to things of a worldly character. Isa. 40:17, "All nations before him are as nothing; and they are counted to him less than nothing, and vanity." Here is a wonderful contrast—the infinitude of God, Grandeur of His attributes and character, are so much more highly exalted, lifted above worldly, secular things; that the greatness of man is nothing or less than nothing. The same principle is involved by the words of Jesus. Love of the Christian heart to Christ, the Son of God, Who bled and died for us, must be so much greater than the love of country, companions, associates and even our own lives.

Another comparison of this is found in Gen. 29:30-31, which refers to the love Jacob had for his two wives, Leah and Rachel, "and

he loved also Rachel, more than Leah, and served with him yet seven other years. And when the Lord saw that Leah was hated, he opened her womb: but Rachel was barren." The word does not say that Leah was loved less, but that Rachel was loved more, as we understand. On this account, his love for Leah was compared to hate. In the passage we have two things compared, because there is considerable difference between them, one is not only represented as less—but as being of opposite character.

Another like figure is given in Prov. 13:24, "He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes." How true this is, we love our children less, when we do not chasten them. In our use of electricity, in our running of things, almost all our machinery is controlled by a switch, but we have no switch for our children in these days, hence juvenile delinquency. There are two men who have unruly boys, both are to be corrected. One spared the rod, the other used it. Which one loves most, the one who spares, or the one who uses the rod? According to God's Word the one who spares hates, or loves less.

This is a controversial doctrine for this age, for folks in general seem to think that the one that spares the rod, loves the child. The doctrine commonly held is that love spares the rod. Their alibi, We love

our children so much that we cannot correct them. That kind of love Solomon calls hate, less love. A love that will withhold correction, and allow a son, or daughter, to begin to drink, or smoke, or swear, or practice the wearing of "perversion" of dress, and staying out most all of every night, bringing home bad habits, which will cause their ruin, of both body and soul. Such love is really hate, or hatred. To spare correction is injustice to any boy or girl. When we try to correct, when we restrain, using means of discipline, it is not hate, but love that prompts us. Sparing the child is hatred. When one allows his child to grow up without correction, Solomon suggests it shows the want of proper affection, and therefore calls it hate.

Another parallel to this this view is found in Rom. 9:13, "As it is written, Jacob have I loved, but Esau have I hated." We cannot think our merciful God would hate one of His creatures, with an evil hatred, so we think the meaning of the above text is—God loved Jacob more than He did Esau. Just as we are to love God more than we love our kinfolks, or our own life. We believe that God loves His good children more than He does bad children, (yet God is no respecter, in giving Salvation) although God loves the most ungodly sinner. Sinner friend, young man, or woman, He loves you all. Yet, do you think He loves you, as He

loves those who obey and serve Him? Nevertheless, sinner, if you will come to Him, He will take you to His heart, He will encircle you with His loving arms, will cover you with His "everlasting wings." But if you go on in the way of sin and folly, you will finally come to condemnation and eternal punishment. His Word will judge you. Matt. 10:37, "He that loveth father and mother more than me is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." Christ in His words gives us a real test for our discipleship.

Brother Wm. Root,
1612 Morphy St.,
Great Bend, Kans.

NEWS ITEMS

Notice

General Conference for 1963 will be in California, approximately four miles from Mission Springs Camp Grounds, where it was held several times in the past.

In the midst of the winter weather in the Central and Eastern sections of the Nation, now would be an excellent time to plan to attend our General Conference. May our united prayers ascend to our Heavenly Father, that the Holy Spirit will rule and over-rule each and every heart and that this coming Conference may be the best ever held in our history. Paul R. Myers, Moderator.

PLEVNA, INDIANA

Our series of meetings started July 30 to August 12 with Eld. Otto Harris as our evangelist. Bro. Harris brought us many spiritual filled messages to feed our souls with. We were very glad to have Sister Harris with us also. May God bless them as they continue to labor for our Lord and Master.

On September 8, we held our regular quarterly council meeting. We were glad to have Bro. and Sister David Skiles back with us for a visit. Bro. Skiles opened the Meeting with Hebrews 13:1-25 and led us in prayer. Our Elder, Vern Hostetler, then took charge of the business meeting. Bro. Levi Miller led the closing prayer and the hymn of "Purer In Heart" was led in closing.

October 13 and 14 we enjoyed our Lovefeast and Harvest Meeting with brethren of like faith. Saturday afternoon Eld. Vern Hostetler brought us the examination sermon. In the evening 63 surrounded the Lord's tables. Eld. Paul Reed officiated at the Communion services. Sunday afternoon Bro. Dean St. John from Pleasant Ridge, Ohio, brought us our Harvest Meeting sermon. We were happy to have visiting brethren with us during these services. Also wish to thank the ministering brethren for helping out in these services. May God bless you as you continue to labor in His work.

December 8, we had our regular quarterly council. It was opened by singing "My Redeemer I Love." Bro. Harley Rush read from Psa. 99 and led us in prayer. Our Elder then took charge of the business meeting. We elected new officers for the coming year. Bro. Vern was re-elected to be our Elder. It was decided to have the assistants of the Sunday School offices to take over the first Sunday of each month.

We plan to have our revival meeting for 1963, the Lord willing, October 27 to November 10. Bro. Millard Haldeman from Dallas Center, Iowa, is to have these meetings. Bro. Willard Beam led us in closing prayer and Hymn 266 was sung in closing.

We extend a hearty invitation to everyone to come and worship with us whenever you can. May the Lord bless you all throughout this new year.

Sister Lois Chupp, Cor.

GOSHEN, IND.

The Goshen congregation has completed another year together. A year that has given us many a spiritual blessing, Christian fellowship with one another and the sharing of joys and sorrows of each other.

On Sept. 5, Eld. Earnest Miller began a series of meetings here. His messages were an inspiration and a blessing to all who heard them. One young man made his choice to accept Christ.

Looking back over the past year, we have been wonderfully blest and must say, God does all things well. As we look forward to the year ahead, may we all strive to live closer to our God and remember, "In all thy ways acknowledge him, and he shall direct thy paths," Prov. 3:6.

Sister Maxine Swihart, Cor.

YORK, PA.

The Shrewsbury congregation met in regular quarterly Council on Dec. 10. After singing hymns 722 and 210, our Elder read 1 Tim. 4 and led in prayer. He then moderated the meeting. The main business before the Church was the election of Church and Sunday School officers for the coming year. As our Elder's time expired, Elders Ammon Keller and James Kegerreis were with us and David Ebling was re-elected. A few other items came before the church, which were taken care of in a Christian manner. After singing "Blest Be the Tie that Binds" we were led in fervent prayer by Bro. Jacob Ness. May we all strive to do our Master's Will.

Sister Shella Stump, Cor.

OBITUARY

GEORGE M. MARTIN, SR.

Was born in Elkhart, Ind., July 1, 1869, and departed this life Jan. 6, 1963, at the Midland, Mich., hospital, age 93 years, 6 mo. and 5 days. Bro. Martin lived on a farm near

Beverton, Mich., five years before moving to Midland County in 1927. Most of his life since 1947, he had been a resident of Hope, Mich. He was a mail-carrier until he retired in 1937. Following this he did general carpenter work.

His wife, the former Lucy Dunmyre, whom he married Nov. 7, 1891, at Nappanee, Ind., preceded him in death May, 1947. In 1954 he married Minnie Alice Leatherman, who departed this life Feb. 16, 1958. He is survived by one son, George Martin, Jr., of Hope, Mich.; a daughter, Mrs. Mary Begin of Midland, Mich.; one brother, Dan Martin of Elkhart, Ind.; nine grandchildren and fifteen great-grandchildren. Two daughters, Mrs. Elsie Quehl and Mrs. Myrtle Yoder, preceded him in death.

Bro. Martin had been a member of the Church of the Brethren and later affiliated with the Dunkard Brethren church. He held his membership with the Goshen church, serving as a deacon for many years. Those who knew him always enjoyed his company and he will be greatly missed by all.

Funeral services were held Jan. 8, 1963, at the Midland Church of the Brethren with Loyd Evans as officiating minister. Interment in the Midland cemetery.

Sister Maxine Swihart, Cor.

THE DEAD SPEAKETH

No. 60

INVENTIONS

Marion A. Roesch

PSALMS 99:8

Is it not true that the people of our day think of inventions as a wonderful benefit to mankind? But let us refer to our text, "Thou answerest them, O Lord, our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions." These are the words of David as he exhorted the people by the example of their forefather's ungodly deeds. He is referring to Moses and Aaron.

Moses had been in the mount being given the ten commandments and while he tarried longer than his people thought was necessary, they, the people, were glad to have Aaron make them a golden calf to worship. "They provoked him to anger with their inventions, and the plague broke out upon them," Psalms 106:29. This robbed God (their Redeemer) of the worship, praise and obedience that was due Him; Satan had the same "coat" on then as he has now, and ever will have, of beguiling, deceiving and counterfeiting, as we read in Exodus 34:12, "Taking heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be a snare in the midst of thee," Again we read in the 15th verse

of this same chapter, a solemn warning "not to covenant with the people of the lands they were journeying through." The Bible contains many warnings for the Christian, "Come out from among them and be ye separate."

Again, we are made acquainted with God's will in Psalms 106:39, "Thus were they defiled with their works, and went a whoring with their own inventions." Thus we see, it is through our own desires that we bring God's anger upon ourselves.

We are reminded of what is said by a wise man in Eccl. 7:29, "Lo, this only have I found, that God made man upright; but they have sought out many inventions." What about the instruments of destruction that are being used in modern war? And how many Christians are participating in this conflict? even when Christ says "Thou shalt not kill."

The picture show is a modern invention as a sentence sermon in a recent Bible Monitor, "The theater is the devil's substitute for prayer. The Christian leaves his Bible at home."

The prophet Amos in his message, highly condemns instrumental worship in God's house, Amos 6:5. The prophet starts out with "Woe to them," and I believe it altogether proper to continue using it for this fifth verse, which reads: "That chant to the sound of the viol, and invent to themselves instruments of music

like David."

I admit there are inventions that make for our comfort and enjoyment. But aren't we, who have accepted Christ, children of light? Can we not choose the good from the bad? We choose the good apples from the bad ones, when it comes to eating. Why not be as wise in regard to feeding our never dying souls? It has much more value, for it lasts throughout eternity.

July 1944 Issue.

THE TAX-FREE BILLIONAIRE

The story is told of a tax assessor who, during the course of his duties, called at the humble home of a poor but spiritually minded Christian.

In response to his knock, the door was opened by a happy-looking individual. Upon explaining the purpose of his visit he was warmly welcomed into the home with these words, "I am delighted you have called for I am indeed a very wealthy person and shall be glad to give you a detailed account of my vast possessions." The tax assessor looked in surprise for neither the clothing of the owner nor the furnishings of the home suggested anything of material wealth. However, he took his seat at the table, drew out his papers and prepared himself for the task of recording the assets of this confessedly wealthy man.

The Christian began, "I want you

to know, first of all, that I have the blessed assurance from the Word of God, that my sins have been blotted out from the remembrance of God forever. Be sure to put that down for this knowledge is one of my most treasured possessions.

"Second," continued the believer, "I have a peace that is indescribable, for it surpasses all human understanding. This peace garrisons my heart and mind through Christ Jesus. It was made possible by the precious blood of my Saviour when, in infinite grace, He redeemed me at the cost of His own life on Calvary's Cross.

"Third," the Christian went on, "I have a joy that is unspeakable and full of glory, and which is independent of all the circumstances of life, for this joy is in God.

"Fourth, I am in possession of a life that is eternal, for my Saviour has said: 'I give unto my sheep eternal life, and they shall never perish, neither shall any man pluck them out of my hand.'

"Fifth, I have been blessed with all the spiritual blessings in the heavenlies in Christ Jesus, and stand accepted in the sight of God.

"Sixth, I have a hope of eternal blessedness, as bright as only the promises of God can paint it. This hope is like an anchor to my soul in all the changing circumstances of life.

"Last," concluded the child of God, his face radiant with the joy

of the Lord, "I have a home eternal in the heavens that awaits me when I pass out of this world. In this glorious home to which I am going, there will be no more sin, no more pain, no more death, and no more tears. Best of all, in that celestial city I shall see my Saviour's face and be with Him and like Him forever. Do you not agree with me that, with these possessions, I am a very wealthy man?"

The tax assessor arose to his feet and the occasion. He put his papers back in his bag, extended his hand to the Christian and exclaimed, "Sir, I want to congratulate you on your vast possessions and immense wealth. I am also happy to inform you that, in spite of your enormous riches, you are tax exempt, and I cannot collect a single penny from you!"

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?", Romans 8:32.

Scl. by Susanna B. Johns.

HISTORY OF THE BRETHREN FAITH

Part 4

A Conversation Between A Father and Son

In Questions and Answers.

Son: Dear father, as we are quite alone here in this wilderness, I will relate to thee, how I was treated by

a certain company, when I was away from thee. I was attacked on account of baptism, and was called an Anabaptist, because we baptized such as have already been baptized in their infancy. I was also very severely attacked by those who in their riper years baptized, only by sprinkling (or pouring), and whom we baptize afterwards by immersion when they desire to become members of our church; also, concerning our manner of keeping the Lord's Supper and of excommunicating persons, our strict observance of feet washing, and our using unleavened bread at our communion. By divers specious reasoning, I was so disturbed, that I was not able to give sufficient answers. Therefore, I entreat thee, dear father, to give me still better instructions in all those matters, which are yet controverted, and on account of which we are assailed, so that with the testimony of the Holy Scriptures, and of the primitive Christians, I might be established in my faith, and be enabled to give to others a true Scriptural account for which favor, I shall try to prove grateful unto thee all my life.

Father: Dear son, I am willing to give thee as plain and satisfactory instructions as I can; therefore, hear me diligently, and ask me about those things which thou couldst not answer, and thus will we hold a plain conversation.

Son: Beloved father, I rejoice

that thou art willing to instruct me. I will therefore diligently ask and hear. Tell me then, where outward water baptism is founded in the Holy Scripture?

Father: The eternal and almighty God is the proper author of water-baptism. Already in the days of Noah, he began to reveal a figure or type of water-baptism in the New Covenant; for when men became very wicked, the Lord God sent a flood of water, in which all ungodly men were drowned. Of this the apostle Peter speaks, 1 Pet. 3: 20, 21. "The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

Observe further, when the Lord God by His servant Moses intended to give a figure in testimony of what afterwards should be revealed by His Son, Heb. 3. Moses therefore had to be drawn out of the water by the daughter of Pharaoh. "Therefore said she, he shall be called Moses, because I drew him out of the water." Exod. 2:10.

Again, when God by this same Moses led Abraham's seed out of Egypt, and when by a mighty hand they were delivered from the Egyptians, their escape was through the Red Sea, which pre-figured strongly the baptism of the New Covenant. Hence Paul calls it, a baptism "unto Moses in the cloud

and in the sea." 1 Cor. 10:2.

Again, when the Lord God caused Moses to erect a tabernacle it was a figure of the house or Church of the Lord Jesus. Thus had Moses to make according to the command of the Lord, a large laver or vessel before the tabernacle wherein Aaron the priest and his sons, had to wash themselves, before they were permitted to enter into the tabernacle, Exod. 30:18-20; ch. 40:12. This was also a powerful figure of water-baptism which Jesus commanded, since none can enter or serve in the Church of the Lord without previously being baptised in water upon the confession of their faith in Jesus.

Again, thou mayest see what the Lord God commanded in the Law; namely, this: if a leper had been cleansed of his leprosy, he had to wash himself in water, Lev. 14:8, 9. Likewise the women, in order to fulfill the law concerning their purification, had to bathe or wash themselves in water.

Further, there were many washings commanded in the law, all of which pointed to water-baptism in the New Testament.

Now I will also inform thee, how it is with the water baptism in the New Covenant; and mark it well. When God, the Father, was about manifesting His beloved Son in the world, a forerunner had to precede Him, namely John, who came by a divine command into the land of

Judea, and preached to the people, that they should repent. He also baptized them in the water unto repentance, directing them to believe in Him who should come after him; that is, in Jesus the Son of God. "He baptized at Enon near to Salim, because there was much water there."

Son: Did not this occasion a great commotion among the people, since John did such an extraordinary work as to baptize people in water?

Father: Water baptism at that time was not such a strange work among the Jews, for it had previously been used under the Law for external purification. Hence, there was no great surprise concerning baptism. But in connection with his preaching this baptism, there was something new, because men were directed to repent; and they were likewise told of the Son of God that He would come, and that they should believe in Him.

Son: Did then the scribes, and the great ones of the world, suffer themselves to be baptized too?

Father: Oh no! to them it was a thing entirely too contemptible. "They rejected the counsel of God, against themselves, and were not baptized," as thou mayest read in Luke 7:30. But Jesus the Son of God was herein obedient to His Father, because He knew that the baptism of John was from heaven. He therefore came a considerable

distance from Galilee to Jordan, unto John, in order that He might be baptized of him, Matt. 3:13.

Son: This was a wonderful thing, and a great humiliation to the Lord Jesus, to permit Himself to be baptized in water by His servant John.

Father: Indeed, it was truly wonderful, and a great condescension of the Son of God, which He has left as a strong example for us, and all His followers, that we should imitate Him.

Son: Did Christ suffer Himself to be baptized merely that we should follow in His footsteps in this particular?

Father: The Son of God knew so well the ordinance and will of His Father, that He said to John, "For thus it becometh us to fulfill all righteousness." As it was the design of the Son of God, to ordain and initiate a water bath for His whole Church that it should be an efficacious seal and outward sign to all those who should believe in Him,—He in the first place fulfilled His Father's will because the baptism of John was commanded of God. He at the same time made a beginning of that water-baptism, which should not be any more unto repentance, but such a baptism which belongs to those, who have already repented, and believed in Jesus, the Son of God, and are to be baptized upon this their faith and confession, in the name of the Father, and of the

Son, and of the Holy Ghost. For when the Lord Jesus was baptized, and arose up out of the water, a voice from heaven was heard, which said, "This is my beloved Son, in whom I am well pleased." And the Holy Ghost, like a dove alighted upon the Lord Jesus. Thus, then, this beginning of the water baptism of the New Testament has a most powerful author and ordainer, namely, God the Father, God the Son, and God the Holy Ghost. In which three most exalted names, Jesus commanded baptism to be administered.

Son: When Jesus was baptized, did He immediately after also teach and administer baptism?

Father: Yes, He immediately began to make disciples and to baptize, as thou mayest read, John 3:26; 4:1, "The disciples of John came to him, and said, Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to him." John answered and said, "He must increase, but I must decrease. He that cometh from heaven, is above all, and what he has seen and heard he testifieth; and no man receiveth his testimony. But he that hath received his testimony, hath set to his seal, that God is true." In confirmation of this, John says in his first epistle, 5:6, "that the Son of God came with water and blood, and with the Holy Ghost; and that these were the "three that bear witness on

earth."

Son: Do we find also, that Christ after His resurrection commanded water-baptism?

Father: Yes, this will I shew thee. In the first place, when the Lord Jesus was about sending His disciples into all the world, to preach His gospel, He gave them this express charge: "That they should teach and baptize in his name all such who should believe in him," Matt. 28:19, 20. "Teaching them to observe all things whatsoever I have commanded you." See also in the Acts of the Apostles, 2:37, 38. When the people asked Peter what they should do, he answered, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Son: Do we also read of others who administered baptism?

Father: Yes, we find, Acts 8:5-12, that "Philip preached Christ to the people of Samaria, and those who believed were baptized, both men and women."

Son: But father, since it says here, that both men and women were baptized—were then no children baptized?

Father: Oh no, in the New Testament we do not find a single instance of the kind, for the apostles baptized only such as upon true repentance, publicly confessed faith in Jesus, because He, their Master did not command any others to be

baptized than those who are capable of being taught both before and after baptism.

Son: Why did not Christ then command to baptize children, and did not the apostles do it?

Father: Christ only commanded to baptize believers, and not children at all.

Son: But is it not written in Matt. 19, where Christ said, "Suffer little children, and forbid them not to come unto me, for such is the kingdom of heaven?"

Father: Note well, what is added: — "Jesus laid his hands on them, and blessed them." But of their baptism, there is nothing written.

Son: I have also heard it asserted, that the apostles baptized whole families, among whom there must have been also children?

Father: Only reason says that there were children in those families; but the Holy Scripture says not one single word about it.

Son: Since then water baptism is such a great command, as thou hast shown me from the Old and New Testament, supposing a child should die before it is baptized, will such not suffer loss in their salvation, because they die without baptism, as there are many who say, that baptism was instituted in the place of circumcision, and when a male child was not circumcised on the eighth day, it was to be cut off from God's people?

Father: I am pleased with this thy question. Only mark well the design and mind of God. Whenever God commanded something, He would have it observed just as He commanded. Circumcision in the Old Testament was only required of male children, on the eighth day. Suppose a child died before that day, the law of God would not have been transgressed, as undoubtedly many died before the eighth day. These were not rejected (for the want of circumcision), nor the female children, who were not circumcised at all, and had still a part in the blessing. Thus when a child dies without water-baptism, it will suffer no harm, because the command did not apply to it, and the child had not yet reached that eighth day that is, that day, wherein it might have repented, and believed in the Lord Jesus, and been baptized upon its own faith, unto which the eighth day of circumcision had pointed. Baptism is commanded only to believers and adults, and not at all to children. But children are in a state of grace, and will be saved by grace through the merits of Jesus Christ. In matters of faith and of such importanc, we must look to the express and positive commands.

Son: Do we not find in histories that the primitive Christians did baptize their children?

Father: We find in Godfrey Arnold's "Portraiture of Primitive Christians," that infant baptism be-

gan to be practiced in the end of the second century after the birth of Christ. In the beginning it was done at the request of those who wished it, and at any time; afterward baptism was only performed at Easter; finally a certain pope made it a law, that no child should be suffered to die without baptism, and thus by a long continued custom it has become so established, that a great many now believe infant baptism to be commanded by Christ Himself.

Son: Thou hast told me already a great deal about water baptism and its importance; now I would ask whether there is any particular virtue in water, since God already in the Old Testament commanded so many purifications in water, and also in the New Testament again ordained and instituted a water bath for His believers?

Father: Observe well. Water is an element created by God, and all things are generated by water. Yea the whole earth subsists in water, and is founded thereon. Man himself in the womb is formed in water. The Spirit of God in the beginning moved on the water, and hence in the water is represented divine mercy. Christ, also, by His baptism has sanctified the water. Hence He said, John 3:5, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God;" otherwise it would be impossible. Nevertheless, believers do

not consider the power of baptism to be in the water, but in the Word, in which baptism is commanded. Now since Christ has ordained for His Church a water bath, and will "purify it by the washing of the water by the word," as Paul says, Eph. 5:26, the faithful believe, that the obedience to the command of water-baptism purifies and delivers them from future punishment, provided they, after this ablution, do not wallow again in the mire by transgressing and sinning against the Word. For God looks only upon the obedient; and believers are bound to obey the Word, and in obedience they obtain life everlasting.

Son: Suppose a man would deny himself in all things, would give his goods to the poor, would pray and fast a great deal, but would not be baptized; because it is an outward work, would such a man not please God?

Father: Mark well! If a man were to do these things from true faith and love to God, then they would be good and useful; and such a man would certainly not refuse to submit willingly to this command of water-baptism. For this is the true "love of God, that we keep his commandments, and his commandments are not grievous." 1 John 5:3. Again, says Paul, 1 Cor. 13:3, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity it profiteth me nothin." He

describes the nature of love as believing all what God has ordained. Christ also said, John 14:23, 24, "If a man love me, he will keep my words;" but "he that loveth me not keepeth not my sayings." Therefore a self righteous man may do a great deal, and not cleave to Christ in love as his head, for there were such men in Paul's time. See his epistle to the Colossians, 2:18, where he speaks of such as had "a voluntary humility and (spirituality) worshipping of angels," but whom he speaks of as being vainly puffed up by a fleshly mind, because they did not adhere to the Head.

Son: Can then a man not love God, if he will not obey in one thing, though he would be obedient in all others?

Father: Canst thou understand what James says, 2:10, "For whosoever shall keep the whole law, and yet offend in one point he is guilty of all." Reflect upon thyself, if thou hadst been obedient to me for ten years or more in every thing, and I were to command thee now merely to pick up a straw, but if thou wouldst not do it, nor even try to do it, I would have to consider thou as a disobedient child, though thou wouldst say a thousand times, "Father, I will do every thing; I will work industriously; wherever thou sendest me, I will go; but to pick up that straw, I consider unnecessary; it will be of no use to thee or me." Would I not justly call thee

a disobedient fellow.

Son: Father, thou sayest this of thyself; but is God, who is love, of the same mind toward His children? and if He is how can it be proved?

Father: Yes, I will prove it unto thee from Holy Scripture very clearly, that God is just so minded. Only consider what the first man did in Paradise. God said to him, Thou shalt eat of every tree but one; of that thou shalt not eat. Now see! As soon as he had eaten of the forbidden tree, he lost all his happiness, and was expelled from the garden of Eden for his one disobedient act. Again, see what God has done and commanded in the law, Num. 15:30, 31, where it is said, "If a soul doeth aught presumptuously,—and despises the word of the Lord, and breaks his commandments, it shall be cut off." See further, that, "when the sons of Aaron brought strange fire before the Lord, they died," Lev. 10:1, 2. And King Saul was reprobated by the Lord on account of his disobedience. I Sam. 15:22, 23. Thus also Achan had to die with his whole family, because he disobeyed the command of God in taking of the accused thing at the downfall of Jericho, which God had forbidden. Josh. 7:20. Thus many testimonies of the same import might be adduced from the Holy Scriptures, but let these suffice to show thee that God requires a strict obedience from all His creatures.

Son: I apprehend now, that man ought not to look only at the commandment, but also at the law-giver, and especially at his greatness. Therefore all the commandments of the great God should be esteemed great.

Father: Yes, that was always the true faith and the true love of all the saints and believers. They did what God commands them, and subjected all their own will and understanding to the will of God. Neither can we find the case of a single believer, that refused obedience to God in any commandment.

Son: If so much, and especially if all depends upon the keeping of God's commandments, why did God always command men nothing but simple things, as we can see both in the Old and New Testament He did?

Father: Consider well, that God is a simple and good being, and does not stand in need at all of any services from man: for He has many thousands of angels and spirits, who serve Him. Now the commandments, which God gave at any time to man, were given only for man's sake, to make him lowly and simple, because by Adam's fall he became exalted in his own conceit and desired to be great, mightily and holy by his own devices. Now to rescue man from this perilous condition, simple things were required of him by God through his Son. And when man does them in true faith, and if

his reason yields to the obedience which is required of him, he will then by degrees become simple and childlike, and in this very simplicity; the soul will find again rest, peace and security. Hence, Christ also says, "Verily, I say unto you, that unless ye become as children, ye cannot enter the kingdom of heaven."

Son: I have now well understood that all commandments point only to true obedience. The same is the case with the command of water-baptism, which Christ has commanded his apostles to administer, and which also they did. But was this command intended for all believers, that they should be baptized, and was it designed to continue to the end of the world?

Father: This is very clearly expressed in Matt. 28:19, 20, where the Savior says, "Teach all nations, baptizing them, teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

Son: After the apostles were dead, had also other men permission to baptize, though they were not sent like the apostles?

Father: Mark well God's ceremony and ordinances as they already had been given under the law. When God caused a tabernacle to be raised by Moses, in which the priests were to serve, he chose the tribe of Levi, and from this tribe God him-

self selected Aaron and his sons, that they should minister in the priest's office. Now, as it often happened that the temple and all were destroyed and ruined, when divine service was to be observed again, no others would do it, but those from the tribe of Levi. But the wicked King Jeroboam made such priests, who were not of the tribe of Levi, and who would only administer false worship, I Kings 12:31. When, however, priests were chosen from the tribe of Levi they took such, as were well instructed in the law of Moses, and whose bodies were free from blemishes and infirmities, Lev. 21:21.

Note well, that the Son of God Himself first appointed in His Church apostles, and then teachers and others. Now the apostles also soon chose others for the service in the house of God, namely, to baptize and administer discipline, etc., in order that the divine ordinances might continually be sustained. But they always chose only such who descended from the royal priesthood; that is, such as had the spirit of Jesus, and in this spirit they were also permitted to baptize and do other things. But the apostles already in their time noticed such men, as indeed appeared to have become Christians, yet they had not the Spirit of Christ. Of these Paul said to the elders of Ephesus, Acts 20:29, 30, "Of your own selves shall men arise, speaking perverse things

to draw away disciples after them.”

This has been at all times a sign of the false spirit. For where a man will “take this honor unto himself,” he is not of the mind of Christ; for He did not place Himself into the priesthood, but (was made an high priest by) His Father. That the first teachers and elders of the churches were appointed by the Holy Ghost, appears from Acts 20:18, 28. When the apostle Paul had called to him the elders and teachers of the church at Ephesus, he gave them among other charges this also; “Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers,” etc.

But whenever men pleased themselves in the service of the church by their own spirit, and to their own honor, from this great abuse and corruption originated and spread. Thus there are now many thousand preachers in the world, but by far the smallest number are of the royal priesthood, of the holy people, 1 Pet. 2:9. The smallest number have the Spirit of Christ. The smallest number were made overseers by the Holy Ghost. Therefore they preach also for their own glory and emolument.

But the churches of believers after the death of the apostles, which did still continue pure and uncontaminated, always chose such men among themselves, who had the Spirit of Jesus and who denied themselves. And as Christ Himself

chose the apostles, so likewise the church of the Lord, as the body of Christ, ever since chose such, as they thought fit, and these also baptized, and thus the command of the Lord in its purity has never ceased nor been discontinued, for He said, “Teach them to observe all things whatsoever I have commanded you.” Matt. 28:20. Yes, this command will remain in full force, until Christ shall come again to call to account concerning His doctrines, not only His own servants, but also His enemies.

CYPRIANUS and other pious men of the primitive church required of one who would baptize, a true sound faith in Christ, and a proper appointment by the church to that office. The same was required also by the council at Ilibris of one who would baptize, that first he should have received his baptism regularly, and after his baptism should not have lost grace. GREGORY also says, “Consider thou every one worthy and sufficiently qualified to administer baptism, if he be numbered among the pious.”

Son: I understand now very well about baptism, that it is a command of Christ to believers, even unto the end of the world. Now I would wish also to have some assurance about the mode of baptism, to know whether we are to baptize in the water, or whether we may also baptize in a room with a handful of water, and thereby fulfill the commandment?

Father: Observe well; I will point out to thee also this clearly in the Holy Scripture. First, Christ as the true leader of His whole church, "was baptized of John in the river of Jordan," Matt. 3:13-16. "John baptized in a place near to Salim, because there was much water there," John 3:23. Behold, from those two testimonies thou shouldst be able to see sufficiently that if the command of baptism could be performed in a dry place, John would not have gone to places, where there was much water; for it is certainly much more convenient to perform this in a room, than in the water, which is often cold and disagreeable to nature.

But I will give thee out of many testimonies we have, some more. The command to baptize properly signifies, according to the Greek word *to immerse*, and it has been so translated by Jeremias Felbinger, (and many others). But since sprinkling has been introduced, and the learned from an effeminate weakness have become afraid of the water, the opinion has been held, that the Greek word might also signify to sprinkle, pour, or make wet. Yet all must admit, that it signifies to immerse.

Again, when Philip baptized the eunuch, it is said, "They went down both into the water, and Philip baptized him," Acts 8:38. We also find yet a great deal in the histories of primitive Christians showing that

they baptized in streams, rivers, and fountains. As we read in the bloody Tonel of the Doopsgesind, page 225, that in the year of Christ 980, many persons were baptized in the river Euphrates.

(These four parts of "History of The Brethren Faith" were taken from the book "Rites and Ordinances" by Alexander Mack, Jr., first printing in Germany in 1774 and in Philadelphia in 1810. Copies of this book can be secured from the General Mission Board for forty cents postpaid, as long as the supply lasts. —Editor.)

SUNDAY SCHOOL LESSONS FOR MARCH 1963

PRIMARY LESSONS

Mar. 3—Two Good Hands. Matt. 4:23, 12:9-14.

Mar. 10—A Visit With Jesus. Mark 10:1, 13-16.

Mar. 17—A Blind Man's Friend. Mark 10:46-52.

Mar. 24—Twelve Helpers. Luke 9:1-6, 10-11.

Mar. 31—My Friend Jesus. Luke 7:36-48.

ADULT LESSONS

Mar. 3—My People Are Bent To Backsliding. Hosea 11:1-12.

1—Can we fathom the great mercy God manifests in dealing with His people?

Mar. 10—According to Our Doings Will He Recompense. Hosea 12:1-14.

1—Do we realize what it means

to wait on our God continually?

Mar. 17—I Will Redeem Them
From Death. Hosea 13:1-16.

1—Does God imply that prosperity is the key to man's failure?

Mar. 24—They That Dwell Under
His Shadow Shall Return.
Hosea 14:1-9.

1—Is it necessary that man possess wisdom before he can appreciate the goodness of God?

Mar. 31—Tell Ye Your Children
of It. Joel 1:1-20.

1—Did our forefathers have experiences that we should tell our children?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR MARCH 1963

TRUST

Memory verse, Isa. 26: 3, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

Fri. 1—Psa. 31:9-24.

Sat. 2—Isa. 26:1-11.

Memory verse, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed," Psa. 37:3.

Sun. 3—II Sam. 22:14-31.

Mon. 4—Rom. 10:1-13.

Tues. 5—I Sam. 17:32-50.

Wed. 6—Jno. 20:19-31.

Thurs. 7—Dan. 3:1-18.

Fri. 8—Gen. 6:13-22.

Sat. 9—Col. 1:1-20.

Memory verse, Prov. 5, "Trust in

the Lord with all thine heart; and lean not unto thine own understanding."

Sun. 10—II Tim. 2:7-26.

Mon. 11—Matt. 17:9-27.

Tues. 12—Gen. 22:1-14.

Wed. 13—Jno. 5:19-29.

Thurs. 14—Psa. 32.

Fri. 15—Jno. 12:23-50.

Sat. 16—Isa. 12.

Memory verse, Prov. 29:25, "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe."

Sun. 17—Luke 23:39-54.

Mon. 18—Mark 4:30-41.

Tues. 19—Psa. 103.

Wed. 20—Jno. 3:1-21.

Thurs. 21—Hab. 3.

Fri. 22—Psa. 118.

Sat. 23—I Tim. 4.

Memory verse, Psa. 125:1, "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever."

Sun. 24—Isa. 50.

Mon. 25—Acts 7:51-60.

Tues. 26—I Pet. 2:13-25.

Wed. 27—Nahum 1.

Thurs. 28—Jer. 17:5-18.

Fri. 29—Job 13:1-16.

Sat. 30—II Kings 18:1-12.

Memory verse, Isa. 12:2, "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song: he also is become my salvation."

Sun. 31—II Tim. 1.

BIBLE MONITOR

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No. 4

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

OUR SUFFERING SERVANT

"He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed," Isa. 53:3-5.

The prophet Isaiah wrote about 800 years before Christ came to earth in person. However in Christ we must see the presentation of Christ as, the very Redeemer of each one of us in particular. God spoke through the prophet concerning the sufferings of our Saviour. Even though the people were sinful and unbelieving in what the prophet had to say, yet God through him declared the message of deliverance.

Israel looked for their natural

glory to be restored through their earthly King and failed to recognize a suffering spiritual Saviour. Christ came in God's way, to do God's work and carnal man would not accept His sacrifice for them. Christ told the Pharisees, "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity," Matt. 23:28. God looks on our heart, God will cleanse our heart and if the heart is properly cleansed, it will take care of the outward part of us.

Christ's suffering glory is revealed to us through some of these, brilliant stars of prophecy which many of the prophets of old shone upon Him. "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God," 2 Pet. 2:19-20. How much are we willing to suffer for Christ and His commandments?

Divine love only was able to carry my Saviour across many hours of shameful ridicule and physical

torture. Alas but we have turned our backs upon His plan of salvation. Do we not value His suffering for us? As salvation becomes our personal desire and craving, do we feel our individual responsibility to our Saviour? God has exalted Him above every name, for each and every one of us who will serve and obey Him. Our salvation comes only through our understanding of Christ as the Son of God, who took upon Him the form of man and to suffer among man, because of His great love for sinful human beings.

Despite the world's rejection of their only hope and Redeemer, God has exalted Him and placed Him at His own right hand. All those who would eternally dwell with God, must now and throughout their life enthrone His Christ.

Our Lord is now rejected
And by the world disowned.
By the many still neglected
But by the few enthroned.

Selected.

THE CHALLENGE TO WHOM?

Youth is a priceless possession. Each day we live brings us nearer to the time when old age shall stamp its inevitable traces upon us and render us finally incapable of bearing the heat and burden of the day. Much money is being spent in this

age by men and women not overly endowed with good judgment, to stave off if even for a little while the ravages of age. Many a grandmother appears on the street attired and primped according to much more advanced (?) style than her flapper grand-daughter.

It is superfluous to say that this attitude cannot be maintained from the standpoint of the Bible. From cover to cover that Book rings with respect for the aged because of their age and vast experience. The elderly Christians have faced the problems of youth, the same problems faced by the young people of today and have profited by that experience. They have passed through critical periods in life. The records of these experiences have been burned on their memories and have left an indelible scar. From the vast store of their experience, their actions and reactions, their toils and struggles, successes and failures they are ever willing to give to the utmost to help those who ask.

The youth of the land, in contrast, look upon life either as a challenge to righteous living, or merely as a great adventure, according as their early training has been. They are endowed with alert faculties. Their strength is unimpaired. They are swift of foot, alert of mind, supple of body, and all of their possibilities are before them. They stand on the threshold of a useful life, ready to meet the challenge

which comes to everyone in no uncertain terms.

Whence this challenge? The legitimate business world does not want men and women who are not moral, loyal, honest, truthful and straightforward. These are Christian Graces, taught by Christ throughout His ministry and promulgated by His church here on earth. The Educational world wants men and women who can stimulate the best that is in the child and lead him into most efficient paths of usefulness. No teacher has ever been called great since the advent of Christ, without studying the methods of the perfect Teacher. Industrial executives punish severely any of their employees who by their conduct destroy their efficiency. The church is the champion of stability. Our forefathers were solid plodding workers, wresting their living from almost insurmountable circumstances, fighting against conditions and undergoing hardships which are not found anywhere in America today. Their simple honesty, meek spirits, simplicity of life and rugged industry were by words in the homes of those who knew them and pass words for our fathers wherever they went. It is greatly to be regretted that modern ideas and sharp practices have lost for us as a church in a measure the esteem we once held.

The challenge comes then, indirectly from the church, the agent

of religious education here on earth, the teaching agency for the Bible the foundation of all Christianity. What is the Challenge? It is not wealth, for wealth is abstract and is a burden to those possessing it. Nor is it a career, for success in business or the arts is not in itself satisfying. Even social service to mankind is void of perfect satisfaction, if the motives behind that service are questionable, if those rendering that service look toward the glory of men and not toward love of fellowman. If the challenge comes from the church of God and Christianity is the foundation of stability, industrious lives and sterling honesty; the challenge must be the promulgation of Christianity and the criterion for Christian living which Christ set up here on earth.

The challenge is to everybody, rich and poor, old and young talented and untalented, wherever the individual might be. But the greatest responsibility rests upon the shoulders of the young people of the church who are founding homes and raising families who will be the church of the future. But someone says, it is the young people of today who are carrying things to their present state: too much authority has now been placed in the keeping of untried minds and it is this particular lack of experience and ripened intellect which is causing disregard of conventions, state, church, and moral.

BIBLE MONITOR

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The main trouble with the young people of today is that they are badly spoiled. Our leaders both educational and religious have been telling them that young folks have been neglected, badly treated, and suppressed. After their minds have been filled with this sort of fallacy, they are turned loose on the most intricate problems to prove some publicity seekers theory. Many have gone so far as to say that this is an age of youth and the elderly have no function except as observers. This is so idiotic to men and women who are familiar with the word of God, as to need no contradiction. It is true that youth is more alert, quicker to sense a new situation, stronger to carry out its plans but of what avail is undirected

strength. Here is a simile, unlovely but distinctly practical. On my way to my place of business one morning I saw several elephants being herded along the street to a show grounds, and I was made to consider. The strength of this great beast is scarcely to be measured and left to his own devices in his wild state may uproot large trees, kill promiscuously and do untold damage. When trained and properly directed and his enormous strength turned to proper channels he can take the place of a powerful steam derrick. So it is with our young people. Their strength, alertness and exuberance of spirit hold great possibilities only if properly directed, and it is their duty to carry out the hard work of the church and the world. But while we are looking at that phase of the church's work, let us consider the function of the older church members. It is undoubtedly their duty and should be their privilege and pleasure as well, to direct and plan the work to be done. Their experience has fitted them to be able to see the pitfalls in the way. They can see difficulties ahead which the impetuous youth would never dream of.

So let the young work in the church. Give them all the work they can do. It will develop and train them and give them an outlet for superfluous energies. Train them in executive positions by placing them on the constructive and

executive boards of the Church along with a majority of older heads who may develop and bring to the fore the sterling qualities these younger members possess and mold and ripen them for the good of the future church. In this way they will have a rich heritage of experience when the inevitable call comes and removes the elder group of workers from the vineyard.

In only a few short years those who are now the young people of the Church will by compulsion take over the reins of the church by reason of the calls of the grim Reaper, and I appeal that we grasp the opportunity while we may and make the best advantage of our opportunities now. The Dunkard Brethren Church is so far, small in numbers. There is no reason to hope or anticipate at this time that it will ever become unwieldy from point of size and I glory in this prospect. Size never meant anything to Jesus. Time and again we are told that the presence of the Holy Spirit is the only necessary requisite. The great Teacher said, "Fear not *little* flock for it is your Father's good pleasure to give you the Kingdom."

The future success or failure of the church depends on the loyalty the young people of the church exercise now and the teaching they give their children. If the plan is followed of each family instilling Dunkard principles into the chil-

dren and due care is taken to nurture and admonish them in the ways of the Lord it will not be many generations until we as a church need want for neither numbers, money or leaders. And in co-operation with the peerless Leader, who will lead us into all truth, will make our church a great and lasting power for good in the world. I plead with the fine group of young people, representatives of whom I have met and admire, to stand fast in the faith once delivered to the saints. Be loyal, be staunch be true. Let us hold on to the distinctive principles of the church. Let us by our example show the world we have something for it. Let us covet for the church the position she once held in the eyes of the world. Let us be honest and true and loyal, industrious, helpful, neighborly and the world will realize again that in this organization the full Gospel Religion has come again to dwell in the hearts of men with renewed force, a spirit of kindness and helpfulness and the Church we love will continue to grow and become a stronger and stronger influence in the hearts and lives of all mankind.

Ord L. Strayer, Vienna, Va.

USING WHAT WE HAVE

As we look at Acts the third chapter, we see Peter and John going up to the temple to pray. They looked like the rest of the people

going toward the temple. There was nothing unusual about their appearance. As far as the commercial world was concerned, they were ignorant and unlearned. They were fishermen and were considered as a very low class of people. But they had more than the rich and educated had. They had the wisdom of God. We think of the lame man representing the world. The world is trying to cripple along without God. The world with all of its wisdom knows it lacks something, but will not take time to give God some attention.

The lame man was begging for alms. As Peter and John were about to go into the temple, he asked them for an alms. Peter and John asked for his attention. The lame man gave the apostles his attention because he expected to receive something. But he got more than he expected. By giving the apostles his attention, he received more than a whole nation with all of its wisdom and riches could give. The apostles didn't have money, but they did what they could, where they were and with what they had. The results of their obedience to God, a lame man was healed and the Word of God was proclaimed.

Some things seem so unimportant that we don't even bother about them. Jonah didn't think that his preaching to the Ninevehites would be worth while. He was going to take His own way, but God still

commanded him to go to Nineveh. After a hard lesson, he obeyed God. Through his preaching the whole nation of Nineveh turned to God. If we do our part regardless of how insignificant it seems to us, God will surely do His part.

David subdued a whole nation with what he had. As the giant came out to defy Israel, David challenged him in the name of the Lord and with one small stone.

Daniel also used what he had against a whole nation. The nation of Babylon accused him of praying to God, but it was the means of his salvation. He also used the opportunity of proclaiming that there is a God, who could deliver one man from the ravages of a whole nation. Let us follow the examples of these patriarchs, by using what we have. Who knows whether someone might be saved by our influence? Remember God can take little things and make great things out of them, if we put our trust in Him and obey Him.

Bro. George Dorsey
Box 366,
Salisbury, Pa.

NEWS ITEMS

DAYTON, VIRGINIA

The Berean congregation of the Dunkard Brethren church met in Council June 9, 1963. Opening devotions were conducted by Eld. Ord L. Strayer. Our Elder, T. I. Bow-

man, moderated the meeting. The main business was the election of Church and Sunday-school officers. Bro. Eugene Kauffman was elected chairman of our building committee, to secure land and take necessary steps toward a new church-house. A committee was also elected to secure an evangelist for a 1963 revival.

A resolution was unanimously adopted to express, deep gratitude and sincere appreciation on behalf of the Berean congregation for the kind offer of the Vienna congregation to assist us materially and financially in securing a new church-house. A ballot vote of the congregation accepted this resolution.

A spirit of love and christian fellowship prevailed throughout the meeting. The Lord has richly blessed our church. Good crowds have been attending services each Sunday. Please visit us and pray for us.

Sister Jesse Holler, Cor.

McCLAVE, COLO.

The Cloverleaf congregation met in Council December 26, 1962, with Bro. Millard Haldeman in charge. We decided to hold our Lovefeast April 13, 1963, the Lord willing. Services to begin at 10:30 and Communion in the evening. All-day services on Sunday. We welcome all to come and worship with us in these services.

Sister Rosella Kasza, Cor.

OBITUARIES

WILLIAM H. LIKENS

Son of Zebedee and Maggie (George) Likens, was born October 26, 1894, near Antioch, West Virginia, and departed this life at his home in Ridgeville, West Virginia, on December 29, 1962, at the age of 68 years, 2 months, and 3 days. In April 1917, he was united in marriage to Ethel Smootz. To this union was born four sons and two daughters: Willis of Winchester, Virginia; William Jr., Leo, and Mrs. Lessie Welch of Keyser, West Virginia; Mrs. Madeline Cannon of Antioch, West Virginia; and Odell Likens of Ridgeville, West Virginia. He leaves to mourn his departure, his wife, six children, eleven grandchildren, and other relatives and friends.

Bro. Likens was a member of the Ridge Congregation and had been ill for a period of time. Funeral services were conducted by Elder W. A. Taylor, at the Rodgers Funeral Home in Keyser, West Virginia. Interment in the Davis Cemetery at Antioch, West Virginia.

Sister Irene Harris, Cor.

INEZ MAE HURSH

Daughter of Mr. and Mrs. Hirmon Hursh was born November 20, 1896, in Allen County, Indiana and departed this life in the Fulton County Home, Saturday morning,

February 2, 1963, at the age of 66 years, 3 months and 12 days.

About thirty years ago she came to make her home with Mr. and Mrs. Aaron Roth of Wauscon, Ohio, where she spent the rest of her life, except for the past two years, because of failing health she was cared for at the Home, where she passed away.

On November 1936 Sister Inez united with the Dunkard Brethren church, of which she was a member at the time of her death. Her parents, three brothers and four sisters all preceded her in death. She leaves to mourn her passing: Mr. and Mrs. Roth whom she lived with; one sister-in-law, Mrs. Mary Hursh of Leo, Ind.; three nieces, two nephews and many friends.

Funeral services were conducted from the Short Funeral Home, Monday, February 4 by Eld. Edward Johnson and Roy Sauder. Interment in the Leo Cemetery, Leo, Indiana.

"BROKEN THINGS"

Text, Psalms 51:17, "The Sacrifices of God are a Broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

One must be broken before God can use him, broken of self. One cannot ride or use a horse until he is broken. Man's self-will and carnal disposition is so prominent that he has to be broken sometimes,

somewhere, before God can use him.

What is a "Contrite Heart?" Contrite means: bruised, broken down with sorrow for sin, humbly and thoroughly penitent. God will never forgive us of our sins UNTIL we are sorry enough to quit sinning. Contrite proceeds from sincere repentance. My prayer is that I want my heart broken and wide open so the Lord can see and have His way with everything I say or do.

Let us look at some broken things in the Bible.

1) God sometimes breaks our health in order to get us to stop long enough for us to see Him face to face. The ministry of suffering is many times God chastizing us, and bringing us close to Him. Some one has said, "Man's disappointment is God's appointment." Suffering silences Satan. Satan says, follow me and I will show you a good time and be prosperous. But God does not promise such things, He has to chastise us, and scourge every son which cometh unto Him. But thank God, in the next life it is altogether different. Heb. 2:10, "For it became Him, for whom are all things, in bringing many sons unto glory, to make the captain of their salvation PERFECT THROUGH SUFFERING."

Take a piece of raw steel, worth \$5. If you make into horse-shoes

it would increase its value to \$250; but if you refine it more and make it into expensive watch springs it would be worth \$250,000, so the more He refines us the more valuable we are. If you want to see patience, go to a Christian's sick bed. If you want to see faith, go to those who have the fewest of the things of this life. Suffering makes us sympathetic.

Steel is iron plus fire; soil is rock plus crushing; linen is flax plus the comb that separates the flail that pounds and the shuttle that weaves. So the Christian life, if we are to be what God wants us to be, is FAITH plus SUFFERING.

THE second thing I wish to mention broken is, the body of our Lord Jesus Christ. I Cor. 11:24, And when He had given thanks, He break it, and said, Take, eat; this is my body, which is BROKEN for you." My dear friends don't that statement do something to you? His precious, sinless body had to be broken before it became our redemption. We could not be made WHOLE, if it had not been for His broken body and shed blood. In God's wise council, everything must be broken before it can be made useful. Jesus expressed the very same truth when He said, "Except a grain of wheat fall into the ground and DIE, It abideth alone; but if it die, it bringeth forth much fruit," John 12:24. If God has not broken you or I in some

way or another I'm afraid we are not much good to Him or the Church of Jesus Christ. Even at birth we must be broken away from our mothers, and as we journey down life's pathway, until at last the silver cord is loosed or broken and the pitcher broken at the fountain, our course is strewn with broken things. Our Annual Conference Theme for 1963 - 64 is "TO HEAL THE BROKEN." The most common thing in the world is broken things. There is the Broken hearted mother over some prodigal son or daughter. Along life's pathway there lies fragments of things that once were hopes and joys but now are only shattered dreams. A broken world, Broken homes, Broken hearts, Broken bodies, Broken hopes, Broken health and Broken lives. What sadness in the world. We Christians are to heal some of these broken things in the next few months or years. The Devil has broken them and God must bind up the broken things of life and make them useful again. You see they have to be broken first; broken of self and come to where they realize that they cannot get along without the One who said, "Come unto me all ye that labor and are heavy laden and I will give you rest."

He knows all things from the beginning to the end, and nothing happens which surprises Him. A Christian man was in an automobile wreck and injured seriously, when

he was coming to in his room in the hospital, the nurse said, "What a terrible wreck you were in." No, said the man, "It was just an INCIDENT in my life God allowed."

Some years ago a Christian man was in a plane crash, and while rescue was awaited he led five men to Christ. "Was it worth it?" he wrote later. "An \$80,000 plane was destroyed. We suffered untold agony for two days and nights. Our relatives and friends suffered great anxiety. Nine thousand gallons of gasoline were consumed in one day by search planes. I would not go through it again for millions of dollars. But I believe I would go through it again if God wanted it to bring ONE MORE soul to HIM.

In Matthew we read of the broken loaves in the hands of Jesus. In Mark we are told of the broken roof, for the paralytic borne of four, to let him down where Jesus was. The roof had to be broken. Luke tells of the broken alabaster box of precious ointment, to anoint the body of Jesus. In John of a broken home where Lazarus had died. We also think of the broken net. Broken things generally go to the junk heap, but God takes broken things and makes them useful. A broken heart, a broken life, a broken and contrite heart I will not despise.

An aged saint in explaining his conversion said, "I did my part, and God did His part. I did the

sinning and God did the saving. I offered Jesus a BROKEN heart; He healed it, and gave me in exchange a beautiful life." Psalms 34:19, "Many are the afflictions of the righteous: but the Lord delivereth HIM out of them all."

I wish to point something out in the broken vase story. She broke the vase, she destroyed every possibility that anyone else would be anointed with the contents of that bottle. Do you see the meaning of the act? It is not something that can be repeated, and nobody else will ever be anointed with the ointment. My friend, has Jesus your all? Have you spent your all for HIM?

After all things that have been broken are gathered up and God has made them into new things, then and only then is life worth living. It is wonderful when He takes a broken life and makes a new life out of it. We like things new. Rev. 21:5, "BEHOLD I MAKE ALL THINGS NEW." No more broken worlds, No more broken homes, no more broken hearts, no more broken churches. II Cor. 5:17, "Therefore if any man be IN CHRIST, he is a new creature; old things are passed away; behold, all things are become new." Won't that be wonderful? A new world, A new creation, created in Christ Jesus. A broken life made whole. A broken home put back together. When the Lord Jesus saves a man, He does not repair the old man,

neither does he destroy it, INSTEAD He puts within it a NEW NATURE. Jesus told Nicodemus, you'll still have the old body, you'll still be subject to sin, you'll still get sick; but you'll be a NEW CREATURE IN CHRIST JESUS. Gal. 5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." A new creature in Christ makes the whole plan of life become new. Old things are passed away, behold all things are become new. The thing which touches my heart is that after we poor mortals of the dust have made a wreck out of our lives in sin, and have broken the whole law of God and His commandments. He will take us up and make us to sit in heavenly places in Christ Jesus.

Why can't we hand a pure life over to Him? Why do we have to come to the years of sin before we realize the need of a Saviour? John 10:28, "And I will give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Rev. 2:17, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a NEW NAME WRITTEN, which no man knoweth save he that receiveth it." Then comes the NEW SONG, of Moses and the Lamb. Dr. Sewell, when dying

shouted aloud the praises of God. His friends said, "Dr. Sewell, do not exert yourself; whisper, Doctor whisper." Let angels whisper, said he, "but the soul cleansed from sin by the Blood of Christ, a soul redeemed from death and hell, just on the threshold of eternal glory — oh, if I had a voice that would reach from pole to pole I would proclaim it to all the world: VICTORY! VICTORY! through the Blood of the Lamb."

J. Enmert Dettra,
Fulks Run, Virginia.

THE WEATHER

Everyone talks about the weather, but nobody does anything about it. Thank God we can't. I think it is alright to talk about the weather, but we should be more respectful about our words. Think of the outrages if we had rule of the elements. Suppose a Methodist wanted a good warm soaking rain to make his corn grow, but the Presbyterian down the road wants sunshine to cure his alfalfa. The Dunkard wants cool, wet, cloudy weather to make the oats grow properly. Brotherly love would soon become a legend.

My purpose is to help us realize how important our attitude is toward the weather. And to make us aware of Who we are criticizing. Here are irreverent examples: "Old man winter is holding on tenaciously and is mean as ever," or "Old man

winter has unloosed his arsenal over the country."

One day the temperature may be sixty degrees and next day near zero, with deep snow. It has been said, "That's disgusting. I wish the weather would make up its mind what its going to do. One day it's hot and you don't need a coat, next it's so cold you freeze. There is a reason for fluctuating temperatures. I think one reason might be to destroy harmful insects. On a warm winter day I saw many birds busily eating on the lawn and in the trees. The warmth had caused worms and bugs to come to life and God's handy little exterminators were taking care of the problem. Visualize if you can, the condition of the earth if the birds were not here to help control pests, or if freezing weather did not kill others, we could not raise a single plant for food or beauty.

In Job 36:26-33 and 37:1-24, Elihu tells us to consider the wonderful works of God in His weather. The snow and ice with extreme cold are all for a grand purpose for our benefit. It prepares the earth for the growing season in ways we are not aware of. The snow and ice form an insulation to keep the earth warm. Without the familiar "heaving" of clover and alfalfa the soil would be hard as a stone. It is not our soil. If God did not "condition" it by snow, rain, ice in winter and by earthworms, moles

and plant root in summer, we could not prepare a seed bed, in spite of all our modern machinery.

Snow is called the poor man's fertilizer because its moisture gives plants a very good start in spring. It renews the face of the earth and promotes fruitfulness. In Job 38:22-30, God talks to Job and us about the elements, to show us how ignorant and helpless we are in the face of nature.

I once saw a picture of a flood caused by a hurricane. A man was shown standing in the water, with houses, cattle and other kinds of property floating about him. He was shaking his fist at the hurricane saying, "You big bully, some day we'll tame you!" If we build in valleys meant for rivers, what can we expect when snow melts and floods our land, or hurricane winds blow the water over our lowlands?

I believe the following account is food for thought. In March, a year ago, a windstorm one thousand miles out at sea, blew huge waves to shore, demolishing much of man's possessions. Forty persons died. Quote, "The worst storm in nearly half a century. It was a freak. It lasted four days. It caused havoc I doubt could be repaired for half a billion dollars. IT killed forty people." Now, did the storm kill those people? Or did they commit a form of suicide, by placing themselves and their homes on the sand strip, in direct line of nature's in-

evitable tidal action? For only a short distance inland the damage was very small.

Spring is coming soon with all its fresh new life. With it will come what we call "unsettled" weather and the collection of man's complaints. "Isn't this beastly weather," "Such an ugly day," "We need a weather man that is more optimistic," "I'd like to break the weather man's neck." How awful! We tend to think of weather forecasters as actual makers of the weather. How ignorant! All a forecaster does is read the signs God puts in His sky.

In a letter to the weather bureau, a farmer enclosed a dollar. He said, "You seem to try to get me fittin' weather. The rain you finally got, came in time to save me."

Quote, "April rain is a life starter in plants and animals. Raindrops have tiny flecks of iron which in God's own mysterious way, benefits humanity who eats the plants for proper body nutrients and minerals. Once the rain falls it is useless until the sun draws it up through the plant stems and leaves. The April shower that we grumble about when its time to sow oats is very important to some animals. The chipmunk ignores food when he wakes from winter hibernation. He goes quickly to water. Someone asked why a groundhog looks for his shadow. The answer "he doesn't. He is looking for water after months

of having nothing to slake his thirst. Even the great grizzly bears listen for the sound of running water, when they first come out of their dens.

"When we sometimes have dashing rains in spring we hear that much plant and animal life was lost in the brutal storm, we groan at such destruction. But we never say a word when surviving plant and animal life, flourishing anew at the gift of water, more than replace what perished."

"The weather refused to co-operate," is an expression heard too often. Who are we to make such a statement? In effect we are saying, "God will not help us carry out our perfectly wonderful plan." We ask God to bless us with good crops and gardens, then scold and fuss about the weather He sends us. "The ground is dry and hard as a rock," "The fields are hard-crusted and I doubt if the corn and beans will ever push through." In spring we grumble at the cold wet weather. "Nothing is growing, we haven't had any sunshine for weeks." "We had lovely forsythia, magnolias, tulips, etc., but the hard beating rains ruined all the beauty."

Just think what would happen if we said such bitter, insulting words to one another! Compare our attitudes. A friend or neighbor asks our help or service, then criticizes and complains it wasn't enough. Was too much, or not the right color

or kind. Instantly we rebel and are deeply offended. We are finished with that person. We say, "If that is the way you appreciate all I did for you, don't ask me to help you any more."

In summer electrical storms are common. Then is heard the mumblings about how hot and humid the air is. Some say, "I'm afraid there will be a terrible storm." Lightning sometimes causes fires, kills animals and people. We are appalled at such losses. Yet none of us stop to think that without lightning, no plant life could exist. Without plant life, human life would perish, so in a sense we owe our life to lightning.

If things go wrong or we don't feel well, we say, "Blame it on the weather." "If this weather would ever clear up and stay nice awhile, we would all feel better. In what way would we feel better? To what would we give credit for better feelings? Our health has nothing to do with the weather. If it did, every living person would become ill on damp cold days, and get well as soon as the sunshine came again. For those who believe weather makes us ill, why do we have healthy, happy, energetic people on bad days and ailing people on days of warm sunshine?

We wouldn't think of swearing or stealing, yet we do not hesitate to criticize the weather. Who makes weather? If it were something we

make, our complaining wouldn't be so bad. Stop and think WHAT it is we criticize. God's Work!

A minister greeted an elderly woman who had walked many miles to church through mud. He told her he "marvelled at her coming out on such a horrible day of rain and fog." Without hesitation she answered, "This is the day the Lord hath made, let us rejoice and be glad in it."

How often do you hear a word of praise to God for His weather, even when it is the kind we like? All weather is guided and governed by God's Word. It is His earth. His plant life and growing seasons. If He sees fit to destroy some things and increase others, the least we can do is say, "Thy Will be done."

Sister Elta K. Blythe,
822 W. Calhoun,
Macomb, Illinois.

O YEAR UNTRIED

A year untried before me lies,
What it shall bring of strange surprise,
Or joy, or grief, I cannot tell;
But God, my Father, knoweth well.
I make it no concern of mine,
But leave it all with Love Divine.

Be sickness mine, or rugged health,
Come penury to me, or wealth;
Though lonesome I must pass along,
Or loving friends my way may throng;

Upon my Father's Word I rest,
Whate'er His will, it shall be best.

No ill can come but He can cure,
His Word doth all of good insure;
He'll see me through the journey's
length,

For daily need give daily strength.
'Tis thus I fortify my heart,
And thus do fear and dread depart.

The sun may shed no light by day,
Nor stars at night illume my way,
My soul shall still know no affright,
Since God is all my life and light.
Though all the earthly lamps grow
dim,

He walks in light who walks with
Him.

O Year untried!—thou hast for me
Naught but my Father's eye can see;
Nor canst thou bring me loss or
gain,

Or health or sickness, ease or pain,
But welcome messenger shall prove
From Him whose name to me is
Love.

—Sel. by Franklin Pierce,
Marshall, Mich.

The founder of the Salvation Army, Gen. William Booth, influenced millions of lives during his long career of service. But "the rules for right living" that he left behind have continued to yield manifold blessings. You may want them to guide your own life:

1. Consider your body as the

temple of the Holy Spirit and treat it with reverence and care.

2. Keep your mind active with thoughts of others that lead to doing something.

3. Take time to be holy.

4. Support the church of your faith.

5. Cultivate the presence of God.

6. Take God into the details of your life.

7. Pray for this troubled, war-threatened world and its leaders.

8. Have a thankful spirit for the blessings of God — country, home, friends, and numerous other blessings.

9. Work as if everything depended upon work, and pray as if everything depended upon prayer.

10. Think of death not as something to be dreaded, but as a great new experience where loved ones are met and ambitions realized.

*Whether we live therefore, or die,
we are the Lord's—Romans 14:8.*

—Sel. by Sister B. Eberly.

OUT IN THE FIELDS WITH GOD

The little cares that fretted me

I lost them yesterday,

Among the fields above the sky

Among the winds that play,

Among the lowing of the herds

The rustling of the trees,

Among the singing of the birds

The humming of the bees.

The fears of what may come to pass
 I cast them all away,
 Among the clover-scented grass
 Among the new-mown hay,
 Among the rustling of the corn
 Where drowsy poppies nod,
 When all thoughts die and good
 are born
 Out in the fields with God.

Sel. by Sister B. Eberly.

The type of life that I display
 Is making history every day.
 The pages tell my life's career
 And how I've lived while I am here.
 There's something I can daily choose
 Selecting thoughts I need to use.
 And how concerned I need to be
 Selecting thoughts with quality.

Sel. by Sister Kinsley.

INSIDE OF THE LINE

"Abide in me," John 15:4.

"Walk in the Spirit," Gal. 5:16.

"The name of our Lord is a
 strong tower; the righteous runneth
 into it and is safe," Prov. 18:10.

"Let your requests be made
 known unto God, and the peace of
 God shall garrison your hearts and
 your thoughts in Christ Jesus,"
 Phil. 4:6-7.

Sometimes in our wilderness
 wanderings
 And sometimes in Canaan's fair
 land,
 Our eyes are too dim to behold Him
 Who guides by His powerful hand.

Sometimes the darks clouds of
 temptation

The pillar of cloud seem to hide,
 And lonely night seasons of darkness
 Obscure the bright fire near our
 side.

Sometimes with the garrison
 'round us
 Our foes make us tremble with fear,
 As though He were weak who de-
 fends us
 Or foes could prevail when He's
 near.

But is He not near when our
 blindness
 Has questioned His presence, so
 dear?
 Because we have doubted and fretted
 Is He therefore weak, or not here?

Sometimes some Sanballet of
 service
 Persuades us outside of the wall,
 And we turn to defending or fight-
 ing
 Till fainting, we utterly fall.

Has God then provided a safe
 place,
 Is victory e'er to be mine?
 Ah, yes, but both safety and victory
 Are inside the garrison's line.

Dear Saviour, then teach me the
 lesson
 Each day to abide in the vine,
 To bend all my effort in danger
 To hasten inside of the line.

Inside of the line where my Lord
is,
In the sweet secret place of peace,
Inside of The Name where there's
safety
In Christ where all battles will cease.
Sel. by Shella Stump.

TIME FOR YOUNG AND OLD

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed," Rom. 13:11. God gives every man, woman and child twenty-four hours of fresh clean time. God is no respecter of persons regardless of age, race or color, He gives every one a will and the power of choice. God permits us to make our decisions. In order to make right decisions God has given us a guide Book, the Bible, for instructions.

"In the beginning God created the heaven and the earth," Gen. 1:1. God saw everything that He had made and He said it was very good. He put Adam and Eve in the garden and commanded them to make the right use of their time. They obeyed until Satan came along and told them to disobey the Word of God and then they would improve and enjoy their time. The result was sin and punishment. As the people began to multiply upon the face of the earth, they began to use their time in sin and wickedness. A few

used their time in obedience unto God and His commandments. "These are the generations of Noah: Noah was a just man and perfect in his generation and Noah walked with God," Gen. 6:11. God told Noah He would destroy all flesh, because it was full of sin and wickedness.

God told Noah to build an Ark. He gave the dimensions, to make one door, one window and many other directions. "Thus did Noah: according to all the Lord commanded him so did he," Gen. 6:22. The Ark was finished and God said to Noah, Come thou and all thy house into the Ark and they lived their time obeying God. When the waters were dried up God said, "Go forth of the ark and all that is in it." All were obedient, the Ark was empty. God said, Be fruitful and multiply on the earth and they obeyed. Noah and his sons and their sons died and people began to commit sin again.

God called Abram to leave his home country and go to a land that He would show him. There he lived his time, walking with God and obeying His voice. Abraham was blessed in all things. Finally a son, Isaac, was born in his home. After Abraham died God appeared to Isaac and cautioned him to live in the land of his father, obey God's voice and he would receive a blessing. Jacob was born unto him and after the death of Isaac, God called

Jacob to obey and serve Him as his fathers had done and he would receive a great blessing. Later God said to Jacob, That he would no longer be called Jacob (supplanter) but Israel (prince of God).

There was a famine in the land of Canaan. Jacob and his family were invited to move into and dwell in the land of Egypt by his son Joseph. This they did and spent their time in worship and obedience to God and thus increased in number. Later they were forced to work and live in slavery to the Egyptians. They cried and prayed for deliverance unto God. He called and sent Moses back to Egypt and Moses led them out to the Red Sea. Moses and Israel prayed for guidance and deliverance from their enemies. God opened a way to cross the sea and escape into the wilderness. Moses and Israel sang a song of thanksgiving and praise unto God. Israel journeyed into the wilderness but they began to use their time in murmuring and complaining against God and Moses. All that generation died in the wilderness except two, who were faithful unto God. Moses used much time in prayer for guidance, forgiveness and deliverance for his people.

Finally the younger generation entered the promised land. God talked and gave His commandments to them, "Now therefore hearken, O Israel unto the statutes and unto

the judgments which I teach you, for to do them that ye may live, and go in and possess the land which the Lord God of your fathers giveth you, Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you," Deut. 4: 1-2. Joshua and Israel entered the promised land and possessed it. Joshua warned them to keep the commandments and obey their God. If they disobeyed, God would punish them. The people promised to obey God. A few generations later, they began to disobey God, worship heathen idols and commit sin upon sin. Israel received severe punishment and were scattered among all nations. King David lived much of his time in singing, praying, obeying the Word of God, repenting and pleading for forgiveness. "Remember how short my time is, wherefore hast thou made all men in vain?", Psa. 89:47. The Scriptures warn of the brevity of time, it is called a shadow, a vapor, a span and as a weaver's shuttle.

The apostle Paul was concerned about his time and the time of those he learned to love. He warned that now is high time to awake out of (spiritual) sleep. Why? Our salvation is nearer than when we believed. "Remember now thy creator in the days of thy youth, while the evil days come not, nor the years

draw night, when thou shalt say, I have no pleasure in them," Ecc. 12:1. "Children obey your parents in the Lord: for this is right. Honour thy father and mother: which is the first commandment with promise: that it may be well with thee, and thou mayest live long on the earth." Eph. 6:1-3. "Walk in wisdom toward them that are without, redeeming the time," Col. 4:5.

The sinner is without God, living in sin, obeying the lust of the flesh and disobeying the Word of God. The child of God has the Holy Spirit and the Bible for their guide. Redeeming the time calls for obedience unto God, the giver of time. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," 1 Cor. 10:31. Paul tells us that, Perilous times will come. "For I know this, that after my departure, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them," Acts 20:29-30. Read 1 Timothy 4. The life of Jesus is our example in using time. At the age of twelve years He said, "Wist ye not that I must be about my Father's business?" "I must work the works of him that sent me, while it is day: the night cometh, when no man can work," John 9:4.

Bro. D. K. Marks,
R. 3, York, Pa.

BUILDING

May God help me as I write, that it may give me something to think about. Dear Brethren, Sisters and Friends, we are building every day but which way are we building? Are we building for Spiritual things or for temporal things? Are we building on these earthly things, as this world which will pass away and be good for nothing? Or are we building on that solid Rock and foundation that will stand at that great Day? "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," Eph. 2:19-20.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven," 2 Cor. 5:1-2. Thus we are building for Eternity. I have a verse of song, Building for Eternity. A temple the world may not see and which time can neither mar nor destroy. Every thought we ever have has it's own little place. Every deed we have done, good or bad, is a stone in the temple we build. Every word that so lightly falls, gives some heart joy or pain. These

will shine in our temple or ever its beauty stain. Are you building for God alone, are you building in faith and love, a temple the Father will own in the City above? We are building every day, a temple the world may not see. Building, building every day, building for Eternity.

Sister Rebecca Beck,
Archbold, Ohio.

THE DEAD SPEAKETH

No. 61

THE STEADFASTNESS OF GOD'S WORD

H. R. Dickey

Our mind dwells on the all important subject of the steadfastness of God's Holy Word. Paul in Heb. 2:2 says, "Therefore we ought to give the most earnest heed to the things which we have heard, lest at any time we should let them slip." Now he warns us to take heed lest we let God's word slip away from us. For instance if we are holding something in our hands and think we have a firm grip upon it and possibly our attention is attracted somewhere else just for a few seconds, we may loosen our grip in those few seconds and regardless of our efforts to secure another hold may prove fruitless and then we begin to say or make excuses, I thought I had a firm grip.

Now this of course is speaking literally, but now Paul speaks to us

about God's eternal Word, how careful we should be when we once lay hold of God's Word, never to loosen our hold. Let us not begin to say, is this necessary or is that essential?

Paul says, in Heb. 2:2, "For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward."

Now referring to Heb. 1:1, "God who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." For if the word spoken by angels was steadfast and God who at sundry times and in divers ways spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. "How shall we escape if we neglect so great salvation," Heb. 2:3.

(I Samuel 15:22) Samuel in rebuking Saul for what Saul thought was just a slight error, brings God's wrath upon. Samuel said, "Behold to obey is better than sacrifice and to harken than the fat of rams. For rebellion is the sin of witchcraft and stubbornness is as iniquity and idolatry." Let us therefore fear, lest a promise being left us of entering into His rest any of us should seem to come short of it.

For the Word of God is quick and powerful and sharper than any two-edged sword. How can we as

fallible creatures stand on the threshold of obedience and say within ourselves is this essential, is that necessary? We realize that there are many who have not or do not bow the knee to Baal, but as Paul says, we only write these few lines that we may stir up our pure minds by the way of remembrance although we all know the commandments of God. So may we all labor for the advancement of God's kingdom here upon earth, so that when our time comes, be it short or long, that we may hear Jesus say come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

—July 1944 Issue.

AM I MY BROTHER'S KEEPER?

(Manufacturers Record)

Above all else this country needs a nation-wide revival of old-fashioned prayer-meeting religion—

A religion that makes men realize that if there is a Heaven, there must also of necessity be a Hell—

A religion that makes a man realize that every act is recorded on his own conscience, and that though that may slumber, it can never die—

A religion that makes an employer understand that if he is unfair to his employees and pays them less than fair wages, measured by

his ability and their efficiency and zeal, he is a robber—

A religion that makes an employee know that if he does not give full and efficient service, he too is a robber—

A religion that makes a farmer, who packs bad fruit at the bottom and deceives the buyer by the good fruit on the top, realize that he is a thief just as much as the one who robs a hen-roost at night—

A religion that makes a man who robs a railroad of its fare, or its freight bill, know that he robs himself of all right to feel that he is an honest man—

A religion that makes a man realize that by driving too hard a bargain with his servants, his employee, or his merchant, he can be just as much a profiteer as the seller or producer who swindles by false weight, false packing or false charges—

A religion that will teach church members who fail to contribute to the extent of their ability to the support of religion, and that compels them to recognize that if they are paying their pastor less than a living salary, they are robbing God and man alike—

A religion that will make the laboring man, who by threats or by actual violence against the non-union man, strives to keep him out of employment, realize that he is at heart a murderer and is murdering the individuality, and the liberty of

his fellow-man, and is displaying a hatred which, if it has the opportunity, will commit physical murder—

A religion that will make the politician who yields principle for the sake of party, who worships at the feet of any class and sells his soul for political preferment know that he is not only a coward and a poltroon, and unworthy of the respect of any decent man, but which will also make him see that he is helping to murder human liberty, as great a crime as murdering the individual man—

In short, we need a revival of that religion which will make every man and woman strive in every act of life to do that which, on the great Judgment Day, they will wish they had done, as with soul uncovered they stand before the Judgment Seat of the Eternal.

Until the people of this nation accept and live this religion there will be strife where there should be peace, there will be strikes and lockouts and murder where there should be co-operation and harmony; there will be hatred where there should be friendship and love.

In the Golden Rule, followed in the fullness of the spirit of this kind of religion, there would be found a solution for every business trouble; there would be created friendship between employer and employee; capital and labor would work in harmony and with efficiency, efficiency for the capital and efficiency

for the labor, with profit to both.

It is not merely the chanting of hymns here or in the world to come, but it is in the recognition and full application by rich and by poor, by learned and unlearned, that each one is indeed his brother's keeper, that we can bring this country and the world back to safety.

Sel. by Sister Strayer.

CONFERENCE BY TRAIN

Since the notice which appeared in a previous Monitor on this subject, we have received additional and welcome information about a family plan covering the costs of travel from Chicago to San Francisco.

For the round trip: The head of the family pays the regular round trip fare. (Round trip, \$115.15—One way \$67.39.) His wife pays the regular one-way fare (for round trip) and also the same for children 12 through 21. (\$67.39.) Children 5 through 11 pay one-half the regular one-way fare for the round trip. (\$33.70.) Children under 5 ride free.

All seats are reserved but there is no charge for such reservation. Children must of course be accompanied by an adult to profit by the above Family Plan. If passengers desire to travel one way only on the Burlington, there is a special plan available for them also, but not quite so advantageous. The trip

must start on Monday, Tuesday, Wednesday or Thursday to have the Family Plan apply. The return trip can start any day. One-way tickets are good for four months and round trip tickets are good for eight months. Stopovers permitted anywhere enroute (within the limit of the ticket) although it may be very difficult to get back on the train if all the reserved seats are already taken.

Please remember that I should have your request for space by the middle of April. I cannot guarantee that you will get with the group if I do not hear from you in time to make a block reservation. This should be a glorious experience.

Ord L. Strayer.

1963 GENERAL CONFERENCE

Will be held at the Bethany Bible College near Santa Cruz, Cal. These grounds are only a few miles from Mission Springs, where the 1959 Conference was held. A more detailed account will appear in the Bible Monitor soon.

Hayes Reed and William Bashor, Locating Committee.

For the love and obedience we show to our Lord, in return He will render to us an hundredfold in this life and many times more in the life to come, for that will never end. Heb. 10:35-36.

It is not work that kills men, it is worry. Work is healthy; you can hardly put more on a man than he can bear. Worry is the rust on the blade. It is not the revolution that destroys the machinery, but the friction.—H. W. Beecher.

Four things a man must learn to do
If he would make his record true;
To think without confusion clearly;
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and Heaven
securely. —Henry Van Dyke.

One whom I know intimately, and whose memory I revere, once in my hearing remarked that, "Unless we love people we cannot understand them." This was a new light to me.—Christina G. Rossetti.

Love is always building up. It puts some line of beauty on every life it touches.

Man had no part in bringing forth our Redeemer, Luke 1:35. Woman had no part in His crucifixion, Matt. 27:19.

Of all the evidence and infallible proofs: of the law, the prophets, and the Gospel that Jesus is the Christ, the redeemer of fallen humanity from sin Who brought His saving grace from Heaven; how can we escape if we neglect so great a salvation. It is impossible. Heb. 1:1-3.

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BIBLE MONITOR

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MARCH 15, 1963

No. 6

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

SUFFERING WITH CHRIST

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." I Pet. 2:19-21.

Suffering with Christ must be for reasons which Christ commanded and practiced. Our text tells us that we should follow His steps, do we know what His steps are? Is our living and suffering in His steps? Our text tells us there is no glory for suffering for our faults, shortcomings and mistakes, these we must endure as justly deserving. We are thankworthy only for suffering because of God's commandments and our exemplary life. Notice also, that Christ suffered patiently, not striking back or complaining. Our text tells us, If ye

take it patiently, this is acceptable with God. Our reward is not for what we think we are suffering for, but for what God knows is suffering for Him. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven." Col. 1:23. Our faith must be grounded and settled in the Gospel of Christ. What faith we may pick up here or there means nothing unto almighty God. The faith of the Gospel was preached by Christ, the apostles, Paul and the early christian church; and that is the only faith for which God will accept suffering.

"Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake," Luke 21:16-17. Notice that no degree of suffering is too great, for those who will faithfully follow God's commandments. Will we always endure such suffering, or will we deny our Lord

and Saviour? Because we are made to suffer in one way does not excuse us from being faithful in all the other teachings also.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy," I Peter 4:12-14. Our trials are described as fiery, will we endure such a degree of suffering? Yes even rejoice in suffering, but such suffering as we are partakers of Christ's suffering. Regardless of the suffering which we may be put to, it will never be as severe, trying and unjust as that which Christ suffered. Yes, He suffered unjustly for you and I, are we willing to pay our debts to Him? If we endure our trials and remain faithful to His commandments a glorious reward awaits us, when our Lord's time is ready. It may seem long and perhaps as though He does not see nor hear our suffering, but alas all our trials will be overshadowed with exceeding joy.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not

seen are eternal," 2 Cor. 4:17-18. Yes we can be deceived, we may suffer and endure trials for the things which are temporal. While in our carnal being it is so easy to think only of the things which are temporal and expect a blessing because of our problems of temporal things. We dare not be led astray by man or groups of men but we must look past temporal things, unto those which God has commanded and which Christ has practiced while in the flesh as man.

"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong," 2 Cor. 12:10. Paul tells us that when he is weak in the flesh, then he is strong in the Spirit. We must be very careful in our sufferings, for we may only be suffering in the flesh and not in the Spirit or that which the Spirit directs. Again it behooves us to know Christ's purpose, Christ's examples, Christ's dependence upon the Father and Christ's submission unto the Father.

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life," Jude 20-21. Building ourselves on the most holy faith, none other. Praying through the Holy Ghost and He

works with God and with Christ. Keep yourselves in the love of God and He loves those who worship, adore and praise Him and serve Him according to all the details of His Holy Word.

ELIJAH

The Nineteenth chapter of first Kings is the story of the end of a man's usefulness. It is the recounting of the events which led up to God's dismissal of one of His prophets. It is a sad story, filled with human interest. A golden opportunity given by the grace of God is taken away, another chance to excel and leave a record clear of fault is disregarded.

Elijah was an exceptional man in exceptional circumstances. We have no reason to believe that his early life was anything out of the ordinary. His parents were probably average Hebrews, his early life spent in the occupations and plays of early childhood. What the particular qualifications were which God saw and which influenced Him to choose Elijah apart from all his fellows, we have no way of telling. The thing which does interest us is the fact that after Elijah was properly installed in the office which he held, his life was changed just as completely as God changes the lives of men today who are dedicated to His service. To Elijah was given all the resources of the King-

dom. He had every opportunity to test out both the power of Heaven and the attitude of Heaven toward his office. He was given many manifestations of the power of God, though it does not serve our purpose to catalog them here. Strange to note, however, that the greatest manifestation of God's power exercised toward Elijah was the indirect cause of his failure.

Two altars are erected, a trial of power is on between two religions. The one is idolatrous, sensuous, individualistic, selfish. The other is kindly, helpful, altruistic and is fostered by the King of Kings. The prophets of Baal are very numerous, the prophet of the King is apparently alone. The many prophets call to their God all the day, going to the limit of physical endurance in their hysterical pleas to their senseless idol god. The prophet of God taunts them spurring them to new and greater efforts. After they admit failure, the lone prophet prepares his sacrifice and after pouring water over it many times calls once and an immediate answer of fire leaves no trace of the sacrifice nor of the water in the trenches with which the sacrifice had been dampened.

After this manifestation the prophet of God does away with the idolatrous prophets thus incurring the hatred of the queen of the land and prompts her message threatening the life of Elijah. Seemingly

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forgetting the wonderful miracle which must have been very fresh in his memory he flees precipitately to the farthest boundary of the kingdom even a day's journey beyond the servant he had brought with him. After an angel has appeared to him in a dream and furnishes food in the strength of which he went forty days, the Lord asks, "What doest thou here, Elijah?" This should have brought him to his senses for that question presupposed that Elijah was out of his place. His answer was weak and was an acknowledgement that he was a failure. It was a statement that there were no more adherents to the worship of God than himself. He goes out of his cave at the Lord's command. He hears the

mighty wind, sees it break in pieces the rocks on the mountains. "But the Lord was not in the wind." He experiences an earthquake, that mighty force of nature which crushes and tears and disintegrates mighty masses of rock and shakes the very foundations of the earth. "But the Lord was not in the earthquake." "And after the earthquake a fire," the symbol of absolute obliteration. "But the Lord was not in the fire. And after the fire a still small voice. And it was so that when he heard it he wrapped his mantle around him" Again the question, "What doest thou here, Elijah" And he, not having as yet learned his lesson, answers in the selfsame words.

We may gain a number of lessons from this incident, among which are the following:

1. God has a definite task in mind for every Christian to perform. The Divine economy depends upon the perfect functioning of its units in order that the whole may be perfect, thoroughly furnished unto every good work. And it is the Christian's duty and privilege to find his place in the plan of God's kingdom. Having decided to lead a better life we cannot rest on our oars. We must press onward and upward toward the perfection of the inner man.

2. We are very likely to overestimate our individual importance. Poor Elijah, had he so far lost his

faith in his fellow-man as to suppose that there were none who were attempting to serve God but he? Did he have good reasons to believe that the threats of a wicked woman could not be overcome by the power of God? He was given to understand that instead of being the only true follower of God he was only one in many thousands. This part of the story holds much encouragement for us as Dunkard Brethren. Under the constant adverse propaganda which is being directed against us, by those misdirected intellects which have no desire to wish us success, we may feel that the task is too great, that we are waging an uneven fight and that the ends to be attained are not worth the sacrifices which will be made necessary. Jesus said, "Nevertheless when the Lord cometh will He find faith on the earth." The Dunkard Brethren movement is growing and gathering impetus and numbers. This is being accomplished faster and to a greater extent than those who are not well wishers will admit. We have many, many sympathizers who wait only for someone to lead out in their own locality, feeling insecure where they are but needing the strength and courage to break away. When the break finally comes, and it will come in spite of false reports and accusations, born of desperation there will be an ingathering of men and women whose spirituality and sincerity cannot be questioned.

3. God's kingdom is not a kingdom of force. We do not know what purposes God might have had in using the means He did before the advent of Christ, but since the coming of the Prince of Peace no war or secular conflict of any kind has had the endorsement of the Kingdom. Conflict and contention are inimical to Christian behavior and spiritual uplift. The Lord was not in the wind which blew before Elijah, nor in the earthquake, nor in the devastating fire, but when Elijah heard the still small Voice it was immediately recognized by the prophet, who had many times been in the presence of God and heard His voice. Elijah was so taken up with the fear for his life that he failed to recognize the displeasure of God in the disturbance of the elements. And in answer to the question asked by the Voice, does not change his attitude. He was not impressed by the manifestation of the power of God. It did not teach him that one so powerful as to control the elements could certainly take care of mortal man. The prophet was given ample opportunity to think out the situation at hand but fear, doubt and despair overcame full faith for the instant. God tried to show Elijah that He was powerful enough to care for His own, but when the threat against his life, the words of a wicked queen, and the vision of a sword at his throat came to him,

fear obliterated all other visions so far as Elijah was concerned.

4. When we fail, God always has someone ready to take our place. God's work must go on. It cannot be laid aside because of the failure of an individual. It cannot be permanently hindered because of the weakness of mortal man. Elijah had had a wonderful opportunity in having the prophets mantle thrown upon his shoulders. His own desire to serve his God to the best of his ability was un-questionable. His execution of the powers and privileges vested in him had been up to this incident faultless and masterful and he had abundant assurance that God was with him. Even though he failed as the mouthpiece of God, when he fled from before the face of the angry queen Jezebel, God watched over him. Because he feared the queen and because he forgot the ability of God to preserve unto Himself a people true to His worship, it was necessary to replace him. The people of Israel could no more have confidence in Elijah because he deserted them in a crisis. They could look no more toward him for comfort and strength in time of trouble. That God was satisfied with Elijah's individual efforts to live righteously before his God is evidenced, by the fact of his being miraculously removed from the earth, not tasting death.

5. We must learn to recognize the voice of God. The still small voice

speaks to us many times in our Christian journey. To Elijah it spoke a message of peace assurance, strength and virtue which were for the moment unrecognized. To us it brings many messages at many times to serve many conditions. If our lives are attuned to the voice, if we are in harmony with the Spirit of God, we shall not fail to take unto ourselves the lessons Heaven has in store for us. Let us strive on toward the mark of the prize of the high calling which is in Christ Jesus, so that we may enter into the gate into the City. May the church continue to teach peace and strength of character and the other cardinal Christian graces that she may benefit mankind the more. Staunch in the faith once delivered unto the saints may she continue to move onward and upward, ever keeping Her eyes on the goal, Eternal Life, the Gift of God through His Son, Jesus of Nazareth.

Ord L. Strayer

Vienna, Virginia

OUR GREAT COMMISSION

Jesus so plainly said that he should go into all the world, and preach the Gospel to every creature, Mark 16:15. He also just as plainly said that we should baptize them in the name of the Father, and of the son, and of the Holy host; and teach them to observe all things

whatsoever He has commanded. How thankful we should be that there has been preserved a remnant who try to observe and teach the all things

But I believe that we should carefully and prayerfully examine our hearts to see if we have the apostolic love and zeal for lost souls that constrains and compels us to go, to travail in prayer, to suffer and to sacrifice, to rescue the perishing, to throw out the life line to lost souls doomed for an endless eternity in torment, with weeping and wailing and gnashing of teeth, where their worm dieth not, and the fire is not quenched.

Real, genuine, born-again, spirit-filled, blood-washed souls who have actually met and had an experience with Jesus Christ have a salvation that is communicable, contagious. But a luke-warm, half-hearted, carnal at-ease-in-zion, modern Christian need have no worries about anyone catching the salvation he professes but actually does not possess. If we are not soul winners, if we are not leading people to Jesus Christ, it is only too obvious that we have lost our first love and that we have cooled down to the point that our salvation is no longer contagious.

When Moses came down from a 40-day communion with God the skin of his face shone with such a brilliant, heavenly radiance that man could not stand to look upon it,

Exodus 34:30-35. Although people perceived that Peter and John were unlearned and ignorant, the same people were made to marvel and to take knowledge of Peter and John that they had been with Jesus, Acts 4:13. A sufficiently close walk with the Lord will turn anyone into an enthusiastic, zealous, self-sacrificing soul-winner.

When Andrew found and had an experience with Jesus, his very first act was to find and tell the wonderful, good news to his brother. When Philip found Jesus, he went to Nathaniel and declared, "We have found HIM" When the woman at the well found Jesus, she immediately went to the city and cried, "Come, See a man, which told me all things that ever I did: is not this the Christ?" The early Christians who still had their first love gladly risked and gave their lives to tell others about the Wonderful Saviour. Have we lost something? Have we lost our first love? Just how much are we actually sacrificing or suffering to get the lost saved?

Five times Paul received forty stripes save one, thrice he was beaten with rods, he was stoned, he was in three shipwrecks, he was in many and grievous perils, in weariness and painfulness, in hunger and thirst, in fastings often and in cold and nakedness. He made himself a servant unto all that he might gain more souls. He ceased not to warn

every one night and day with tears. He coveted no mans's silver or gold or apparel.

There is no natural births without some suffering. And there are no genuine Spiritual births without suffering, sacrifice and tears. Singing and preaching and entertaining and fiddling may get people to join a church; but only travailing, prevailing prayer with tears will get people born again And "Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God," John 3:33. "As soon as Zion travailed, she brought forth her children," Isa. 66:8. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," Psalm 126:5-6.

Whenever we evangelists can succeed in demonstrating to lost souls that we so love them that we are willing and glad to fast, to suffer, to sacrifice to give our lives to save them . . . something is going to happen . . . He that winneth souls is wise, Proverbs 11:30. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever," Daniel 12:3. "But the wise shall understand" Dan. 12:10 Who are the wise? They are those who win souls.

I have so many people ask me

what commentary will enable them best to understand the Word of God There are two steps that will enable any honest soul to understand the Bible. They are: Firstly, Do what you know. Obey implicitly what you know and understand. As you do that more will be revealed, explained, unfolded. This is the secret of the stairs, Songs of Solomon 2:14. Secondly, Win souls. Lead people to Jesus Christ. For if you do this you will be wise. And the wise shall understand.

Ernest L. Miller

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Harrisonburg, Virginia

WHERE DO WE STAND, AND WILL WE STAND?

In October of 1517, Martin Luther posted ninety-five thesis (statements) on the church door in Wittenburg. This was the beginning of the Protestant Reformation. This was a beginning of a returning back to the true apostolic faith. The papacy, having declared itself sovereign, had become corrupt because of it's formalism and secular idealism. It had a form of godliness but denied the power thereof. Since that October day in 1517, there has been much blood spilled for Christ and the Church. Many martyrs have taken that long walk to the stake for the cause of Christ, for you, and for me. They stood boldly for that

faith of old, that they would not defile the blessed Word and that they might preserve the true Gospel. Christ died that we might have this hope of eternal life and the early Christians gave their lives on the basis of this hope.

In America, we have reaped the fruits of the labors of those early brethren and sisters. God has blessed us abundantly, both temporally and spiritually. Today we are living in prosperity. If we study history, we know that when nations prospered they regressed socially and spiritually. We are experiencing this very condition in our society today. This regression and deterioration of man's social and spiritual ideals has crept into the church. Man has not changed since the beginning of the creation. His inner inclinations are to yield to sin. Sin has always been far more appealing to man than spiritual values.

The true church today is facing a crisis. As long as the Dunkard Brethren Church is part of that body, then it too will face this same crisis. The true Church will stand, it will overcome. If we continue in that body, then we will overcome. "And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it," Matt. 16:18. "Heaven and earth shall pass away but my words shall not pass away," Matt. 24:35 The Dunkard Brethren Church is fac-

ing a great challenge. Whether the church will have sufficient stability to meet that challenge will depend upon the believers that it consists of.

The world church is taking form. Whether we realize it or not, the formation of this world system is being molded during our life time. So-called christendom is uniting with the very forces that the early reformers boldly stood against. This secular spirit and formalism are now part of modern christianity. It is easy to comprehend how protestantism and catholicism can now unite. They have become so near alike. Protestantism has regressed to the time prior to the nailing of Luther's ninety-five theses to the church door. The Ecumenical Council in Rome is laying the ground work. Whether this church unification will take place during this council, would be difficult to say. It very obviously is formalizing and will materialize in the not too distant future. The question is, can we as individuals and as a church meet these problems and trials when confronted with them?

When I was a small boy, my father and I were gazing into the heavens one evening and I began to ask many questions concerning heaven. My father tried to explain to me the beauties and wonders of heaven and the power of almighty God. There was one statement he made to me that night that I shall never forget. He said, "I believe it

will be very possible that you will be living to see the day when the clouds will roll back like a scroll and the Lord in His glory will descend to claim the faithful." As small boys do many times, I tossed the thought aside but I never forgot it. I have come to realize that this very statement may become a reality.

It behooves us as a church and as individuals to prepare ourselves to meet these circumstances that might prevail. We are a small minority compared to the great majority who are joining forces with this vast world system. As these forces progress, it will become more difficult for the Christian. We must endeavor to instill into the hearts and minds of our children, the necessity and importance of the Christian life. We do not necessarily have to paint a gruesome picture of discouragement for our children, but they must be able to face reality in meeting these situations when confronted with them. Our children are confronted with sin continually. The schools and universities are polluted with it. I do not wish to take a pesinistic view, but the church must face facts, it must face reality. The time is short.

We must not take a negative attitude toward the future. We should be optimistic in our thinking, keeping mind that these things must come to pass before our Saviour's return. It should build us up and give us new hope. We should

strive harder to bring our children up in the nurture and admonition of the Lord and also strive to strengthen our own lives that the adversary of our souls might not conquer us. We are living in times of vast sin and temptation. It will take a great deal of prayer on our part for ourselves and for others.

Where does the church stand now? Will it be able to stand when trials and temptations confront it? The strength of the Dunkard Brethren Church lies in its members. Will we be able to say, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing," II Tim. 4:7-8.

Bro. George T. Swihart,
Quinter, Kansas.

NEWS ITEMS

BIBLE MONITOR

We have received a number of replies that subscribers have missed this or that copy of the Bible Monitor or perhaps several copies. Have you enquired at your local Postoffice? Do they know you are looking for this Publication and are anxious for prompt delivery?

The Postoffice is like many of us, short of funds and they are trying to get along with less hours of

labor. They have many, many advertisements of Second or Third class mail passing them daily and therefore are liable to be a little careless with this type of mail, because they do not get as much postage from it as First class. Your constant inquiry will urge them to be more careful with a certain class of your mail. We have very good cooperation with our local Post-office and feel certain that the issues of the Bible Monitor are properly mailed out. When we know that you are having trouble receiving issues, we try various ways of correcting the trouble, so that you will not miss any more. If you do, please let us know promptly. Be very certain that your address is correct.

—Editor.

BETHEL, PA.

The Bethel congregation is very happy to announce that we have bought another church building. We have outgrown our present building and have been able to purchase the Brethren church next to our church in Frystown.

We are at present remodeling this building, mostly painting and getting ready so that we can have a Lovefeast April 28, 1963. If it be the Lord's will, we hope to be finished in time for District Meeting, which will be held at Frystown, April 12 and 13. We also plan to have Dedication services Easter

Sunday afternoon. All are most welcome to enjoy these services with us.

Pray that we may not grow weary but press onward and upward. "For my yoke is easy and my burden is light," Matt. 11:30.

Sister June S. Beck, Cor.

DISTRICT MEETING NO. 1

Of the First District will be held April 12-13, at the Frystown house, Bethel, Pa. Presiding Elders will see that their delegates be provided with properly signed credentials. On Friday afternoon, April 12, the Ministers will bring Gospel messages. The sermon at 7:30 Friday evening will be brought by an Elder.

APPRECIATION

I wish to express my heartfelt thanks to the brethren and sisters and friends, for their prayers which has meant so much for my recovery. Also for their visits, cards and gifts which I received during my stay in the hospital.

I also wish to thank all for their prayers, gifts and cards which I received for my birthday since I am at home. I can only thank you, may the Lord richly bless all for the kindness you have shown. In Christian love,

Sister Ivone Diehl,

10910 Old Dayton Rd.,
R. 2, New Lebanon, O.

SPIRITUAL REMINDERS OF GENERAL CONFERENCE

Kind friends, here is what you have been looking for, and I trust you will not be disappointed.

Saturday afternoon:

First speaker, Brother Emery Wertz. Subject, He that knoweth to do good and doeth it not, to him it is sin. Text James 4:17. "It made me feel good to be asked to speak first. I had the whole Bible, no one had touched on it yet. When I thought of the responsibility, I thought I wasn't worthy. I am sure we came here for no other purpose than to worship the true and living God. What do we have in heart? Did we hear the first song? I believe we should be in the tabernacle before time and our book open, ready to sing. I am sure the children here will learn something from the sermons. No matter what doctrine you adopt, if it isn't like the Word of God, it is sin to the one who preaches it. God doesn't always pick us out because we do wrong, He makes us suffer.

"Have we accepted anything that is not good? To him that knoweth to do good, and doeth it not, to him it is sin. What kind of conduct do we do in the sight of God? Sometimes we think more of I, than of God. We are to be a living sacrifice unto God. God says we have to be saved through a certain system, man

cannot change it. If God knew enough to create man, He knew enough to make rules for him to be saved. When we question God on how He saved us, it is above our ability. We don't want to deny ourselves. Sometimes I think the sisters should fix a sandwich on Saturday for Sunday. Sometimes I think the sisters deny Christ more on Sunday than any other day. I am speaking of the double yoke, we are hooked up with Him. Are we letting Him do all the pulling? I think we ought to examine ourselves often to see if the Holy Spirit is working within us. What are we doing with the Holy Spirit? Sometimes I wonder if we don't freeze Him.

"Judas had a selfish thought. People of today want to sell Jesus out. He wanted to save us from fire and brimstone. Remember my subject, everything comes under it. Are we doing all we can? There is going to be seven hundred orphans, what are we going to tell them? I want you to know where we stand before almighty God."

Second speaker, Brother Walter Pease. Subject, Reasons for our faith. Text Romans 5:1-5. "I am sure we are going to be sanctified, if it is through God. Romans 4:18, 23-25. We like to be justified in our work. If we have faith in our Lord Jesus Christ, that takes care of everything in God's Word. We live under this dispensation much

better than before. We should have that faith and hope through Jesus Christ that Abraham did. Do we have faith to believe. He loved us that much, but do we love Him enough? We have to face temptation, temptations of the devil. Don't we have joy waiting on the Word, don't we have that much faith? It is impossible to please Him without faith. Faith is taking God at His word and asking no questions. Sometimes the adversary leads us astray. Our intentions are good. Earnestly contend for the faith. We need to work and labor for the Saviour, James says. We must be about our Lord's business. We have to do the will of our Saviour, build on the Solid Rock. If we build on sand, it will surely fall. Rejoice in the work of the Lord, Romans 2:2. What comfort we should have in the love and tribulations of the Lord. Oh, how weak we are at times. Hope maketh not ashamed. Are we ashamed of Jesus, of the Gospel? Ashamed of what the Bible tells us? Why are we here? Because of the church? We get in conversations, many believe in all those things, but don't go to church. Have you witnessed for the Lord by doing things the church asks us? Increase our faith. The love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us. May God bless us as we go forth doing His will. I Peter 1:1-3. Light is hope. Reserved in heaven,

not here. May God add His blessings."

Saturday evening:

Elder William Root. Subject, Keep it out—anonymous. "I feel you have had food from God's Word. Do we trust Him? We are grateful for the good attendance. All the water in the world would never sink in if it didn't get inside. My subject is s-i-n. I want to speak of keeping sin out of the heart. Out of the Church Jesus Christ died for. Think of what Jesus went through for you and me. All of us have sinned at one time or another. Thanks be to God that we are free from sin. But we must be Christ-like.

"Romans 6:12. If there is any sin in a brother or sister's heart tonight, we must get it out. We must clean our heart, Romans 8:1. We are all created pure. There is therefore no sin to those who confess their sin. Obedience is one way to our soul's salvation. Romans 6:23. We have reasons to believe man was hurt in the fall. It was in the serpent. By the fall, death was brought upon all men, because all men have souls. How easy can a man be burned? If you hold fire in your hand, can you keep from being burned? If you have sin in your heart, throw it out. He is coming to receive His bride. Will you and I be counted upon one as His bride? Jesus didn't promise to save any man, on his own. If we were to preach six sermons a day,

we would never cover the subject of sin. Will the Dunkard Brethren be recognized as the bride? Mingling with the world, keeping Him out of your heart. I Cor. 5:2, Look into your heart tonight, you must get it out. How many times have we gotten on our knees because of sin in the church? Billy Graham recently said, Sex and television are the greatest sins in the world. He spoke against television. Who is satan? This context has what it needs for the church. Keep it out.

"Proverbs 9:17-18. I would rather have salvation in my heart than all the pleasures of the world. Many are on the broad way, but few are on the narrow way, I Cor. 5:8. Let us see what conscience has to do, Acts 24:16. Do you believe that or do you have too much self-righteousness? We can sear our conscience. God knows my heart and I know He knows yours. He knows your heart and is able to look down into the heart of all His children. Adam tried to blame it onto the woman, but God knows who did the sin.

"Nakedness in the world. People dressing in the opposite sex's dress. Did you ever see that in the Dunkard Brethren church? Dressing in the clothes of the opposite sex is increasing. Dominant wives are increasing the femininity of man. May we consecrate our lives to His service."

Sunday forenoon:

First speaker, Elder James Swallow. Subject, Yea, hath said. "We came to Iowa only for the fellowship we are going to need in the next few days. Fellowship with one another and our Lord. As I stand between you and the Holy One, I feel my age as I look into the faces of the older ones. We will soon be back at our Father's house. It does not pay to contradict God. To live without God in the Garden of Eden was terrible, but it is the beginning. The firey sword comes down through generations. Are you refusing God as your Saviour? I am going to try and bring back the terribleness of disobeying God and the consequences. How close are you to God? Would you give all to Him? There is no man that can wrest you from God's hands. In trial of Jesus Christ they made a great mistake, they wanted satan released.

"Every since the day the Jews rejected Jesus Christ, they have been wandering from place to place, despised of all men. Folks, do you know this old world is in trouble? You know the mission of our garden in this country and only One that can save it. There is always a price. Love one another. When we take that commandment, it will be the greatest thing. 'There is a disciple of Christ.' Would you like that said about us? We have many promises promised us. Matt. 28:18-

20, It isn't what heaven means. It is what God says. If we are not walking with God, we are misplaced. God meant for His church to go out and minister for Him. He says to go into all the world and teach. That is a commandment. We send our children where ninety-eight percent are against them. I would that we taught our children to keep them under the parents, till they were safe. The radio says to kneel beside your radio and ye shall be saved. But be sure to send in your letter. Our families are in trouble, because we have not been raised up in the nurture of the Lord. The morning newspaper is ahead of God's Word. If you can think of anything worse than a newspaper, name it. The devil channels all evil into the home. We think having a radio in the house is alright. An atheist captured the heart of my son. All the prayers and tears did not change his mind. If any time I walk out on the Lord to see fights, I will have lost my mind. When Jesus came to the temple and found things that weren't to be there, they were thrown out. Praise man who is strong enough to throw out things that are not of God."

Second speaker, Elder Ernest Miller. Subject, Growing into the Likeness of God. "Thanks for the fellowship of the young people. I feel as the weakest one, without God, I can do nothing. I feel unworthy to even unlatch His shoes.

Genesis 1:26-27. I hear some say Don't preach from the Old Testament. We need those teachings. The thing for us is to be in His likeness and His image. The Word of God is the Word of the Spirit. The message to Peter was to rise and eat. The church and preacher cannot function without the spirit. What if they wouldn't have obeyed? What a blessing in eating the word, eating and digesting it. Teach the Word to your children, talk about it when you sit down, stand up and walk. No man can come to Christ unless he is called by the Spirit. The Holy Spirit is given to those who do His will. First the Spirit from which the Word of God came. The entrance of God's Word giveth light. What does walking in the light involve? How do you walk in the light? You look better to me today than you did yesterday. Or you look worse. No one stands still. Unless we repent, we live in iniquity. To walk in the light is to walk in the obedience revealed unto us. Soon as the light appears something happens. Light separated from darkness. You are supposed to be preserved in Jesus Christ. To can foods, all must be hot. We must be hot, if lukewarm God will spew us out of His mouth. We must keep the germs and sins of the world out of our heart. The light of Jesus Christ shines down and warms our soul. We have the spirit, word, light, separation and

fruitfulness. Following separation, there was fruit. I am not speaking about fruits of the spirit, but Paul gave us fruit of the spirit. We are born into push-buttons, not in the Kingdom of God.

"We put a little seed in the ground, it loses itself that it might find itself. A little seed becomes a tree that it might find itself. God is looking for His own Kingdom. When we have the spirit, word, light, separation and fruitfulness, people will see Him in us."

Sunday afternoon:

First speaker, Elder A. G. Fahnestock. Subject, A cure for all ills. "I think there are many prayers that do not reach heaven. I crave the prayers that do reach heaven. Some receive blessings because they do obedience. I want to speak of a cure for all ills, spiritually or physically. Hebrews 11:1-6, Faith without works is dead, so we have work to do. Not all faith is going to save people. I want to speak of faith unto salvation. It shouldn't make any difference to us if it is the work of Son of God. Belief is the map. Faith is the journey, John 1:12-13. We will not have rest until we have corrected our error. The test to our faith is, can we put all our faith in God? Why fight the fight of good faith? Do you think Jesus would finish the faith the way it is today? It took Israel a short time to get out of Egypt, but forty years to get Egypt

out of Israel. I think the Lord thought I was worthy to suffer with Jesus Christ. What did the apostles do when they found their faith dwindling? Because of human nature, we have a pretty hard time sometimes. Let us all have faith in salvation, take up courage. Jesus is waiting to see me, and may not. So God help me."

Second speaker, Elder Isaac Jarboe. Subject, Love Not the World. "We have more responsibility this afternoon since we have heard the Word of God. I don't think the Word of God is stressed on our minds like it should be. Love not the world. We have our responsibility, I John 2:15-16. What more do we need? Love is affection. We are living in the world, what is wrong? The Word of God is given by the spirit. Gen. 1:14, He saw what He had made and it was good. Love not the world nor the things in the world. We are living in a world, are we not? We are not satisfied with anything anymore. Our President has been put to a test. The faith is getting worse and worse. I am going to have to be careful in this walk of life. It is high time we find our place and take our part.

"Love not the world. Why was this told unto the church? Because God knew the weakness of mankind. II Cor. 6:17-18. We as the Dunkard Brethren, have we received the faith as given by the apostle Paul?

Be not confirmed. What did that mean? You cannot be a Christian and mingle with the world of today. Matt. 6:25, People are more interested in filling their stomachs than for salvation. I wonder how much we treasure this world. Be on the lookout for old satan. It is going to take faith to meet the Son of God. Too many times we say it won't hurt to go once, and next thing we are gone. James 1:27, Isn't it enough to have the saving of salvation? I hope I have a mansion over there and my sins are blotted out. Galatians 5:24, And they that crucified Jesus twice. There is no place for lust in a Christian life, James 4:4. Let us find out and live out accordingly. I think we have a fine group of young people. I Timothy 5:6, We cannot participate with the world and be a child of God. There should be no place, no room, no place for the world in our heart. The world is watching professing Christians, each little thing we do. May God help us to do His will."

Sunday evening:

First speaker, Elder Vern Hostetler. Subject, Wisdom is justified of her children. "The adversary is always busy trying to draw our mind from the spiritual. Luke 7:31-35, I believe the reception of John the Baptist was received like the evangelist of today. They did not accept the things John offered, especially the leaders of Israel. We

wonder if the parable Jesus gave them would have enlightened us. Everyone is desiring a certain kind of knowledge. We realize the world is full of something we call knowledge. It is necessary that we all have some kind of knowledge. We find the rulers have some kind of knowledge. You and I should be most interested in the Word. Anyone with a little knowledge can read the Bible from cover to cover. We need more than that. We must find and break through the hard facts. We gain the principle of the Word. That instrument to break through, is the Holy Spirit. Wisdom is the right use of knowledge. Wisdom means to procede with caution. It has a preservative influence. Job 28:12-28, Wherever there is wisdom, there is God. Where is the child's wisdom?

"Job 32:9. The world is full of brilliant men, but they aren't wise. We must be obedient to the Word of God. That old bottle means old law. He wanted to preserve the new law in a new bottle. Men are certainly trying to mix old and new. One loses its power. If we are a child of wisdom, we will accept the law. We are seeking a child of wisdom. It wasn't long we passed the dress to the ankles. They were modest. It was becoming, but the devil crept in and up came the skirts. To the knees and above. How many were caught in the devils trap? Where is that child of wis-

dom? We know a person in a fit of fashion can ruin their whole life. Romans 11:23, James 1:5, Who ever ask God for wisdom? Solomon did and failed. You and I can ask and prosper. Using wisdom can be a great thing."

Second speaker, Elder Hayes Reed. Subject, Rebuilding the walls of Jerusalem. Directed mainly to the young people. "We need to **have a message** coming from the Word of God, not from some seminary. I believe every person here has a thought for the future. The memories of my mother having a light burning when I came home, is wonderful. A light for my path. The church depends and needs you. You have a great responsibility. Nehemiah 4:6, They had a desire to work. The church of today is a great living thing. I don't know what the outcome of the world will be. We haven't talked much about Catholicism but it is spreading and will destroy the Word of God. It is up to you young people to preserve the church. It isn't going to be long till America will be at war. Arise to your duties. Catholics have closed many churches in Spain. Who owns Argentina? The church is asleep in this little basin. Catholicism and communism are opposing each other. Getting a little close. False teachers, what do you hear, brother and sisters? There are some good Protestants. Many preachers are preaching but it is not the Word

of God. If he says Jesus was crucified on Wednesday, don't believe it. Heed the warning.

"You heard the message from two good brethren. You are the greatest boys and girls there are. You are tomorrow, you need older ones to help lift you along. At the feet of Jesus you will find the solution and strength. If you are asked to lead in songs, accept responsibility. To teach a class, accept responsibility. We have a King of Kings in heaven that will hear. In these congregations you need the willingness to work. Let's get on the mark, young and old. John 9:1-4, Don't think you are too young to be in the service of the Lord. Little Jane was only fourteen years old when she died. She knew what it was to live close to her Lord.

"They need help in Navajo land nurses. Are you going to say 'Lord send me'? Be ready for the battle. Why was Belshazzar troubled with the writing on the wall? The Lord is my Shepherd. We may meet that tonight. If you step away from the rules of your fathers, you feel yourself going down, down. Some say they aren't having a good time. If you would have your ears open, you would understand. You will never realize what your father and mother meant to you till one has stepped to the edge of the Garden. Your friends will use, abuse you and then forsake you. What happened to the son? He went to a field of

swine and then back to his father. Don't be ashamed to go back to your father. I don't care how far down the road your son or daughter goes, no one will care for them like you, for they are yours. The Dunkard Brethren church has the same privilege it had when our fathers drove their horses to worship. You will not be satisfied till you get the satisfaction of your fathers. I am looking forward to the time I can come to Conference and sit back and hear some of you young brethren behind the sacred desk. Young sisters in uniform working in Navajo land."

Monday forenoon:

Bible study, Brother Ray Reed, teacher. Passion Week, Matt. 21:1-11. "What significance does this triumphant entry into Jerusalem have on the beginning of Passion week? Humility. The conduct of those honoring Him was honoring greatly. That God be praised. Jesus is set forth as King of them all. We feel our faith should be stimulated for His coming. Matt. 28:19, What thoughts might we have on this wonderful miracle on the power of Jesus? Is there a blessing in it for us? That which is not productive is cast away. Was this the season the figs were on the tree? We should always be fruitful.

"Jesus to the temple. He teaches us some wonderful lessons. Matt. 21:23, Certainly Jesus displays some wonderful wisdom. His teachings

was causing much trouble. He was filled with the Spirit as He was the Spirit and Father, as well. Why didn't they accept Jesus if they accepted John? They didn't want to humble themselves.

"Matt. 21:33, This parable which Jesus spake, what was He coming to? I think He was speaking of those who first cared for the vineyard. He was prophesying of His own death. Matt. 21:43-44, What was the stone the builders rejected? Jesus Himself. Stone be broken means conversion. If we allow Jesus to break our heart of stone, we will be a new creature.

"Judgment of Jesus. Matt. 23:31-39, Does the Lord love us as He did them? Jesus loves the whole world now as God did then. It is a great lesson to us. When danger comes we run to our own mother for protection. Do we lack faith in time of danger.

"Matt. 24:3-14, Very few places have no missionaries. Certainly the second coming of Christ is not far away. That is why we need to be ready. Not only the Christians are alarmed, but the business world of the condition the nation is in. Why aren't our prayers answered? Is it because of lack of faith? Some answers are to come now and some later. Are we willing to lay our garment down for the Master? I trust our discussion has helped us to walk closer to Him and let us give our life to Him."

Brother Donald Ecker. Subject, The Hand of God and wedge of the devil. "Words would be unable to express my feelings this day. I am sure He is with us in spirit, if not able to fill His place. How many here can say they can hold their hand and see their life ahead? Exodus 15:1-6. The hand of God is before us today. The picture is before our only eyes, but I trust it will go further than the eyes and sink into the soul. Satan is about as a roaring lion to see whom he may devour. Don't forget that the Israelites had to do God's will after crossing the sea. Moses had to stretch his hand over the sea before. When I think of the wedge being driven before man and God's Word, satan is right there. Some Christians are like an oak, can pound all day and not make a dent. Then there are those who are like the poplar, one whack on the wedge and it pops right open. Coming on our trip we commented on trees growing from solid rock. How can they grow? Those that build on the rock shall always stand. I know there are people who have great confidence in the flesh. Some wonder if we are a true minister and some say they have confidence. Where am I this morning? The hand of the Lord is in the clover field. You can see Him every place.

"Numbers 11:23, They were complaining as all humans do. You are continually asking for things.

God knows what we need. Is the Lord's arm whacked off? Is His hand waxed short? Some are hungrily after righteousness. My heart is burning this morning. Where is the hand of God? Are we going to wrap ourselves around ourselves? I am willing to sacrifice for Jesus. I am glad there is someone who has courage to stand for the school. Would your conscience bother if you partook of something you weren't supposed to? I don't fear man, but God. I Kings 18:41, It is a problem for us to do things at times. I wish I could have some of the experience of some of our old brethren. Maybe they will come. Have pity upon me, the hands of God has touched me. Why can't we understand? The prayers of a righteous man availeth much. Not a selfish prayer. The devil tried to drive the wedge between Jesus and His disciples. Sleep on. Is that what happens to us? May we feel the hand of God upon us."

Monday afternoon:

First speaker, Brother Jacob Ness. Subject, Spiritual Vision. "Truly apostle Paul was a follower of God after his conversion. The Scripture sometimes has a hard shell that we must break. Paul did not see on the way to Damascus because he did not have proper vision. The light was so bright but he heard the voice. It is hard for me to kick against the pricks. Go to Damascus for another message.

As I observe you this afternoon, many have glasses. To improve your vision. You did something about it. That is what Paul had to do, improve his vision. Light provides a division, but it also helps us to see. Isn't it true that so many things fly in front of us that it obscures our vision? I wonder if many of us are far sighted enough to see what is ahead. Perhaps we say we see God, but we do not communicate with Him. Do we have the sight and spiritual light?

"Hebrew 11. Esau sold his birthright for pottage. He didn't have comprehension. Do we have a spiritual picture that has been presented in words? Do you think we need to cry out for spiritual guidance? We cannot see perhaps in the far away. Sometimes we need to adjust to show a picture. Perhaps that is the way of a professing Christian. We are out of focus. If we see ourselves as we really are, it is really a surprise how our spiritual outlook is. The handicapped put forth more effort. The blind lady that wrote so many hymns, I believe had a spiritual vision. My Savior First Of All. I believe she could hear that gentle ring. Perhaps she couldn't see many people smile, but she could see His smile.

"Paul had great understanding and vision. There are many things I do not understand, but I do know my Lord. We have to do things

to improve our vision. Do you have spiritual vision to see the heavenly mansions? Do you have spiritual vision to take you beyond this land of atheism?"

—Sister Martha Harman.

THE LOST DYNAMIC IN MISSIONS

What is the mission of the Church? There can be but one answer: It is to disseminate the Gospel of Jesus Christ. And what is this Gospel? "It is the power of God unto salvation to everyone that believeth."

It is widely recognized in the present day that Missions are a vital, yes indispensable part of the Church's program. In evangelical circles the scope and extent of the Church's thrust in today's world is evaluated on the basis of its Missions program. The question arises, "In what way does the present mission-minded Church parallel the Early Church, and in what ways is it different?"

Christians are aware that the world is hostile to the message of Christ. The world is pagan and its bent is away from God. The born-again Christian believes with Peter and John that, "there is none other name under heaven given among men, whereby we must be saved." All Christians owe their status in the kingdom of God to this agreement with the Early Church.

We propose that in principle the Church today is in harmony with the Early Church. But what of practice? To what extent can these things be said of the Church today? . . . "Now when they saw the boldness of Peter (Jones) and John (Smith) . . . they took knowledge of them, that they had been with Jesus," Acts 4:13. . . . "And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own," Acts 4:32. . . . "Therefore they that were scattered abroad (not the apostles, v. 1) went everywhere preaching the word," Acts 8:4. . . . "And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go. . . . Then Ananias answered, Lord, I have heard by many of this man. . . . But the Lord said unto him, Go thy way. . . . And Ananias went his way . . .," Acts 9:10-18. . . . "Then Peter opened his mouth, and said, Of a Truth I perceive that God is no respecter of persons," Acts 10:34. . . . "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them," Acts 13:2.

May we suggest from these glimpses into the primitive church as cited in the above references:

1. The church leaders, though not noted for their learning, were acknowledged by the hostile world as having been with Jesus.
2. The multitude of believers lost their materialistic philosophy and accepted a stewardship of God's things.
3. In persecution the church (not the apostles) was scattered, and the individual believer maintained a preaching ministry.
4. The Holy Spirit used the individual in personal assignments.
5. The church had no "control" over its commodity. The Holy Spirit directed the pattern of outreach.
6. A stirred church produced Missions. Missions were not started and promoted to stir the church.

The Apostle Paul spoke the testimony of the Early Church when he said in his letter to the Romans, "For I am not ashamed of the Gospel of Christ: For it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." So far as Paul was concerned the church had but one commodity to sell—the Gospel—and he was not ashamed of it. We may well ask ourselves, "Does the world recognize what we are selling?" To what extent is our witness today a testimony that we are ashamed? How much of the impetus for giving to "Missions" today, both of money and of gifts in kind, is prompted by a pricked conscience? How much of our missions promotion is geared

to capitalize on the low-level incentive?

In a hell-bent world, philanthropy (love and goodwill for mankind) is a significant instrument for good. But philanthropy is not the strong arm of the church; it is a by-product of a Christian-oriented culture. Rather than depending upon the resources of the philanthropist, the Church of Jesus Christ works with the physical resources made available to it through the stewardship of redeemed men. Other gifts may help, but they are not relied upon.

Let us ponder some contrasts in the church today from the Early Church as analyzed above: 1. The church leaders scarcely have an audience in the hostile world. Rather, they are rated on their status within the fellowship of believers. 2. The material blessings that have come from a God who delights to bless, alas, have for the most part become "possessions," and stewardship is largely abandoned. 3. Without persecution, the church is not scattered, and the preaching is done largely by the leadership. 4. In lieu of the compassion of Holy Spirit-driven men, our personal witnessing must be organized. 5. We debate whether to concentrate on a ministry to the underprivileged or whether to locate in a substantial section of the city. In doing this our net may yield an Onesimus or a Philemon, but rarely both. 6. Mis-

sions are promoted as a means to stir the church.

It is the mission of the Church to grow in knowledge and in love of Him who gave Himself for it, and then to do His will. Every individual within the Church lives and conducts himself in full awareness that he is one of the sons of God. Having this hope, he purifies himself, even as He is pure. Propagation (Missions) is not a program of the Church; it is the essence of it.

J. Wilmer Heisey,
in "Evangelical Visitor."
Sel. by Urania Williams.

SUNDAY SCHOOL LESSONS FOR APRIL 1963

PRIMARY LESSONS

- Apr. 7—God's Beautiful World.
Song of Solomon 2:11-13, Gen. 1:11-12.
- Apr. 14—(EASTER) A Glad Day.
Psa. 119:151, John 20:1-18.
- Apr. 21—A Great Rain. Job 5:8-10, Psa. 147:7-8, I Kings 18:41-46.
- Apr. 28—Star In The Sky. Psa. 19, 147:1-5, Matt. 2:1-12.

ADULT LESSONS

- Apr. 7—Blow Ye the Trumpet in Zion. Joel 2:1-14.
- 1—What does turning to God with your whole heart consist of?
- Apr. 14—(EASTER) Resurrection. Some to Life, Some to

Damnation. John 5:17-29.

1—What do men think they gain when they dishonor the Son?

Apr. 21—Let the Ministers Weep Because of Sin. Joel 2:15-32.

1—Are God's promises to His people symbolic of what He will do for each and every individual who truly repents?

Apr. 28—For the Harvest Is Ripe. Joel 3:1-21.

1—Should we be concerned as to how ripe the harvest is?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR APRIL 1963

THE RESURRECTION

Memory verse, Jno. 5:25, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

Mon. 1—Psa. 49.

Tues. 2—Psa. 71:12-24.

Wed. 3—Hosea 13.

Thurs. 4—Luke 20:27-44.

Fri. 5—Acts 17:16-34.

Sat. 6—II Tim. 2:7-26.

Memory verse, Jno. 11:25, "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

Sun. 7—Psa. 16.

Mon. 8—Jno. 2:13-25.

Tues. 9—Acts 17:1-15.

Wed. 10—Matt. 28.

Thurs. 11—I Kings 17:8-24.

Fri. 12—II Kings 13:14-23.

Sat. 13—Luke 7:11-23.

Memory verse, Jno. 6:40, "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

Sun. 14—Jno. 11:14-46.

Mon. 15—I Pet. 1.

Tues. 16—II Cor. 5.

Wed. 17—II Cor. 4.

Thurs. 18—Jno. 6:30-46.

Fri. 19—Matt. 26:26-46.

Sat. 20—I Thess. 4.

Memory verse, Jno. 5:28-29, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Sun. 21—I Cor. 15:1-26.

Mon. 22—Luke 24:1-12.

Tues. 23—Mark 16.

Wed. 24—Rom. 4:14-25.

Thurs. 25—Rom. 10:1-13.

Fri. 26—Jno. 5:24-47.

Sat. 27—Dan. 12.

Memory verse, Psa. 49:15, "But God will redeem my soul from the power of the grave: for he shall receive me." Selah.

Sun. 28—Acts 24:14-27.

Mon. 29—Rev. 20.

Tues. 30—Acts 4:23-37.

BIBLE MONITOR

VOL. XLI

APRIL 1, 1963

No. 7

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OUR ATONEMENT

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement," Rom. 5:10-11. Our atonement is the satisfaction for sin made by the obedience and personal sufferings of Christ. The Day of Atonement was a very sacred day under the Old Testament, when the High Priest went into the Holy of Holies and made atonement before God for himself and his people. Because of Sin we were enemies of God and can be reconciled unto Him only by some means of reconciliation. Because of our sins the only promise we had was "the wrath to come." Through the atonement of Christ we are saved from the wrath of God.

Through the shed blood of Christ that separation from God, which hindered our salvation, was taken away and therefore salvation is within our reach. God's wrath to-

wards humanity has been appeased and through obedience unto His Will we can again be in His favor. Through the sacrifice of Christ we not only are reconciled unto God from our past, but He also is continually concerned about us and pleading our favor with Almighty God. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," Heb. 7:25. Through faith in Christ we agree to accept Him as our Saviour, agreeing to the methods which He has prescribed, willing and glad to escape the punishment for sin.

"In whom we have redemption through his blood, even the forgiveness of sins," Col. 1:14. Even as children we often make mistakes and are disobedient unto our parents, but, oh, how nice when they overlook our disobedience and again love and care for us. Where would we be if our parents deserted us for every wrong we did and where would we grown-up children of God be if He deserted us? Some means of amends must be made for

every wrong, at least that we will do better in the future. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us," Heb. 9:12. Under the Old Testament the atonement took the blood of many animals, but under the New Testament it is supplied once for all by the precious blood of Christ. The consideration of our redemption ought to be a constant and powerful inducement to holiness and to loving Godly fear. God expects that a Christian should live answerably to what he knows and understands. The price paid for our covering up of sin was very great and therefore we should place great value upon a pure, sin-free life.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot," 1 Pet. 1:18-19. To redeem is to buy back, free from that which holds and controls. One who can make propitiation is capable of appeasing the wrath of a superior and reconciling an offended person. Just how much honor, reverence and service are we giving to our Redeemer?

"Blessed is he whose transgression is forgiven, whose sin is covered," Ps. 32:1. How wonderful

that our transgressions are covered and can be seen no more. They are forgiven and there is no obligation of punishment. When God pardons sin He remembers it no more, He casts it behind Him, it will not be sought after nor located and thus the sinner is reconciled unto God. Are we truly not "blessed" and how do we show it to our Saviour? "As a summary: the atonement of Christ is that satisfaction to the law and justice of God, for the sins of men, which as the one great High Priest He made by His own obedience unto death; and on this basis He carries on His acts of intercession and benediction in heaven."

THE BRETHREN, WHO ARE THEY?

(We might introduce the writer, from Denmark, as: a leader of the group of Schwarzenau Brethren who fled to Denmark in 1737. We have been corresponding with him for some time and this correspondence has been limited by the language barrier and our own inability to read it. The following is the longest letter which we have received and the one which gives us the most details of their faith and practice, in obeying the New Testament. It is quite encouraging to learn of those who have sprung from the same reformation of New Testament practice and to learn that they have endured the severe per-

secution encountered by a small religious group in northern Europe, through these many years. Editor.)

The Brethren, who are generally called by this name, only acknowledge it as a description of their personal relationship as Christians and not as a name by which they would altogether be acknowledged as a separate religious sect. It is not because of ecclesiastical organization that they appear as a separate fellowship, but rather from the fact that whereas all other Christians belong to one or other division of the Assembly of God; the brethren refuse at all to be united with any of those.

Their existence is in reality a protest against all sectarianism and their prominent reason, why they have left the different communities (denominations) where most of them were once members is this, that the different conditions for acceptance in those groups is: the true Christian fellowship among each other is hindered by not accepting the entire Word of God. We see no real reason why the Assembly of Christ, which includes all true believers and is in reality one body, could not be united visibly; providing they have the acceptance of these living truths, through which the believer is separated from the unbeliever, as the only bond of fellowship and limit of separation.

When one considers the existing

religious communities (denominations) it seems that they have all erred as to this matter. The established state-churches have drawn a much too lax limit and the free-churches have drawn a much too narrow or restricted limit for their membership. The former in considering all individuals within a certain district as members and so mixing the believers and the unbelievers together into one community. While the latter, through their different dogmatic or disciplinary conditions, exclude from their fellowship many who are without any doubt members of the assembly of Christ. The Brethren therefore must be represented as consisting of all such who confess to be the children of God and who in reality have the needed proofs of salvation and acknowledge each other because of this, as the true members of the one assembly. Different conceptions of all other things is not considered as any sufficient reason for separation and the brethren therefore have departed from all these communities (denominations) where the conditions expressed in unessential points in reality become means by which the believers are separated from each other.

According to the opinion of the Brethren, that disagreement which at present exists in Christianity comes from this fact, that the Holy Spirit is not acknowledged as the all-sufficient leader. Instead of

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trusting His promised presence and rule as the vicarious Christ upon earth, Who according to the written Word always remains in order to maintain His leadership in the assembly, men have themselves pointed out those channels. The brethren assert that all these different human forms and systems lack the authority of Scripture and in reality limit the work of the Holy Spirit. This is especially the case, they believe, with respect to the service. The gifts of grace never need any human authority: Acts 18:24-28; Rom. 12:1; 1 Cor. 12:16; Phil. 1:14; 1 Pet. 4:9-10. Furthermore they see that the Scripture warrants the continuation of the gifts of grace in the assembly, through apostles, prophets, evangelists, shepherds and

teachers, Eph. 4:7-17.

By following this rule, the brethren proclaim the unity of the assembly, the remembrance of Christ in His death is shown in the broken bread. They came together to break the bread, which represents the broken body of Christ on the tree and which tells us of the unity of the assembly. The Lord's Supper is the only occasion where we can proclaim the unity of the body.

The first meeting which these brethren had was at Schwarzenau, in the province of Wittgenstein of Westphalia or Germany, in the year of 1708. Eight souls, five men and three women, were ready to unite according to the Word. At once they felt strongly led to witness everywhere about the truth, which they had been willing to receive. This caused the iron-hand of persecution. Persecution brought growth and spiritual progress for the little flock, although with much outward tribulation. As a consequence of persecution nearly the whole assembly emigrated to America in 1719 and 1729. Those who were left in Germany went on patiently suffering and in 1737 some fled to Denmark, where there are this day, brethren of the old faith.

The assembly in America first settled in Germantown, Pa., a community of German-speaking people near the city of Philadelphia. Here in the new and free country they flourished. Today their descendants

are found from the eastern seashore to the western coast and they show by their appearance that they are a separate people. Their earnestness of self-denial is founded on the teachings of Jesus and His apostles.

Where is the assembly of Jesus Christ today? As one of the first leaders of the Brethren, Alexander Mack wrote in 1713: We think that it would be sufficient to acknowledge an assembly above all other assemblies in the whole world, if she is submissive as a true wife to her husband Christ, to His commands, yea, if she even seeks to be still more submissive.

The mesasge which the brethren preach: 1. Motto: The Bible, the whole Bible and nothing but the Bible.

2. The authority and infallibility of the Holy Scripture. The brethren in the assembly of Christ, wish in their preaching to carry the testimony of the faith that the highest revelation of God has happened through Jesus Christ.

3. We understand that the fundamental content of our Doctrine is:

(a) The pre-existence and Deity of Jesus Christ, the Son of God, like the Father and the Holy Spirit.

(b) The fall of man and consequent spiritual death and utmost sinfulness, thus the necessity of His new Birth.

(c) the vicarious reconciliation of our Lord Jesus Christ, by the pouring out of His own blood.

(d) The resurrection of our Lord Jesus Christ, in that body in which He suffered and died. The glorification thereafter at the right hand of God. (We understand the Scripture to teach that our Lord came forth with a glorified spiritual body and that He manifested several of the characteristics of the natural body, on several occasions, only to prove that it was He our Lord who was resurrected. —Editor.)

(e) Justification and sanctification through personal faith in our Lord Jesus Christ, of which obedience to the will of God and works of righteousness are the evidence and result. The resurrection of the dead, the judgment of the world, and the eternal life of the righteous.

(f) The personality and Deity of the Holy Ghost. He who dwells in the faithful and is their comforter and guide.

(g) The return of our Lord Jesus Christ in the air, in order to collect His elected bride before the great tribulation. This coming after the great tribulation as the King of kings and Lord of lords, with His Saints to carry our judgment. When every eye shall see Him, also those who have pierced Him.

(h) The Christians shall not be conformed with this world, but be transformed by the renewing of their mind. They shall not partake in carnal strife or warfare, and not at all swear.

(i) The Christians should consider it as their duty and privilege to observe the ordinances of our Lord Jesus Christ, among which are:

Believer's baptism by three-fold immersion.

Laying on of hands for the baptism of the Holy Spirit.

The lovefeast.

Washing of the saint's feet.

The breaking of the one bread, drinking of one cup.

Anointing of the sick with oil.

Women shall not pray with uncovered head.

Greet one another with a holy kiss.

Read 2 Tim. 4:1-4.

—Written by Brother E. J. P. Hansen, Copenhagen, Denmark; translated by Ulf Oldenburg.

NEWS ITEMS

NOTICE

The District Meeting for District No. 2 will be held in the Goshen church, April 5-6, 1963. Elders meeting will convene at 10 A. M. April 5, preaching services at 2 P. M. Evening services at 7:45. Business session at 9 A. M. Saturday, April 6. Everybody welcome.

Harley Rush, Writing Clerk

GREAT BEND MISSION

The Church in our house was made to rejoice again. On Sunday, Mar. 10, Bro. Warren C. Smith came with his wife and family to

worship with us. The writer opened the services, reading and commenting upon Luke 21 and Bro. Smith led the opening prayer. Our Sunday School lesson was studied at length. We have learned many lessons from Hosea's prophecy, concerning Israel and Judah, which are very applicable to our time. What will be our Recompense? This is a serious thought.

After Bible study Bro. Smith brought us a very timely message, on the subject of "Doctrine" emphasizing Paul's instruction to Timothy. Also showing Christ as the principal instructor of Doctrine, which came down from God out of heaven. The remainder of the day was spent in sweet fellowship together. There were a number stayed for dinner with us, which we hope was enjoyed by all. We heartily appreciated this encouragement in the Lord's work at this place, especially the good message, which was very uplifting, instructive, comforting and inspiring.

We trust the Lord will put it into the hearts of these dear souls, as well as others, to come and worship with us. We ask the prayers of the entire Brotherhood on our behalf, that we may hold out faithful and that if it be His will, that God will inspire other laborers to come into "Macedonia" and help us.

Bro. William Root

CONFERENCE BY TRAIN

Let me remind those who desire me to make arrangements for them, to go to General Conference by train from Chicago, that train fare should be in my hands not later than April 15. If it is desired that I send tickets to you by certified mail, send 30 cents additional to pay for certification and postage. I plan to make all arrangements on April 17 in Washington, D. C. I cannot guarantee that we can get the accommodations we want beyond the date set above. Please do your planning so there will be no disappointment.

Ord L. Strayer.

GRANDVIEW, MO.

The Lord willing, the Grandview congregation will hold it's Lovefeast services on Saturday, April 27. There will be all-day services starting at 11 A. M. on Saturday and 10 A. M. on Sunday. We pray that all who can, will come and be with us in these services.

Sister Jolene Andrews, Cor.

BRYAN, OHIO

The Pleasant Ridge congregation plans, the Lord willing, to hold their Lovefeast services April 27-28. Starting at 10:30 A. M. on Saturday. Communion Saturday evening and services on Sunday. We send a hearty welcome ot all who can come and enjoy these services with us.

Sister Ruth Kleinhen, Cor.

YORK, PA.

The Shrewsbury Dunkard Brethren met in regular quarterly council March 11. Hymn No. 20 was chosen after which our Elder read Rom. 8:1-20 and led in prayer. Some unfinished business was taken care of and delegates were elected to District meeting. Arrangements were made for our Spring Lovefeast. Hymn No. 77 was sung and Bro. Jacob Ness led in closing prayer.

Sister Shella Stump, Cor.

APPRECIATION

On December 10, 1962, I was suddenly taken very sick with a heart attack. I was rushed to the hospital, where I remained for four weeks, lacking three days. I was remembered by those of like precious faith and also friends from far and near, with many letters and cards.

I wish to thank each and every one. I never knew what this meant to any one. We feel the Lord will bless you all and may we be preparing for His coming, that we may be ready at all times. May God bless each one for the doing of His will.

Sister Edith Rush

NOTICE

I would like to have all business for the 1963 General Conference in my hands not later than April 21.

Vern Hostetler, Writing Clerk

LOVEFEAST DATES

McClave, Colo. — April 13.

Grandview, Mo. — April 27.

Pleasant Ridge, O. — April 27.

Bethel, Pa. — April 28.

Eldorado, O. May 4.

Waynesboro, Pa. — May 5.

**SPIRITUAL REMINDERS
OF GENERAL
CONFERENCE
PART TWO**

Second speaker. Brother Joseph Flora, subject, The Shepherd God. Too often perturbed, perhaps disturbed. Perhaps spiritual vision would help us correct these. I trust God will help us to understand and receive Gods word. Psalms 23, I hope your mind will go back to the one who wrote this Psalm. Oh magnify Him and exalt His name. Perhaps if you and I looked on a shepherd we would not see beauty. Perhaps we are burdened with life, that we cannot magnify the Lord as we should. The Lord is my Shepherd. The word compels us to see the Lord is our Shepherd, as well as the Psalmist. Still we marvel that the Lord can be a shepherd to all people. The Lord is mine, is a personal satisfaction. Personal possession and personal care. We know there is one in heaven who can supply all our needs. How many times have we been filled with spiritual good things? I still think the finest things are to come. We will par-

take of the good things. How far have we been short of the Kingdom of God? He restored my soul, is one application. Our paths of righteousness are sometimes like the shepherds path, sometimes up hill. Our Christian paths are rough. The Shepherd knows what we need before we start out. However rough the path He is ready with His staff guide us on the way. Should we not be today where we can partake of the green pastures. The greatest enemy of Man is the devil. Let us not forget the Shepherd, our God. It was He who suffered death for you and me. The word of God is often spoken of as the staff and rod of God. We need that spiritual guide. God speaks to us but the world seems not to care or to hear. The way of the shepherd had been hard. The way for the sheep had been hard and the shepherd had to put ointment on. The ointment of love from God. If we want our cup to run over, we must keep close to the source from whence it comes. There is no sweeter word this side of Heaven than Home. You know home is where the heart is. Where is your heart today? He laid down His life for you and me. Is He your Shepherd? The birds of the air have the instinct of God, as to the way to get home. We need a shepherd.

Monday evening:

First speaker. Elder Herbert Parker, Subject, Abominations Un-

to The Lord. Proverbs 6:16-19. Let us receive these seven things with an open heart. Proud heart. God can look down and see everything that we're harboring in the heart. There was a time in our life that we walked in the channel of the proud heart. Let the Lord change it, have hold of it.

There are many who profess Christianity, but aren't doing it. We do find Jesus in the mountains praying. I like to think of it as being sincere. We walk in the principles of life. Pride takes on several things. We come unto many people to whom you can't tell anything, they think they know everything. Charity is love in action. Spiritual pride. The Pharisees were very proud of their religion and got others to follow. The Pharisee was proud of his religion. Take on spiritual pride and you shall not enter into the Kingdom of Heaven. We find people are not satisfied with what God gave them. Face up to it. We try to please the opposite sex. Do not discontinue wearing long hair. Satan says there is nothing wrong with short hair. Keeps them from wearing the Prayer covering as the apostle Paul teaches. When you come down and need God, then is when the devil will stand back and laugh at you. The prayer covering should be sufficiently large enough. The devil will say just a small one. So you can comb your hair and no one will

know you have any religion. The things of the world are coming between God's commandments. If you wear the covering because the church asks you to, you have self pride. Don't let Satan make the covering smaller, He has cut the strings off in some churches. Where are they? Have you self pride? He knows the weakness of the heart. Of all the fads of hair cuts and some in the Dunkard Brethren church. Listen friends, that is self pride. That rule was made one hundred years ago, the Dunkard Brethren church stands against hair styles. When self pride comes along, we are miserable. I wonder why we are miserable in the church.

No one likes a lying tongue. When we experience lying tongues, it is very sad. They say they will abide by the truth, but don't, Acts 1:10, Jude 9. We see Jesus walking, healing sick and doing good. What are you crying out tonight? What are you teaching your children? Should they see God and say Mother and Father never told me. Revelation 16:6, those who have shed innocent blood will have to drink blood. Do you want to drink blood for the wrong we have done? Our hearts tonight quicken imagination. Is God sorry He created me? The way I am living and doing. Everything exalts itself. How much energy and thought do we put into stealing? We read how often things have been broken in-

to and how much energy and time it takes to plan. Running swiftly into mischief is wrong.

Hateful in the sight of God. Many people have had false reports out about some individuals. Put away lying and speak truth to your neighbor. Do we bear false witness against ourselves? Do we bear false witness of Christ? After Christ returned into Heaven, there were several said they were Christ. A hypocrite is the most miserable person. No home in Heaven or Hell. Am I an abomination to the Lord and spread false witness? Are we spreading contention among our brethren? Tale bearer is one who carries a false statement. There are some who oppose any good thing being done. It is time we did some clear thinking about our present living. Let us think seriously where we are going to spend eternity. May God add His blessings."

Second speaker, Elder Sherman Reed. Subject, The Bible. I would like to remind us where we are. We are assembled here from far and near in another conference. As I have listened to the scriptures read and talked on, I wonder what is left. What I have heard has been an inspiration to me. I feel it is a great purpose that we are assembled here. Isn't it a holy and divine purpose? What are we here for? Pray for us as we try to preach the word. If I choose a text I won't stay on it. If I preach the Bible, I feel I

am on my text. I John 2:15, Did we hear that, was it a heavenly call? What is that promise worth to you and me? Are we truly holy in and out for the Lord? Why were we placed in the world if we weren't to love the world? When we love something, we embrace it don't we? Do we embrace things of the world? Jesus demonstrates how we are to love. Hypocrites have no home in heaven or hell, no soul and no home. When we are out in the cold, we are seeking a home aren't we? How many of Israel got to the promised land? Is it so that the church the body of Christ, has any of the world in it? Is any of the world in our church? Catholicism, socialism, modernism. Is any in our church? I say modernism is the greatest enemy we have to fight. It takes much time to work on sin. We made the promise that we would forsake the world. Is it true that some old leaven has crept in? What is opposite of being wise? Being a fool, is it not? Oh, we are not fools are we? How much do we know of the Bible? Young people like to read love stories, but not any old people do they? If you want to read a love story, read the Bible. It is a true love story.

If we want to compare ourselves with anything, compare with this book. Young people and children, I love you and want you to read this love story. We handle this book so

oft at times, or do we? Do we consider it a book of inspiration? It has directions in it. Who does it tell us to not love? We are to love everyone. He teaches us how to stay on the narrow way. No reason for us to get off the path on the way up there. Teaches us where we should not walk and where to walk. He tells us plainly what we shall find at the end of each road. There is deception along the way. There are ways that seem the right way of man. There is no reason for us to get on the old broad road, we are instructed plainly. If we want to read love stories, read the Bible. Today book after book, paper after paper is read at the expense of this book. God was not comparing Himself by any man. For me and my house, we are going to serve the Lord. Have we that determination? What good will it do if we don't make it a part of us? Grow in grace and knowledge. If we don't understand, ask for wisdom and knowledge."

Tuesday Forenoon:

Bible Study. Brother Harold Frantz, teacher. From Gethsemane to the Cross. Matthew 26:36. Jesus work while here was to destroy the work of the devil. He had a burden of sin on His shoulders and He bore it well. We know many times the spirit had strength, but the flesh did not. He learned lessons through obedience. We realize too that Jesus Christ realizes the

sins of the world. Remember Jesus received the victory. Who can tell us what it means to drink of that cup? Tells how Peter took of that cup. Why was he sorrowful? He came to fulfill His mission. The cup of suffering is filled drop by drop, of His suffering, until it is filled or lifes work finished. How about our lives? Can we betray our Saviour by the Holy kiss? What is supposed to be the Holy kiss. Yes, we can. They were afraid of Gods power. There was more power in His Word than in all their swords. They were made to feel that power for they were as dead men. Did Judas fear that power? The time was not come for the scriptures to be fulfilled. After they took Jesus in, what kind of witness did they have? False witness and they didn't agree. Your sins will find you out. I wonder why the prophets answered differently. Thou sayest and another, I am. They are synonymous, but mean the same.

John 18:19, Do we know the doctrine of Christ, or do we have to ask? John 18:28-40. It is not lawful for us to put any man to death. What is the world asking today in confusion? What is truth? The word of God is truth. John 19:10. The laws of the land are for a protection as long as we can keep our integrity. They wanted to crucify God. To every child of God He is giving a cross and not a rock-

ing chair. The leaders have great responsibilities. We might be hypocrites. Say one thing and do another. Our actions speak louder than words. I feel if I would have been beat upon, spit upon, I wouldn't have enough strength to bear the cross either. Jesus came in the flesh. He could have carried the cross if God would have given Him strength to do so. We need to examine our lives daily.

Brother Harley Flory. Oh that we might look to our older ones and receive something from them. I Kings 17:8-16, it is a subject that has been used no less than eight times behind this very desk at this meeting. I trust we have been filled and supplied. We have been supplied abundantly. Our cup is full and over flowing. I trust we have had our heart opened to receive the word that has been abundantly supplied. All we are after is our fair share. Some of our older brethren have had more than their share. Some are willing to give and give of their self. They are the hope of the world. How far have you and I traveled for the Lord's work? How many times have hearts been poured out for the church? The devil is a damnation to the soul. Then we think we have sacrificed much for the work of the Lord, when a minister walked over two hundred miles to attend services. I feel God has many men in the world that would be willing to try our faith. Some of

them in the church. I believe there are many like sponges. They are like the sponge you have to squeeze and squeeze to get anything out of them. The more you squeeze, the more you can get.

"Man is concerned too much about his own consistancy. Let us consider the super power of God. I believe we have not made preparations for the coming of God. We need to take heed as to where we are going. I wonder if we couldn't gather up the fragments of these meetings and use it later for our souls future use. We are going to receive only what we are willing to hand out. To keep our faith radiant and brilliant, we must use it. We fail oft times to pray for what God has done for us. Jonah was an individual we can get much good from. Because he discarded what God gave him, he was deprived of more. Jonah repented and proved obedience. A disciplined servant is an improved servant. I think Jonah became a little bit like many Christians of today. God does for us many times, what man can't do for himself. When calamity comes we find how little we would be if we didn't have God. So many things we prize but we have done so little for them. How much concerned are we for the brethren and sisters who have supplied for us? Those brethren who have prayed for your unworthy servant have gone on for their reward. Those

are precious memories for me.

"In rowing a boat the oars are named faith and works. Let loose of oar named faith and we go in circles. Let loose of works and go in circles. Take hold of both, faith and works and we go straight across. We need both. To be supplied, was my subject and I trust and pray that we might be true and faithful to the Word of God. Religion in the time of our grandfathers was an experience. In the time of our fathers, an inheritance. In our age, a convenience. To the children, religion a nuisance?

Tuesday Afternoon:

Brother David Skiles, Missionary Meeting. I hope we are here to glory God and not our own. Perhaps you think it strange that each minister asks interest in your prayers. We feel our weakness. God's grace is sufficient for all. We feel that Romans 12 has regards for our mission. We must magnify the word of God and lay aside lust of the flesh. We feel it is impossible to be transformed without a change. When something is changed, it doesn't act the same, doesn't look the same, and isn't the same. We have some friends that are business men. We feel they have something that is good for us. Ephesians 6:14, My feelings are much the same as the apostle Paul of Ephesus. Our glory should be for God. Our lives need not be failures if we glory in God. We long for fellowship of our

friends. We are in business for our Lord. We haven't come just to meet friends, but are about our Lord's business. I feel like we don't conduct the Lord's business like we would our own business. One elder said they would try not to be too critical. I appreciate the remark. I have seen criticism that has been sharp and hurts. I have seen criticism that does good. In business, it is dedication. There are men who have dedicated their lives to their work. They are aware of problems of their employees. Promptness to seek out the opportunities. A good business man will strive and be on time. Keeping posted, how can this be applied to our Christian lives? Business men have to keep up or lose their business. Have to keep posted through his word and dedication to his work. What does it take to operate a mission? I am sure I am looking into faces of several who have spent some time in mission work. The one thing is a call from God. We must have had a calling from God. Do we have a calling this afternoon? We have been called into the work of the Lord, if we recognize it or not. A calling in preparation by God. There is different jobs we can do in the work of the Lord. The main thing is that you are willing and yield to God. We must have a love for the lost. The Lord Jesus Christ came to seek and save the lives of the lost. If He wouldn't have, we

would have no chance to save our souls.

"We must surrender our own desires for the desire of the Lord. We must have a will to go and save the lost. By seeking, Jesus went out into towns to seek the lost. We must go where the lost souls are. I believe we are going to have to go out into the world as we are told. A continuous effort. We must have that force to continue in the work. It takes spiritual and physical strength to carry on and support to operate a mission. It takes walls and pillars to support a building. Our spiritual walls and roofs need support of our brethren and sisters. We need prayerful support. There is power in prayer. Those that stood the trials know the power of prayer to endure hardness. You don't know how you are going to get on, but you have support. Unless we have financial support, prayerful and physical support, we cannot carry on. I hope you will see the need of help at the missions. Perseverance, we must continually work to keep together. the nation takes more interest in number of cars and television than in the welfare of their first people. Isn't much chance for a change."

Tuesday Evening:

Elder Howard Surbey. Subject, My Missionary Influence. "Certainly glad to see this audience this evening and the lovely singing. We have sang these songs from the

heart. We have had perhaps sixteen messages. I feel your hearts must be nearly full. Perhaps you have a little corner in your heart for a little more. I hope you will remember and recall what you have heard today. I would like for each one to think of his missionary influence on the world. I Peter 4:1-11, a wonderful scripture Paul has given us. Are we willing to suffer for Him? To sacrifice for Him? As we think of our missionary influence, should we have missionary influence and why? James 5:40, He was the light of the world, are we? Do we feel very thankful for our mediator? Whosoever shall confess me before men. That is why we need missionaries. Teaching them all things. I believe there are individuals in the Dunkard Brethren church who depend on our personal influence. Philippians 2:14-16. Murmurings and disputings depend on the missionary influence in the family. I wonder if the first impression on us doesn't direct our thoughts is our missionary influence outstanding in the church? A crooked and perverse nation won't show much light. Do you wish you could disappear when someone asks you a question, why you do or don't do some things? If we don't shine with brightness, our old brethren are going to be ashamed of us. How fervent is charity in yourself? We know how to cover a multitude of sins. I hope we are concerned

one for another. Are we doing all we can to build each other? We need to be very careful what we speak. Some say when God calls a man to the ministry He will give him what to say. Will He? II Timothy 2:15, I don't believe it is absolutely necessary to have a college or high school education to preach the scriptures, but I do believe it is necessary to study, to preach the scriptures. Truly we need to prefer one another, but when it falls on us, it is our duty to expound the Word of God. Study that you can. The Bible Monitor is a great missionary influence, how much time do you set aside for it? Ministers, do you support it? Colossians 4:5-6. I think the American people abuse the English language by their slang. Romans 12:17, Provide all things honest in the sight of man. A man got a new fender because of a tiny scratch. What kind of missionary influence would that have? Ecclesiastes 5:5. First, I would like to think of vows. Are you concerned in the marriage vows? We make many vows in our every day life.

Matthew 18:7, Offences will come in human nature. How do we settle them? The people we come in contact with know what we are. Matthew 25:34:36, Here we have so much teaching from Jesus. Christ came to save souls. That scripture covers much territory and can be carried out in many ways.

I Peter 2:9-12, That is a wonderful verse. You are a chosen nation, to do different. We are a royal priesthood if we follow the Christ. Are we a Christian people? If we are, why? If not, why? Everyone of us should realize the harm of liquor. We should not fall into the habit of smoking. Young people, don't indulge into these social habits 'oh everyone does', everyone don't. Fornication and adultery is a social evil. Let it not be once named among any of you. Are we ever led into evil lest someone will speak evil of us, if we don't partake? Are you an instrument of missionary influence?"

Other thoughts:

How many years are we willing to give for the greatest gift of humanity? It is a wonderful thought of sacrifice. Jesus was willing to serve all of His life. None of us should be too great to say, 'Jesus Christ send me.' As we enter into these services there is no sacrifice too great for us to assemble here and do His will. Have we trusted in Him as we might and given all we had, as the widow's mite?

Adolf Eichman's last words were, that he pledged to his country and flag and was glad he lived it through. Dare we make so close a pledge that it denies our Lord and Saviour? Do you feel you are a new born babe in the sight of God and need the nulk? I hope we can huddle together near the front and

hear the word of God. Strengthen us so we can go about our work better. What have we done to partially pay for what God has done for us? If we would just do little things, it would be a great thing in the sight of God. Goodness of God, Love of God, Mercy of God, Judgment of God, these four things impress me most. Sin is going to cause us unrest if we let it in our heart. Samson said the penalty of sin because he tampered with sin. We need to take note of our hearts and lives. If you keep sin out of your heart, you will receive a blessing. It is quite a blessing to come upon those who try to live a Godly life. We are living in great times. Religion is changing. We have always had Christians, but where are the righteous?

Such hail storms and wind, I always felt God speaks at such a time. Methods change, but principles never. Some of these things have been a great blessing but principles should never change. It is just as great a sin to show our irreverence in this building as in any other building. If we are not baptized by water, we will not receive the spirit. Do we receive Him into our hearts? I wonder if you and I are ready for His coming. That is why we have conference, to study the word of God. If He is our Comforter, He will be our Guide. Are we going to be received into Heaven, or be cast out into utter darkness? The

law of the Lord is perfect. To me if anything is perfect, you can find no fault. The law of the Lord is food for the soul. How much has the word of God done for you? In other words, has the vaccine taken hold? God likes to hear His children pray, especially the little ones. You must accept the challenge if you aim to gain the victory. I am sure the greatest essential in our life is when a brother or sister claims their Lord. Be careful who you associate with and who your companion is. The safest escape is to have the wisdom of God, and where are you going to get it? You may be safe in the fallout shelters, but the only place your soul will be safe is in the fallout of God.

Surely these messages touched my life. It is a challenge. He is calling for you and me, who are consecrated. Will we answer? If we would have been more careful, our young people wouldn't have so much to redo. The covering isn't like it use to be. Many have to put their strings back where they were. May have to let a hem out of a dress. The earth itself is full of evil. the world, of course, is full of wickedness. Jesus has forbid us to think any hate in our heart for anyone. Despise and reject no man. It is a little difficult for us when we have friends and they say evil words against us. Thanks to God this nature of ours can be changed if we are going to be a follower of God

We should use this life in a meekness that we be clothed with righteousness. We visit churches and they greet us and seem so friendly. You meet the same brethren on the street and they act like they scarcely know you. I am sure if we will keep close to the cross of Jesus, He will not leave us. What a privilege we have to worship such a God. He that hath the Son of God is alive; he that hath not the Son of God is dead. Some profess one thing and do another, we cannot follow the trend of the world. You know it takes the whole armor of God to be a living sacrifice. That is where the question comes in, whether we obey God. We have heard so much, but how much are we going to put into practice? We hear something and they say, "That just hit that one right over there." Is that what the Bible says? You know how much it means to have love one for another. Are Gods commandments greivous to you? If you are a true child of God we will love them. How much faith have we? Let's correct ourselves so we will have the victory. By submitting ourselves to Him we will become strong.

Are we resisting the devil or admitting HIM? Our trials have been rather small. Let us dear ones, fight the good faith for ourselves and our children. The Lord has given us perfect examples. I hope and trust you will look further than me and see something better. Modernism is

creeping in. Let us be so in this life that we can be received in heaven. I am satisfied we are happy in the heart. We should not brag, but be humble about it. If we are hungry and thirsting after righteousness, we will be filled. The messages tonight were not as flowery as some. Rather sharp and made some of us hang our heads because we haven't done what we ought. He preached it because he loved you.

You become like what you think about. Your thoughts will take hold on you. When I made mistakes it was because I paid no mind. What we see, hear and read helps to prompt what we think. I might liken our minds to a beautiful garden. It is a fertile garden and we must sow some kind of seed in it. A thought of anger and bitterness will cause a bad plant to spring up. Let's pull that weed up by the roots. Let's be good gardens of the soul. The human nature is guided by satan, divine nature is directed by God. The human and divine nature is opposite of each other. Few there be that are allowing the divine nature to rule in their life. The human nature is a nature that is directed by our submissive hearts. Unless we let God rule in our lives, we are standing on dangerous grounds.

We do appreciate the presence of our older brethren. Not only in spirit, but present. It is a serious thing to bring Gods word to you.

If we wouldn't do so much zig-zagging and follow Jesus, we wouldn't get so tired. Let us clean our minds and take inventory. Sometimes I think we get too involved and don't think about the things we ought. How wonderful the great privilege for us to sit in heavenly places I wonder if we are really grateful and thankful for what God has done for us. In ages to come we will come to realize the abundance of His grace. No matter how deep a life we live we can never know what it will be in Heaven. If we are not a missionary at home, we will never be one abroad. The greatest sermon ever preached is the influence we show. The young people of today are the church of tomorrow.

If I am offended at the Word and teachings, there is something the matter. When we hear the Word of God it ought to be to us as if it came from Christ Himself. Are we going to do just the same, when we get home, as we did before? If we are just like we were, we haven't what God meant for us. I wonder if we couldn't take a lesson from the adversary of our soul, he won't give up till he has conquered. If you and I aren't more determined and settled when we get home, we have missed something valuable at this conference. We desire to be teachers of God and then let it fall on another. Envy doesn't belong to a child of God.

Singing blesses the soul. Preaching enlightens the mind. Have you ever heard "I can't help myself"? God pity us if we have no more control of ourself than that. While we have had much joy, it makes us sad to know we are at the close of our meetings.

I am very sorry this writing is so late. Did we forget to pray?

Sister Martha I. Harman,
R.R. #1, Box #131,
Industry, Illinois.

HEAD COVERING, I COR. 11:1-15

I wonder if we, as sisters in the Church of Jesus Christ, really know what our head covering is for and why we wear it? It is not because I know so much that I am writing this, but if it only helps one soul to see the necessity of the prayer veil, this article may not be in vain.

First, why wear it? It is a command of God and we should love to do God's Will. By this shall all know that we are sisters in the Lord, for praying and prophesying. Are a woman's prayers heard when she is not covered? My answer is no, and yet we wonder sometimes why our prayers are not heard. Do we realize that God is looking down and sees some remove their covering, to go to work or to walk the streets? God has not commanded us to tuck it away in a purse and then, perhaps if we come in contact with other members of the church

get it out of the purse and put it on.

But you say the Bible teaches to be covered while praying or prophesying, can we determine when this shall be? How do you know you may not keep someone from sinning by wearing it at all times? There was once a storekeeper and his wife, plain folks of course. A man came into the store and started to curse and swear, at that the wife came to the open door and he said, "Oh, please excuse me, I did not see you before." Why was he made to apologize? Because he saw her head covering. Does it pay to do what God commands or will we run the risk and perhaps be lost?

When I was a girl, I well remember a sermon preached on the head covering and it always stuck to me. He said the head covering is like a postage stamp, the stamp gets the letter where you want it to go. So the head covering gets your prayers to God, through Jesus Christ. Take the stamp off of the letter and it will not reach its destination. Also take your covering off and your prayers go just as far as your lips. Don't we love God enough to obey His commandments, through our Lord and His apostles? I am afraid that when He comes again there will be many disappointments, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall

the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels," Mark 8:38.

The head covering means just what it says, but many supposed head coverings only cover the back of the hair. God forbid, it was not meant to be that way. I know before there was a Dunkard Brethren church that I myself had slipped, covering got too small, the strings had to come off and the Devil and I had an awful fight. When we came to the Dunkard Brethren we had to have larger coverings with strings and the Devil tried his best to tell me, that everyone would make fun of me if I put on such coverings again. But thanks be to God I overcame him and now it makes me so much stronger. This world is not my home, I'm striving for a better land and wouldn't it be terrible if one should lose Heaven because of being ashamed of our head covering. God forbid that any sister in the Dunkard Brethren church should even think of laying it aside.

I thank my God that I had a mother who handed down to us children the head covering which was sacred and holy to her. We children never saw her without it on except to comb and wash her hair. Can we all as mother's of the church, hand down to our children such an heritage? May God have mercy upon those gone before who have left such imprints on the sands

of time. Now there is much false teaching about this head covering, even to saying that the hair is the covering.

Let us use common sense and read this Scripture putting hair where covering is and see how ridiculous it sounds, 1 Cor. 11:4-6 (substituting the word hair and the necessary words to make good English, for the word covering), Every man praying or prophesying, having hair on his head, dishonoureth his head. But every woman that prayeth or prophesieth with her head unhaired dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not haired (does not have hair on her head), let her be shorn: but if it be a shame for a woman to be shorn or shaven, let her have hair on her head. For a man indeed out not to hair his head. . . . How can you cut or shave hair, if there is none there?

I must say, similiar to the apostle Paul wrote to the Roman brethren, Rom. 10:1. Brethren, my heart's desire and prayer to God is, that the Dunkard Brethren might be saved.

Sister Alma Mead,
Bernville, Pa.

EASTER

This is the story of the Easter time, It concerns the Saviour, who is yours and mine.

He came to the world as a Babe,
you see

Sent here by God to save you and me.

The story of His childhood you are challenged to read,

It's a story you'll remember and one you need.

The lesson learned is for young and old;

In the Book of Luke, it is plainly told.

In a few short years this Babe was a man

Who started teaching and preaching as was God's plan.

But His life here on earth was shortened you see

All because of hate, envy, and enmity.

He was led into court, given an unfair trial

Which condemned Him to death in a little while.

He was nailed to the cross to await the end.

Suffered misery and torture man can't comprehend.

It was on the sixth hour darkness covered the earth,

The ninth hour brought death—but not without mirth

For the last words that came from the lips of our Saviour

Were words of forgiveness which guides our behavior.

This story does not end with sorrow or sadness

Because as He promised He returned with much gladness.

The Resurrection of Christ is God's proof to us all

We need not die when we answer His call.

Sel. by Sister Brumbaugh.

THE BIBLE

This Book contains the mind of God, the state of man, the way of salvation.

Its doctrines are holy, its precepts are binding, its records are true.

Read it to be wise, believe it to be safe, and practice it to be holy.

It contains light to direct you, food to support you, and comfort to cheer you.

It is the traveler's map, the pilgrim's staff, the pilot's compass, the Christian's charter.

Christ is its grand object, our good its design, and the redemption of man its end.

It should fill the memory, rule the heart, and guide the feet.

Rom. 15:4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

Taught by the Bible, led by the spirit, we'll walk the heavenly way.

Precious Bible, what a treasure does the Word of God afford.

Come to me ye heavy laden, take your Bible read it there.

Cling to the Bible though all else be taken.

Lose not its promises, precious and sure.

Oh, let me with patience receive His correction.

Think of the Bible that lay on the stand, the old fashioned Bible, the dear blessed Bible, the family Bible that lay on the stand.

Partly Sel. by

Sister Della Beeman.

BRIDLE YOUR TONGUE

"Wherefore, all things whatsoever ye would that men should do unto you, do ye even so unto them," The Golden Rule. Let us apply it to the regulation of the conversation. Evil speaking is one of the great evils of society. It is the *bane*, the *curse*, of the church. Tattling, tale-bearing, and slander, are as common as wind and rain.

Many men and women seldom use their powers of speech but for evil speaking, of some grade. And because of this, society in general, and churches in particular, are in a state of constant agitation and contention. Earthquakes are common where slanderers live. The devil does a heavy business in this line. There are manufacturers, peddlers and receivers.

Some get up the slanderous story by direct manufacture, out of the raw material, or by putting "this and that together," so as to make something out of two or three nothings. Others take the story and peddle it out, running at swift speed from house to house, lest some other

peddler should be ahead of them. And as they go and peddle their pack—unlike those of ordinary peddlers, which get less the farther they go—it increases at each successive stopping place.

Then there are receivers—good, stay-at-home bodies, that sit and open their ears to take in the filthy, slanderous story; and who from time to time, as the filthy stream flows in, with big eyes say, “You don’t say so!”

Which is the worst—the manufacturer, the peddler, or the willing receiver? I will leave it for the devil to determine when he gets them to hell, and is about to assign them their lodgings. But this much I say: I pity the poor creature who falls into their hands. The fox in the fable that became entangled in the grass of the brook, was in no very desirable state when the swarm of flies settled upon his head to suck his blood; but he was in a bed of down in comparison with the fate of the poor soul that falls into the hands, or rather mouths, of the party I just now referred to.

The man who is beset in the houseless desert by a pack of hungry wolves, is in no very desirable situation; but I would about as soon make a campaign against the wolves, as to attempt to defend myself against the three worthies referred to above.

But if you live by the Golden Rule, you’ll never originate a tale

of slander—never be the bearer of one. Let me tell you just how you would like others to speak of you. You would like them to speak respectfully, or else not mention your name at all. “Yes,” you would say, “if you cannot speak well of me, do not speak my name at all; make no reference to me whatever.” Very well. Here comes in the Golden Rule: “All things whatsoever ye would that men should do unto you, do ye even so unto them.”

And if you observe the Golden Rule, you’ll not willingly be a listener to the slanderer. Would you not prefer that those who may hear the news-peddler speaking evil of you, should in some way manifest their unwillingness to hear you slandered, and thus rebuke the defamer? Do you even so.

A lady did this most admirably one day. She was at a quilting party — a good place for loose tongues. The news mongers had just served up a new piece of scandal. The ladies, while plying the needle, were making their comments, when the lady referred to was seen to be busily engaged filling her ears with cotton from the quilt. “What is the matter?” asked one and another. “I’m tired of this talk!” said she.

May God write “The Golden Rule” in your heart, and may it adorn your whole outward life.

Sel. from The Gospel
Witness by Sister Stump

LOOK UP

Look up and see the daylight dawning

Although the skies are overcast and gray.

Look up, for soon it will be morning
The darkest night will pass away.

Look up, a bright day is coming
When war and strife will soon be o'er.

Look up, there is a glad tomorrow
When He shall reign for evermore.

Look up, let not your heart be troubled

The signs are pointing to the sky.

Look up, the long night will be over
For your redemption draweth nigh.

—Lena McMinn.

SEVEN PERTINENT QUESTIONS

There are two ways of beginning the day—with prayer, or without it. You begin the day in one of these two ways—which?

There are two ways of spending the Lord's day—as the righteous and as the sinful. You belong to one of these two classes—which?

There are two ways of spending the Lord's day—idly, or devotionally. You spend the Lord's day in one of these two ways—which?

There are two great rulers in the universe—God and Satan. You are serving under one of these two great rulers—which?

There are two roads which lead through time to eternity — the broad and the narrow road. You are walking on one of these two roads—which?

There are two deaths which people die. Some "die in the Lord;" others "die in their sins." You will die one of these two deaths—which?

There are two places to which people go—heaven and hell. You will go to one of these two places—which?

Ponder these seven questions! Pray over them! May the issue be your salvation from the wrath to come.

You can do nothing, but accept Christ to be saved; but you will do these things after you are saved. You can be saved by grace (a free gift of God); from that point you will be rewarded for your good works, Titus 3:5.

No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one, and despise the other. You cannot serve God and mammon, Matt. 6:24.

God forgiveth all thine iniquities, and healeth all they diseases; Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies, Psalms 103:3-4.

The way of the Cross leads to the home of the soul in that land of rest, and joy and peace.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

VICTORY

"And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but risen: remember how he spake unto you when he was yet in Galilee,' 'Luke 24:4-6.

More is written in the New Testament of Christ's suffering, death and resurrection than of any other part of His life. With Christ in the grave the powers of sin seemed to be supreme rulers, with God and His people utterly defeated. However their apparent victory was very short and all the forces they could call upon were soon woefully ineffective. None is able to stand against the plans of almighty God, "The Lord hath done great things for us: whereof we are glad," Psa. 126:3. The resurrection of our Lord is one of the pillars of our religion and it is one for which we have many infallible proofs of.

Toward the close of the sixth day of the passion week Christ said, "It is finished: and he bowed his head, and gave up the ghost," John 19:30. Everything is finished, God's plans had been carried out completely, Christ finished the plan of salvation. The next thirty hours were very important in the life of every Jew, with much activity demanded of each one, but Jesus paid no attention to any part of it. He was dead to all of this detailed activity, it was finished and dead and He was to bring forth, "A new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh," Heb. 19:20.

The manner of the re-uniting of the soul and body of our Lord is a story which we perhaps all would like to read, as well as the fashioning of His body into a glorious body. However, each of these is a mystery which does not belong to us, but the many infallible proofs are recorded by the Evangelists that we may not doubt any part of these glorious events. That He did rise from the dead and was therefore proved to be the Son of God are invaluable facts, in which

every child of God rejoices.

A group of women, devoted followers of our Lord, came to the tomb as the law permitted them, to pay their respects to One who had so suddenly been taken away from their company. The hindrances to their getting into the tomb apparently mattered little, as their purpose of coming was their main thought. Is it any wonder that they were utterly astonished to find the tomb empty and even frightened when two angels stood by them in the tomb. The women could only bow their heads in humble fear as they were asked, "Why seek ye the living among the dead?"

Perhaps spiritual understanding was growing in their minds? Could our Lord actually be living? Yes, it is true, "He is not here." More astonishing than that, "He is risen." Don't you remember what you heard many times before, in Galilee? It should be so much easier to believe an unusual event, if we are told beforehand that it is going to take place and then we actually see proof that it has taken place. The angels did not end their revelation with these startling words, but repeated the actual words of warning which Christ had told them before. Their keen minds were working and they remembered that Christ actually revealed this terrible event to them before.

God had His plan of salvation arranged in the best way for the

most of human kind, from the very beginning. His messengers and faithful followers cannot change these plans, neither do they bring new facts contrary to what God has said. They may teach us how to improve, apply and understand our relations with God's plan but they do not work against His plan of salvation. They perhaps thought how foolish their conclusion had been, concerning the teachings of their Lord and they rushed to help the other followers of Christ to better understand the events of the last few days. However, those who had not seen the actual circumstances were not so easily convinced that He was resurrected.

How about us, with all the infallable proofs that "He is risen?" "Blessed are they that have not seen, and yet have believed," John 20:29. Are we among this group? Or are we losing many of the blessings of the Christian life, because we do not fully and unconditionally believe all the New Testament?

IF EASTER BE NOT TRUE

In the record that John left us, regarding the crucifixion and resurrection of our Lord, we are told, "Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never yet man laid," John 19:41. Because of their close proximity, this garden and the hill

of Calvary comprise virtually one piece of land. John correctly associates the two.

In John 19:17, we read, "And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha." Skull, Calvary and Golgotha all tell the same story in different languages. The place of His crucifixion was so designated, not because of bones or skeletons of human beings being found there, but because the shape and general contour of the rocky wall resembles a skull. There is only one such eminence in or about Jerusalem today and that is this skull-shaped hill adjacent to the garden referred to in John. It is located "outside" the old Jerusalem city wall, northeast of the Damascus gate. The writer of Hebrews wrote that Jesus "suffered without the gate," Heb. 13:12. Also in John 19:20, we read, "for the place where Jesus was crucified was nigh to the city."

Christ had been through a long, torturous ordeal, before coming to Calvary. He had been on trial, been falsely robed in purple, had been scourged, and many other accusation had been heaped upon Him, falsely. Then, at the urge of the angry mob, He had been condemned to die by their angry shouts, "Crucify Him, Crucify Him."

I do not propose in this writing to reiterate all the happenings associated with His trial, His death.

His burial and His Resurrection. I do want to arouse in the mind of each reader, that we do not lose sight of the real meaning of the Easter season. The time should be devoutly sacred to each one who has been "washed in His shed blood." There is every evidence in Nature and in God's Word that what we term the Easter Lesson, is true. If it were not, then would we be, of all men, most miserable.

The following poem by Henry H. Barstow expresses my thinking on this subject.

IF EASTER BE NOT TRUE

If Easter be not true,
Then all the lilies low must lie;
The Flanders poppies fade and die;
The spring must lose her fairest bloom
For Christ was still within the Tomb—

If Easter be not true.

If Easter be not true,
Then faith must mount on broken wing;
Then hope no more immortal spring;
Then love must lose her mighty urge;
Life prove a phantom, death a dirge—

If Easter be not true.

If Easter be not true,
'Twere foolishness the cross to bear;

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He died in vain Who suffered there;
What matter though we laugh or cry;

Be good or evil, live or die,
If Easter be not true?

If Easter be not true,

BUT IT IS TRUE, AND
CHRIST IS RISEN!

And mortal Spirit from its prison
Of sin and death with Him may rise!

Worthwhile the struggle, sure the prize,

Since Easter, aye, is true.

Paul R. Myers,
Box 117,
Greentown, Ohio.

**INTERCESSOR AND
MEDIATOR**

Isa. 53:12, "To whom is the arm of the Lord revealed? He was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors (sinful humanity)." 1 Tim. 2:1-6, "First of all supplication, prayers, intercessions, and giving of thanks, be made for all men. For this is good and acceptable in the sight of God our Saviour. Who will have all men to be saved, and to come unto the knowledge of the truth. For their is one God, and one mediator between God and men, the man Christ Jesus. Who gave himself a ransom for all." Heb. 10:10, Christ was once offered to bear the sins of many. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Rom. 8. The Spirit itself maketh intercession for us, etc. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. It is Christ that died, that is risen again, who is at the right hand of God, who also maketh intercession for us. Gen. 6:5-6, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made

men on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created, from the face of the earth. For it repenteth me that I have made them." Are we not becoming in about the same condition in this day and age? Under the law every man or woman had to pay the penalty for sin and suffer for their transgressions.

Psa. 9:17, "The wicked shall be turned into hell, and all the nations that forget God." Psa. 94:3, Lord, how long shall the wicked triumph? Psa. 145:20, "The Lord preserveth all them that love him: but all the wicked will he destroy." Matt. 13:49, "The angels shall come forth and sever the wicked from among the just." Gen. :8-9, Noah was a just man, and Noah walked with God. Noah found grace (Divine favor) in the eyes of the Lord. Noah and his house were saved. How many Christians are walking with the Lord our God? God looked upon the earth, and behold it was corrupt. And God said to Noah, the end of all flesh is come, and behold I will destroy them with the earth. The earth is filled with violence through them. How does the condition of this day and age compare with that day? Matt. 24:37-39, For as in the days that were before the flood, they were eating and drinking (like in our day), marrying and giving in marriage, until the day that Noah entered into the

Ark. And knew not until the flood came, and took them all away: So shall also the coming of the Son of man be. But of the day and hour knoweth no man, no, not the angels of heaven, therefore be ye also ready: For in such an hour as ye think not the Son of man cometh.

Luke 9:25, "For what is a man advantaged, if he gain the whole world and lose himself (his own soul) or be cast away?" Luke 13:24-25, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and knock at the door, saying, Lord, Lord, open unto us: and he shall say unto you, I know you not, etc." We have been wonderfully blessed of God, that we were given under the age and dispensation of grace, with an intercessor, mediator and advocate. 1 ohn 2:1, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins. . . . Hereby we do know, that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him." The word advocate meaning: one called to aid of another, one who pleads the cause of another, to bring about reconciliation, to atone for to restore to favor and friendship. Intercede

meaning: to plead for another, to mediate between persons at variance. Man has offended the God of heaven and earth.

Matt. 20:28, The Son of man came to give his life a ransom for many. Ransom meaning: to redeem from bondage of sin, to free from captivity, to release from slavery or punishment. Christ is the mediator of mankind, the divine interceder, through whom sinners can be reconciled unto God. Jesus Christ is an able mediator, partaking of both natures, Divine and human. Rev. 1:5, "Jesus Christ, who is the faithful witness and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood." Rom. 5:8, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Being now justified by His blood, we shall be saved from wrath through Him. We were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life.

We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Death passed upon all men, for that all have sinned. If Jesus would not have come and sacrificed His life and blood on the cross we would all be lost. Acts 20:28, "The Holy Ghost hath made you overseers, to feed the church of God, which he

hath purchased with his own blood." The apostle Paul said, I have not shunned to declare unto you all the counsel of God. Jesus commanded to teach them to observe all things whatsoever I have commanded you. Many so-called christians only accept part of the doctrine taught by Jesus and the apostles. 1 Cor. 15:50, "This I say, brethren, that flesh and blood cannot inherit the kingdom of God." John 3:5, "Jesus said, Verily I say unto thee, except a man be born again he cannot see the kingdom of God. Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Jesus words are yea and amen. Man has no right to alter or change His words. Eph. 1:7, "Wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." By grace are ye saved. Now in Christ Jesus ye who sometimes were afar off, are made nigh by the blood of Christ. Col. 1:13-14, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through His blood, even the forgiveness of sins. Who is the image of the invisible God, the first-born of every creature, for by him were all things created that are in heaven and that are in earth." All

things were created by Him and for Him: and He is before all things and by Him all things consist.

He is the head of the body, the church, that in all things He might have the preeminence. Having made peace through the blood of His cross. Heb. 9:22, "Without shedding of blood is no remission." The God of Peace, that brought again from the dead our Lord Jesus. He is the mediator of the New Testament, that by means of death, for the redemption of the transgression, that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is there must also of necessity be the death of the testator. It is appointed unto men once to die, but after this the judgment. Christ was once offered to bear the sins of many. We were not redeemed with corruptible things, and vain conversation received by the tradition from your fathers. But with the precious blood of Christ, as of a lamb without blemish and without spot. Many people of this day rely on traditional things for salvation, following some group, their parents and following man instead of following Jesus and His teachings. How will the lost know of Jesus, if they cannot see Jesus in you? The precious blood, that was shed on Calvary will cleanse your soul from sin and set you free. What a price He has paid for your soul. What a wonderful

day, when He made me whole by His own precious blood.

What can wash away our sins? Nothing but the blood of Jesus. Nothing can for sin atone, nothing but the blood of Jesus. Oh, precious is the flow, that makes us white as snow. No other fount we know, but the blood of Jesus. The blood that cleanses from sin, will never lose its power. Are you washed in the soul cleansing blood of the Lamb? Are your garments spotless? Are they white as snow? Oh, be washed in the blood of the Lamb. All to Jesus, I surrender, all worldly pleasures and in His presence daily live. All to Thee my blessed Saviour, we surrender all. Oh, behold the love of Jesus, what He did for you and me: suffered, bled and died on Calvary. It was thy soul He died to ransom. Rev. 12:10-11, I (John) heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down. Rev. 7:13-14, "One of the elders answered saying unto me, What are these which are arrayed in white robes? and whence came they? I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Some have suffered persecution

of the great anti-Christ. I (John) beheld, and, lo a great multitude which no man could number of all nations, people, and tongues, stood before the throne, and before the Lamb clothed with white robes. And cried with a loud voice saying, Salvation to our God, which sitteth upon the throne and unto the Lamb. Rev. 19:9, He saith unto me write, Blessed are they which are called unto the marriage supper of the Lamb. Let us beg lad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife (the Church) hath made herself ready. To her was granted that she should be arrayed in fine linen clean and white. For the fine linen is the righteousness of saints.

Jesus paid the debt we owed,
Sin has left a crimson stain,
He has washed us white as snow,
Our all to Him we now owe.

Has the story to all been told?
Telling the world of salvation free,
The great compassion of His heart,
For Christ is our all in all.

William N. Kinsley,
Hartville, Ohio.

CHRIST'S RESURRECTED BODY

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and

affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have," Luke 24:36-39.

Jesus' body, in which He was crowned with thorns, scourged, crucified and pierced, was kept from corruption all the time it lay in the grave. On the third day Jesus arose in the same body, which was changed in the same moment and thereby became the glorious resurrection-body, which we also shall wear when we arise. This is a spiritual body but not a spirit. To prove this Jesus showed His body to His disciples and ordered Thomas to put his finger into the mark of the nails and thrust his hand into His side, John 20.

This is of fundamental importance for the purity of the Gospel, that the Jesus who is now sitting at the right hand of the Father in heaven and Who shall come again in glory, is the same One who was crucified on Calvary, though in a glorified body. This identification is of all importance, when He shall be seen by all men even by those who pierced Him and therefore they shall wail bitterly because of Him.

It is astonishing in this enlightened day and age to find that there are still believers in God, who are

willing to accept the false report proposed by the chief priests for the helpless guards to say, "His disciples came by night, and stole him away while we slept." They are not willing to accept Him as their resurrected Lord and Saviour and therefore will lose His shed blood as forgiveness of their sins. This makes the whole glorious resurrection of Jesus of definitely no value.

We shall know Him by the marks of the nails and by the wound in His side and know that He is our Saviour. These wounds are not merely emblems, they are the characteristics of that body in which He suffered so severely, for the sins of each of us.

(Taken from a letter of Ulf Oldenburg, of the Denmark brethren.)

SPRING AND RENEWING

Spring is here once again, what a wonderful thought. To me it is the most perfect time of the year. It is a time for re-birth, when the whole earth from the bulbs and roots to the tallest tree-tops regenerates itself. Both animal and plant kingdoms are preparing for the year ahead, preparing for the newest, most exciting time of their existence. What a better world it would be if human beings regarded each new year as, all the time we had to complete our most noble efforts for the betterment of the

world. Who can say perhaps we don't even have that long, we have no time for grievances and fault-finding or careless mis-use of God's given talents.

Do we as plants, do our best for our capacity. Under conditions which exist a plant tries under all circumstances, even in poor soil it tries to grow. Are we as the plants in Matt. 13 which grew under four conditions of soil: the wayside—devoured by birds, stony soil—no depth of earth and little root so easily withered, thorny soil—choked out by thorns, or are we planted in good soil—which brings forth good fruit abundantly?

Let us be careful what and how we sow "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," Psa. 126:5-6. Let us plant that we may reap an eternal home, a house not made by hands, eternal in the heavens.

Sister Viola Broadwater,
Lavale, Md.

WE'VE GOT TO GO BACK

Peaceably, penitently, happily, we must go back to the old-fashioned idea of a God that looked after us when we said our "Now I lay me . . ."; or we shall go crawling back, humiliated and crushed, and with generations of climbing to do be-

fore we attain our former moral prosperity. Substitutes for God and for religion have been numerous in the last few years, but they have been more unsatisfactory than the substitution of paper clothing for cloth garments by the Germans during the war.

There have been legions of substitutions for churchgoing. These too, are proving Dead-Sea fruit. And lo, we have on our hands a rising generation we can't handle without God, without religion in the home. Active, worshipping, reverent religion like that which made us stand a bit in awe of the fathers, who led us every day to some sort of conscious contact with the Throne of Grace and to a realization that we ourselves needed to give a little earnest attention to our soul's welfare.

Some of the old hymns had strange contradictions, confusing and misleading phraseology. For instance one says: "Though I forget Him and wander away, Still He doth follow wherever I stray, Back to His dear loving arms I would flee." The third line quoted is a contradiction to the one immediately preceding. But the strayer from rectitude, had a great deal more consolation than was coming to an unrepentant sinner, by stopping at that second line, "Still He doth follow." He doesn't do anything of the sort. He stops at the deadline of right and waits for us to come

back. The popular interpretation of the old hymn has been: "Though I forget Him and wander away, what's the difference?" He'll tag me around and take care of me anyway." Typical bad-boy and bad-girl philosophy as the child tosses its head and says: "Humph, no matter if I am naughty. My parents will love me just as much and be as nice to me anyway. They're crazy about me."

This generation is wondering how it is going to manage to keep its children out of reform schools. Mothers and fathers lie awake, and worry, and weep, and wonder why this child is thus or that one the other way. "Why, we wouldn't have dared talk that way to our parents. What do you suppose has got into them." The answer is simple. Some day they will even admit it themselves. The parent's parents were backed up in most instances by the Almighty, whom they accepted as their Guide through life, acknowledging that guidance, in humble and formal reverence every day in the presence of those children. The parents were sent to church and Sunday school in their youth and accompanied thither in the great majority of cases. The line of communication with God was kept open. These modern parents have cut the wire. Movies, in which religion and Sunday observance are usually ridiculed, are partonized: Sunday baseball is attended with the

children, and the faith and worship of the forefathers are practically set down as some old-fashioned folly.

Parents who had a religious upbringing and are weakly forsaking it, are the ones who now gnaw their nails in the night and wonder what's gotten into the children. It isn't what's gotten into the children, but it is what's got out of the parents. God has been left outside of their lives. They will have to go back to Him. He knows they know right where He is. He has not forsaken them. He has not forgotten how to bring up children. He doesn't wonder what has gotten into the present generation.

There is going to be a lot of bitterness, heartache and heart-break among parents and ruin amongst young lives before we turn again and face the dazzling light. The Almighty is not going to change His rules. They are fair, just and kind. They work out perfectly when followed. They were made for all time. The present generation cannot expect them to be repealed for a generation of spoiled and undisciplined children.

"Still stands Thine ancient sacrifice." When the struggle against the old-fashioned religion has exhausted itself and the withered, besmirched souls of your children and mine, are strewn along the pathway we are now foolishly treading, the next generation will go back. It will have to and it will be glad to.

The teacher does not chase the children all about the lot, catch them and hold them, that she might cram the lessons into them, she rings the bell, the pupils know school is in session and they know where. They must go to the fount of learning and study. No more is God going to pursue us all about the wayward orbit we have chosen. He is right there in the same old place all the time, waiting patiently and lovingly for us and hoping we will return without the loss of a generation or so of precious souls.

There is a sort of silly crusade on among the humorous publications of the country, declaring that an attempt is being made to destroy the joy in the world. Nothing could be further from the truth. The attempt is merely to try to guide the public mind, without the loss of joy, to more wholesome, more intelligent, more nerve-resting and genuinely satisfying pleasures than the jazz, the clamor and the insane rush after rainbow-ends, that is bringing so little lasting pleasure and is promoting such a goodly crop of crime and suicide in this generation.

We'll have to get back to God. We may not take back with us all the forms and customs. But we've got to bow our heads in reverence and willingly acknowledge a Master and a Guide. When we do, there will be no dearth of happiness. There will be a happier religion.

with less outward and mistaken gloom than the old forms showed. Then and then only will the generations of the future be the keenest religionists the world has ever known.

—Strickland Gillilan,
Sel. by F. B. Surbey.

THE SEVEN WORDS OF LOVE

In this message, we want to take a closer look at Calvary, for Calvary is the place where we see God at His best and man at his worst. The suffering and death of Jesus Christ was the most solemn moment in history. The Eternal Son of God was slain. The Loviest Person who ever walked the face of this earth was crucified.

All the highways of the Sacred Scriptures lead to that hill outside the gates of Jerusalem. The atoning sacrifice of Jesus Christ is the central theme of the Bible. The Old Testament predicts it; the Gospels describe it; the Epistles explain it; and the Revelation discloses the penalty for rejecting the Saviour, and the blessing for receiving Him.

Nineteen and one-half centuries have rolled back into the dark abyss of time since that first Crucifixion day, yet the fourfold account of the Gospels enables us to visualize that great event with a great deal of accuracy. It was a turbulent afternoon in the spring. An execution

was taking place. A surging crowd stood by. It was the eve of a great annual festival that had brought thousands to Jerusalem. The earth had been rocked by an earthquake. The sky was darkened by a supernatural eclipse. Can you picture that vile, promiscuous crowd? What was the spectacle that called them together? There were three crosses on Golgotha. On the right and on the left, are two robbers, crucified for rebellion and murder. On the center cross (with its mocking title of scorn in three languages) hangs a Sinless Sufferer! He was one who lived as never man lived; one who spoke as never man spoke; one who loved His brethren as no man had ever loved before. He was dying for the sins of the world.

Jesus spoke seven times during those closing moments on the Cross. Before the darkness descended on that tragic scene, Jesus spoke three times. During the awful darkness, He spoke once. And then, after the darkness had passed, He uttered three more sentences of love.

1. THE WORD OF FORGIVENESS

"Father, forgive them, for they know not what they do," Luke 22:33.

Now it was usual for crucified persons to speak, while hanging on the cross, but their words usually consisted of wild expressions of pain and pleadings for release!

They would shriek, and curse, and spit at the spectators. But here was Jesus, suffering untold agony and dying a shameful death. He didn't cry out for pity, nor did He curse His crucifiers. There was no plea for release, but instead, a prayer for all His enemies: for those who condemned Him; for those who mocked at Him; for those who nailed Him to the cross; for those whom no man can number, of all nations, and kindreds, and peoples, and tongues; for all those who down through many centuries have missed the mark.

Jesus prayed, "Father forgive them." The original more literally says, "He kept on saying, Father forgive them." I believe Jesus prayed this prayer, not just once, but many time! When He arrived at the place of the skull, He looked around, and prayed, "Father forgive them." When the soldiers crushed Him down and laid Him on the cross, He prayed, "Father forgive them." When those nails tore through His quivering flesh, He prayed, "Father forgive them." No one knows how many times this cry pierced the heavens. Jesus kept on storming the Throne of Grace in behalf of others, and yet, He might have let loose the thunderbolts of righteous wrath and slain them all immediately. He could have caused the earth to open her mouth so that they had gone down alive into the pit! But here we see

Jesus practicing what He preached. There have been so many teachers who have said such beautiful things, but what a difference there is between their preaching and their practice! One day Jesus preached on the mountain, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that spitefully use you and persecute you." On another occasion He told His disciples to forgive seventy times seven times. Needless to say, it is much easier to talk forgiveness, than it is to forgive. But what Jesus preached on the sunny hill (the Sermon on the Mount), He practiced on the grim hill of Calvary!

Has someone hurt your feelings in some way? Can you pray for them? If you have the Spirit of Christ, you will pray much for them, and perhaps someday you will become the best of friends. The Bible says, "Be ye therefore kind one to another, tenderhearted, forgiving one another," Eph. 4:32. We have been freely forgiven, therefore we should freely forgive!

"Father forgive them for they know not what they do." Jesus did not mean they were ignorant of the fact of His crucifixion. Judas knew that he betrayed Christ; Pilate knew that he had condemned Him; the mob knew that they had cried out for His blood; the soldiers knew that they had nailed Him to the cross; but what they did not know

—was the enormity of their crime! They did not know that they were crucifying, not just a man, but the Lord of Glory, the Saviour of the world. And yet they should have known. He had been prophesied in the Old Testament. He lived a perfect life. Even God had said of Him, "This is My Beloved Son." But they were blind, and the scales of sin covered their eyes. And just so today, if you are without Jesus Christ, you know not what you are doing in rejecting God's great salvation! Oh, you know you are rejecting, but you don't know how serious a thing it is to reject God's offer of salvation. But you will know . . . five minutes after your soul takes its flight from your body and departs to the shores of the eternal world.

2. THE WORD OF ASSURANCE

"And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, verily I say unto thee, today shalt thou be with me in Paradise," Luke 23:42, 43.

On either side of Jesus, on crosses lifted against the sky, hung two thieves. These two were guilty men. They deserved to die. Those two malefactors hung there for a while in silence, but they were unable to turn away their eyes from the wonderful Man who was weltering in His blood by their side. The blood was dripping from their bodies.

Their tongues had grown swollen with pain. Their naked bodies were tormented by the flies. At length, the one malefactor began to speak. He joined in the blasphemous speeches which were rising from the crowd below, and said to the Man in the crown of thorns: "If thou be the Christ, save thyself, and us." That malefactor wanted to claim Christ's help even though his own heart was hardened against Him. But immediately the other thief (who had also made sneering remarks with the crowd below, and who was on the very verge of Hell himself) began to speak: "Dost thou not fear God, seeing thou art in the same condemnation?" This thief trembled at the thought of facing the Judge of the quick and the dead! And he continued by saying, "And we indeed justly, for we receive the due reward of our deeds." He admitted the cross was where he ought to die, and that he was a poor lost sinner, doomed for eternal despair. He made no excuses. And brethren, that's the first step required in order to get saved. Every man must admit that he is lost, before there is any hope of his ever getting saved!

The thief continued, "But this Man had done nothing amiss." What a fresh and pleasing testimony this was to the innocence of Jesus! And the thief humbly and devoutly addressed Jesus: "Lord, remember me when thou comest into thy king-

dom." And what did Jesus answer? "Why man, your life has been one of black wickedness—you're a criminal." Is that what Jesus said? No—this is a picture of grace! "To-day shalt thou be with me in Paradise." Not only will I remember you, said Jesus, but I will take you with me to a land where you will never suffer again, and where all your troubles and tears will be gone forever! That's marvellous grace, for here was a thief, a man not fit to live on earth, who was suddenly made fit to live in Heaven! But all this was possible, only because the load of sin was lifted off his shoulders, and placed on Him who was hanging on that center cross.

"There is a fountain filled with blood,
 Drawn from Immanuel's veins;
 And sinners plunged beneath that flood,
 Lose all their guilty stains.

The dying thief rejoiced to see,
 That fountain in his day;
 And may I there (tho' vile as he),
 Wash all my sins away."

3. THE WORD OF COMFORT

"When Jesus therefore saw His mother, and the disciple standing by whom He loved, He saith unto His mother, Woman behold thy son. Then saith He to the disciple, Behold thy mother. And from that hour, that disciple took her unto his own home." John 19:26, 27.

Oh, how I thank God, that while the crowd mocked and jeered, there were those present who really cared! Jesus looked down, and saw His mother standing near the cross. By her side was the disciple John. This little group of sympathetic, bereaved, wondering souls furnished a striking contrast to the rest of that mocking, careless crowd. Jesus lifted His voice and said to His mother: "Woman, look at John, from now on he will be your son." And then to John, He said, "From now on she will be your mother."

Try and read the thoughts and the emotions of that mother's heart. His disciples had deserted Him; His friends had forsaken Him; His nation rejected Him; and His enemies cried out for His blood. But His faithful mother stood there, sorrowing at the foot of the cross. His wounds bled, but she dared not stanch them; His mouth was parched, but she dared not moisten it. I believe those nails pierced her heart, just as much as they pierced His body.

"Woman behold thy son." The years of obedience to Mary and Joseph had ended for Jesus, but not the years of "honor." Those words which the Finger of God engraved on two tablets of stone at Mt. Sinai were never repealed! The Bible still says, "Honor thy father and thy mother!" If your parents are living, how are you treating mother and dad? Are you truly honoring them,

or does this example of Christ on the cross put you to shame?

4. THE WORD OF DESOLATION

"And now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, Lama Sabachthani. That is to say, My God, My God, why hast Thou forsaken me," Matt. 27: 45-46.

Jesus had prayed for His persecutors, "Father forgive them." He had promised life to a thief, "Today thou shalt be with me in Paradise." And He had made provision for His mother. Now the scene changes. Several hours have passed by. From twelve noon until three in the afternoon, darkness covered the land. Gloomy night spread itself over the whole earth like a funeral pall. The animal creation was terrified. The herds of the field crowded together. The crowds, who surrounded the place of crucifixion, hurried back to Jerusalem with loud cries. And then—at about the end of the darkness, Jesus cried out, "My God, my God, why hast Thou forsaken me?"

I would sooner lie prostrate on my face in silence before this awful expression, than to speak upon it! God forsaken of God! Who can understand it? All during His ministry, Jesus had known what it meant to be forsaken. Early, the members of His own family forsook

Him. Nazareth, His home town, had forsaken Him. The nation He came to save forsook Him. But in every such instance, He could always steal away to the tender healing fellowship of His Heavenly Father. But now, even God turns from Him!

There is no sadder word in the English language than the word "forsaken." I see a man forsaken of his friends; a hungry, crying child, forsaken of his parents; but oh, to be forsaken of God! But listen—God is holy and God is just. His righteous law says, "The wages of sin is death," and, "The soul that sinneth it shall die." And that means that because you have sinned and because I have sinned, all of us must be separated from, and forsaken of, God, forever. But you see, Jesus offered to pay that penalty on the Cross, and the Scriptures say, "The Lord hath laid on Him the iniquity of us all." Jesus was bearing the wages of your sins and of my sins, and therefore He had to be actually forsaken of God so that we need not be forsaken of God forever in the eternal regions of the lost.

"None of the ransomed ever knew,
How deep were the waters crossed,
Or how dark was the night our

Lord went through,
Ere He found the sheep that was
lost."

5. THE WORD OF SUFFERING

"After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst," John 19:18.

The darkness was now gone. The sun was shining again. But while Jesus was dying on the cross, He developed an agonizing thirst. Did you know that death by crucifixion is the most painful mode of torture ever conceived by man? The draining away of blood from the body brings on intensive thirst. The whole body cries out for water, and the physical agony of thirst is terrible beyond the power of words to describe.

Can you picture Jesus Christ on the Cross? His whole body was racked with pain; His features, swollen and bruised; His beard plucked out; and His back all lacerated from the scourging. I can hear the dripping of blood from His hands and His feet. I can see the blood trickle from the gaping holes in His hands, making its way down His arms to the elbow, and then drip-off on the ground below. At the base of the cross, I can see a frothy pool of thickening blood. No wonder Jesus had a parched mouth and a burning throat, and cried out, "I thirst." It was this agony that inspired Isaac Watts to write:

"See, from His head, His hands,
His feet,

Sorrow and love flow mingled
down;

Did e'er such love and sorrow meet,
Or thorns compose so rich a
crown?"

I believe that Jesus suffered as much on the Cross as any sinner will ever suffer in an eternity of Hell! Jesus was there on the Cross, in my stead, as my representative, and the agony that He endured in the substitutionary process, is the agony that I must endure in Hell, if I refuse to accept Him as my Substitute. If you die in your sins, throughout eternity you will cry, "I thirst." For it is the destiny of every soul whose name is not written in the Lamb's Book of Life, to burn forever in the fires of Hell!

6. THE WORD OF TRIUMPH

"When Jesus therefore had received the vinegar, He said, It is finished; and He bowed His head and gave up the ghost," John 19:30.

Those men gave Jesus vinegar (when he cried "I thirst") so that His throat might even burn more. And then, when He had received the vinegar, He uttered with a loud voice, those great words, "It is finished." The endless hours of suffering were about over. The Saviour was about to die. It was for this cause that Jesus came into the world, and now He raises His voice in a triumphant shout, "It is finished."

First, of course, His sufferings

were finished. He lived only half the normal span of life. During that time he was criticized, despised, and rejected. He was captured in a garden, led to the judgment hall, and condemned to die. But now His suffering was finished!

Secondly, all that was prophesied and prefigured in the Old Testament (concerning His death) was fulfilled. And finally, the work of redemption was completed. Jesus Christ had tasted the death of which we were deserving — and now the great transaction's done!

7. THE WORD OF COMMITAL

"And when Jesus had cried with a loud voice, He said, Father into Thy hands I commend my spirit: and having said thus, He gave up the ghost," Luke 23:46.

For six hours Jesus had been hanging on the Cross, and now we want to take a last look at His suffering face. His whole body is drooping and shivering with that last chill! His breath is growing feebler and feebler and feebler — until He gives one long, deep, last sigh—"Father into Thy hands I commend my spirit."

Jesus was always submitting Himself to God, and when He died, He died just as He lived. We too are told to "Commit our way unto the Lord; trust also in Him; and He shall bring it to pass." And the Christian may, like Stephen, cry with his last breath, "Lord Jesus, receive my spirit."

"When the soft dews of kindly sleep,
My wearied eyelids gently steep,
Be my last thought, how sweet to rest,
Forever on my Saviour's breast."
Sel. from Gospel Helps,
by Emanuel Kooaes.

If our interest in the Saviour
Isn't such to claim our time,
We are missing many blessings
That would make our lives
sublime.

If we have no thanks for Jesus,
For His death upon the cross,
Then our lives are just a failure
And might mean eternal loss.

NEARER PEACE

We strive for understanding
Too often unattained,
Amid the diverse races
How slow the progress gained.

And yet to some, how simple
The bond of unity,
We need but follow Jesus,
His life can be our key.

The more we are like Jesus
The more His will is done,
The less we are as strangers,
The more we are as one.

If each be like the Master,
His kingdom keep within,
A fellowship of nations
Will show a closer kin.

We'll grow more like each other
 If love find full release,
 The more we are like Jesus,
 The nearer then to peace.
 —Sel. by Sister Shella Stump.

THE WORLD'S BIBLE

Christ has no hands, but our hands,
 To do His work today,
 He has no feet, but our feet,
 To lead men in His way;
 He has no tongue, but our tongues,
 To tell men how He died,
 He has no help, but our help,
 To bring them to His side.

We are the only Bible
 The careless world will read,
 We are the sinner's Gospel,
 We are the scoffer's creed;
 We are the Lord's last message,
 Given in deed and word:
 What if the type is crooked?
 What if the print is blurred?

What if our hands are busy
 With other work than His?
 What if our feet are walking
 Where sins allurements is?
 What if our tongues are speaking
 Of things His lips would spurn?
 How can we hope to help Him
 And hasten His return?

To hasten our Lord's return
 We truly need much power,
 So let us all be Spirit-filled
 And waiting Him each hour.
 In an hour that we think not

He said He should appear,
 Then let us walk in holiness
 And meet Him with a cheer.
 —Sel. by A. G. Fahnestock.

WORRY OR PRAY?

"The peace of God, which passeth
 all understanding, shall keep your
 hearts and minds through Christ
 Jesus," Phil. 4:7.

Worry, why worry? What can
 worry do
 It never keeps a trouble from over-
 taking you.
 It gives you indigestion and wakeful
 hours at night
 And fills with gloom the days,
 however fair and bright.

It puts a frown upon the face and
 sharpness in the tone.
 We're unfit to live with others and
 unfit to live alone.

Worry, why worry? What can
 worry do?
 It never keeps a trouble from
 overtaking you.

Pray, why pray? What can
 praying do?
 Praying really changes things,
 arranges life anew.
 It's good for your digestion, gives
 peaceful sleep at night
 And fills the darkest, gloomiest day
 with rays of glowing light.

It puts a smile upon your face,
the love note in your tone.
Makes you fit to live with others,
and fit to live alone.

Pray, why pray? What can praying
do?

It brings God down from Heaven,
to live and work with you.

—Sel. by Sister Ethel Whitmer.

PENITENT

O give me Lord, my sins to morn
My sins, which have Thy body torn.
Give me with broken heart to see
Thy last tremendous agony.

O could I gain the mountains
height
And gaze upon that bleeding sight.
O that with Salem's danters, I
Could stand and see my Saviour die.

I'd smite my breast, weep and
morn
And never from the Cross return.
I'd weep o'er my expiring Lord
And mix my tears with Jesus' blood.

I'd stay around His cross and
weep
Lord save my soul condemned to
die.

To plead the merits of Thy Son
'Ere Thou dost call me to Thy sleep.

Sel. by Emanuel G. Koonen.

The more good we do, the more
will be given us to do.

WORTHINESS

"Thou art worthy to take the
book, and to open the seals there-
for thou wast slain, and hast re-
deemed us to God by thy blood out
of every kindred, and tongue, and
people, and nation." Rev. 5:9. The
Christ of heaven still bears the old
marks of the Cross as His highest
glory and His everlasting memorial.
Such are the marks of the Lord
Jesus. All who claim to be His
followers and His ministers may
well imitate them. The men who
claim to be His apostles and am-
bassadors and come to us with the
sound of trumpets, the bluster of
earthly pageants and the pompous
and egotistical boastings of pride
and vain-glory, are false prophets.

—Selected.

Jesus is the light of the world.
If we follow Him, He will light our
pathway to that eternal day where
there will be no night. Jesus was
that true Light that lighteth every
person that cometh into the world,
if we will follow Him.

To obey Gospel discipline and
the laws of the land, makes us what
we ought to be; that we may pos-
sess what is just and right and
giving us liberty, joy and eternal
peace to the soul after this life.

A Christian must be awake to
the Lord's work and not asleep with
them who are dead in sin.

BECAUSE YOU PRAYED

Because you prayed—
 God touched our weary bodies with
 His power
 And gave us strength for many a
 trying hour,
 In which we might have faltered,
 had not you
 Our intercessors, faithful been and
 true.

Because you prayed—
 God touched our eager fingers with
 His skill
 Enabling us to do His blessed will,
 With scapel, suture, bandage: better
 still
 He healed the sick, the wounded,
 cured the ill.

Because you prayed—
 God touched our lips with coals
 from altar fire,
 Gave Spirit fullness and did so
 inspire that
 When we spoke, sin-blinded souls
 did see,
 Sin-chains were broken, captives
 were made free.

Because you prayed—
 The dwellers in the dark have found
 the Light,
 The glad good news has banished
 heathen night,
 The message of the Cross so long
 delayed
 Has brought them life at last, be-
 cause you prayed.

Sel. by Sister Ethel Whitmer.

A NEW CREATURE

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new," 2 Cor. 5:17. What is the outcome of the new creation, the inspiration and the aspiration of the new creature?

A new creature practices and enjoys everything that is hallowed, holy and good. The old men used to curse, swear, lie, drink and cheat. The new man reads the Bible and believes it. He prays, sings and does everything that Christ can do in a man.

You will never get much out of what you call salvation, until you see it embodied in a living person, for salvation means nothing but life and life must have a source. The source of our Divine life is Jesus Christ.

—Selected.

WORLDLINESS

Ida Weaver

The apostle Paul tells us in Rom. 12:2, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." If we do not wish to be conformed to this world we must put away all sin from our lives. We must abstain from all appearance of evil: that is stay away from, and not

indulge in worldly amusements and activities. No person who attends amusements and take part in all the evil things of the world can have any time for God or His word.

Job 21:11-14 tells us, "They send forth their little ones like a flock, and their children dance. They take the timbrel and harp and rejoice at the sound of the organ. They spend their days in wealth and in a moment go down to the grave. Therefore they say unto God, depart from us; for we desire not the knowledge of Thy ways." Isn't that true today? Millions of parents send their children out to learn to dance and to play all kinds of music. They care for nothing but wealth and pleasure.

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark," Matt. 24:38. Aren't the people doing that today? The taverns and road houses are filled. They marry and turn right around and get a divorce and marry someone else.

They lay up money and goods for many years, and eat, and drink, and indulge in all these worldly pleasures, and never give a thought for their souls. (See Luke 12:19.)

Luke also says, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeit-

ing, and drunkenness and cares of this life, and so that day come upon you unawares," Luke 21:34. We must guard against these things, lest we should be right in with the world before we realize it.

Another prominent sin is seeking honor of men. They want every one to know what they give and do for their churches, charity, clubs, the war effort, etc. I am sure God hates such actions. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" (John 5:44.) "For they loved the praise of men more than the love of God," John 12:43.

Proud, boasters, blasphemers, disobedient to parents, being unthankful, unholy, trucebreakers, false accusers, and many other evils are despised by God.

There are many religions and forms of Godliness, but are they all true? Do they obey God's commands? No, many of them are a mockery to God. There is only one faith, one God and one baptism, and these churches that do as the world don't have that "one faith."

Many people are attending schools and colleges to learn the knowledge of this world, but the more they learn of the world, the less they know of God, see II Tim. 3:2-5, 7.

There are many enemies of the cross of Christ, "Whose end is destruction, whose God is their belly, and whose glory is in their shame,

who minds earthly things," Phil. 3:19.

I have just given a few of the many scriptures on this subject, but let us read and meditate on these scriptures, and then strive to live more Godly and more holy each day. We must be on our guard to keep these evils out of our church or we will be going right along with the world. We want to keep our church pure and spotless and to do this we must watch the little things. The words we speak, the way we dress and act, and where we go all have a big influence on the world.

"Do nothing you would not like to be doing when Jesus comes; go to no place where you would not like to be found when Jesus comes; say nothing you would not like to be saying when Jesus comes."

So let us strive and pray that each of our members will do all they can to keep these evils out of our lives and out of the church. Paul says, "Teaching us that denying ungodliness and worldly lusts; we should live soberly, righteously and Godly, in this present world." I am sure if we do this to the utmost of our ability, that we will be ready to meet Jesus when He comes.

—Sel. June 1944 Issue
by Paul R. Myers.

Samson's connection with God was through his locks of hair. When they were cut off, his contact was severed and his source of strength was gone. "And he wist not that the Lord was departed from him." We cannot depend upon our natural strength to save us. Judg. 16:19.

We may travel this earth over, all our life but we will never see all the grand sights. Even then they would be a mere glimpse of the grand and glorious sceneries and enjoyments of the paradise of God's eternal Kingdom, that has no end.

SUNDAY SCHOOL LESSONS FOR MAY, 1963

PRIMARY LESSONS

- May 5—When God Made People.
Gen. 1:2-31, Psa. 139:14-17.
May 12 — (MOTHER'S DAY)
When Mother Called. Exodus
20:12, Luke 2:40-52, Eph. 6:
1-3.
May 19—Surprise For Helpers. II
Kings 22:1-10.
May 26—The Company Room.
Heb. 13:1-2, II Kings 4:1-17.

ADULT LESSONS

- May 5—For Three Transgressions.
Amos 1, 2.

1—Were three transgressions the limit of God's patience?

May 12 — (MOTHER'S DAY)

The Aged Mother. Luke 1:5-25, 57-66.

1—Did women of that age look forward to serving a different purpose in life than most women do today?

May 19—Walking Together in the Lord. Amos 3:1-15.

1—How many people would find themselves walking alone if they were judged according to verse 3?

May 26—Prepare to Meet Thy God. Amos 4:1-13.

1—Are people of today becoming hardened to chastisement similar to what Israel was?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR MAY, 1963

TRUTH

Memory verse, Prov. 12:19, "The lips of truth shall be established forever: but a lying tongue is but for a moment."

Wed. 1—Eph. 4:1-16.

Thurs. 2—Jno. 16:1-16.

Fri. 3—II Jno.

Sat. 4—IICor. 13.

Memory verse, Prov. 23:23, "Buy the truth, and sell it not; also wisdom, and instruction, and understanding."

Sun. 5—Jno. 1:1-14.

Mon. 6—Mal. 2:1-13.

Tues. 7—Rom. 2:1-11.

Wed. 8—Psa. 119:25-40.

Thurs. 9—Col. 1:1-18.

Fri. 10—Isa. 5:8-16.

Sat. 11—Matt. 15:21-31.

Memory verse, Jno. 8:32, "And ye shall know the truth, and the truth shall make you free."

Sun. 12—Psa. 51.

Mon. 13—Exo. 34:4-9.

Tues. 14—II Tim. 4:1-8.

Wed. 15—James 1:13-27.

Thurs. 16—Psa. 9.

Fri. 17—II Thess. 2.

Sat. 18—Micah 7:8-20.

Memory verse, Jno. 14:6, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Sun. 19—Dan. 4:28-37.

Mon. 20—I Tim. 3.

Tues. 21—Psa. 146.

Wed. 22—II Pet. 1:1-15.

Thurs. 23—Acts 26:19-32.

Fri. 24—Jer. 9:12-24.

Sat. 25—II Cor. 4.

Memory verse, Eph. 6:14, "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness."

Sun. 26—Hosea 4:1-11.

Mon. 27—Psa. 57.

Tues. 28—Deut. 32:1-15.

Wed. 29—Jno. 18:28-40.

Thurs. 30—Psa. 15.

Fri. 31—Psa. 100.

BIBLE MONITOR

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No. 9

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

UNFEIGNED FAITH

"And when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him," Ex. 2:2-4. "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment," Heb. 11:23.

Webster defines feigned as: to make a show of, to pretend to represent falsely. We believe that many of the great Bible characters had Mothers with unfeigned faith. True godly faith implanted into young children will usually make strong characters, with noble purposes in life. Speaking against God, against many of the teachings of God's Word and making light of the practices of Godly people, will not establish faith in things which are

connected with God's Word.

There can be no question but that the mother of Moses possessed unfeigned faith in God. Because the Jewish population in Egypt was growing too fast, the Israelites were commanded to kill all their boy babies. The Bible does not tell us just what the penalty was for not obeying this command of the King of Egypt, but we believe that it was a severe penalty. Our text tells us that the parents of Moses were not afraid of the King's commandment. In other words they feared and respected their God, more than the Egyptian king and his commands. They were put to a test such as will reveal, whether their professed faith in God is real and unfeigned or just a pretense. They hid Moses in their home until he was too big to safely hide and then they protected him as best they could out in the river, in a water-proofed basket and left him for God to protect him from there on.

We fear there are mothers who are such in a biological sense only and are not enough concerned about

the temporal or the spiritual welfare of their children, to be called christian mothers. They may profess true motherhood or a true christian profession, but it is feigned. One respecting individual tells of her mother, "She never talked much about her faith, for she was too busy living it." Actually there is no other career among the many professions open to women, that is closely connected to God and His purpose of living as christian motherhood. Someone has said that, "Working over the years with something so sensitive, that your very acts and words make lasting imprints, as it does with children, presents a challenge to the faith of all God-fearing mothers."

Any professed christian should lovingly and tenderly, think, speak and act towards their mother because of the many things she has done for them, perhaps through many years of trials, sorrows and labors. She has been concerned, polite and kind and never too busy to show these graces. Children, if you still have your mother and especially if she is old and feeble, show her your greatest concern, for you may not have long to do this. If your mother has departed from this life, you have a strong, beautiful connection between heaven and earth and you should enjoy the wonderful promises of Almighty God.

No doubt your mother has given you much good advice, down through the years, much of which you paid little attention to. Perhaps now you realize how valuable some of this advice can be. Do you cherish it now? Do you prayerfully and wisely advise your children? We each need unfeigned faith in God and His commandments so much, as the years go by with speed and many temptations. How much more our children may need this unfeigned faith, are they inheriting it from you? Even He who died for us upon the cross, in the unutterable agony of death, was mindful of His mother. Should not love and concern for others be our ever present and last thought in life?

NEWS ITEMS

GENERAL CONFERENCE INFORMATION

JUNE 8—12

The General Conference will be held at the BETHANY BIBLE COLLEGE, 800 Bethany Drive-Santa Cruz, California. The College is located just a short distance off Highway #17 which is the state freeway from Santa Cruz to San Jose. The Conference grounds are about six miles North of Santa Cruz. The Bethany Bible College sign is located across the highway from Santa Village. You get off the freeway a short distance South of

Santa Village to the West. Take the Scott Valley turnoff from Highway #17 and proceed on Bethany Drive to the Conference Grounds.

As for transportation, Greyhound buses leaves San Jose for Santa Cruz (you can get off at Camp Evers if you desire, which is one mile from the College) 9:40 A. M., 1:50 P. M., 5:10 P. M., and 8:45 P. M. Those traveling from the long distances could come by bus direct, or Sante Fe trains to San Jose, and transfer to bus to San Cruz. Those who wish may come by plane to San Francisco, or Monterey. We will meet all buses. Just call Garden 6-3800 anytime, beginning on June the 7th. The first meal to be served on Friday evening. Bedding will be furnished to those that cannot conveniently bring bedding. Bring pillows if you can. We would like to hear from you as soon as possible. Let us know how many in each group, or as an individual, if only one. Please send your reservations to Brother Henry Walker, 2412 Camelia Court, Ceres, California. Phone No. KE. 72285 Ceres, California.

—Hayes Reed, Wm. Bashor

GENERAL CONFERENCE PROGRAM

From June 8 through 12, 1963

Preaching Program: Saturday P. M. Daniel C. Skiles, "God the Father". Paul Byfield, "The Son,

Our Atonement." Saturday evening — W. E. Bashor, "Feet Washing." Sunday A. M. — A. B. Keller, "Faith." Roscoe Reed — "Repentance." Sunday P. M. — Paul D. Blocher, "Confession." Galen Harlacher, "Baptism." Sunday evening — H. M. Gunderman, "Anointing." Ernest Miller — To Young People, "Non-conformity." Monday A. M. — Bible Study. Donald Ecker, "The Holy Spirit and it's Work." Monday P. M. — David F. Brubaker, "The Lord's Supper." Jacob C. Ness, "The Salutation." Monday evening — To be supplied, "The Bread and Cup." Ord L. Strayer, "Non-resistance." Tuesday A. M. — Bible Study. Ray Reed, "The covering." Tuesday P. M. — Harley Flory, "Unity." Galen Litfin, Missionary, "Preaching the Gospel." Tuesday evening — Mil-lard Haldeman, "Missions."

The Standing Committee will meet Saturday at 2:00 P. M. All other committees will meet Saturday A. M.

Conf. Writing Clerk.

LOVEFEAST DATES

Dallas Center, Ia. — May 4.
Wauseon, Ohio — May 18.
N. Lancaster, Pa. — May 19.
Shrewsbury, Pa. — May 26.

BEREAN, VIRGINIA

We have postponed our Lovefeast for this Spring, May 18, be-

BIBLE MONITOR

Taneytown, Md., May 1, 1963

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Hayes Reed, Modesto, Calif., Associate Editor.

cause of present conditions in the church-house. We are in a building program here.

T. I. Bowman

WAUSEON, OHIO

The Lord willing, the Lovefeast services of the West Fulton church will be May 18. There will be services all-day on Saturday and Communion in the evening. Services on Sunday. We extend an invitation to all who can, to come and worship with us.

Sister Leola Beck, Cor.

OBITUARY

SIS. NANCY ELLEN PRISER

A life long resident of Elkhart County, Ind., passed away March 12, 1963, at the Peterson Nursing

Home, Goshen, Ind., age 96 years. She had been a patient at the home for the past two years and death was caused by complications of age.

Sister Priser was born March 27, 1866 near Middlebury, Ind. She was the daughter of Yost and Martha (Plank) Schrock and was the last survivor of a family of twelve children. She married Frank Priser December 17, 1885. Preceding her in death was her husband on December 27, 1950, also a son, George, in infancy.

Surviving are: two sons, J. Wesley Priser and Fred E., both of Goshen, Ind.; two grandchildren; five great-grandchildren; and eight great-great-grandchildren. Early in life she accepted Jesus Christ as her personal Saviour and became a member of the Church of the Brethren, later affiliating with the Dunkard Brethren church, to which she remained true to her faith until death.

She will be greatly missed by the family, by the church and by all who knew her. Funeral services were held at the Yoder-Culp Funeral Home, by Elders Floyd Swihart and Roy Swihart.

GOD'S GIFT

A mother is like an angel
Sent from heaven above,
She has a beauty deep inside
A beauty known as love.

A mother's eyes are like the stars
That sparkle, oh so bright,
So full of warmth and tenderness
For her child, both day and night.

Her voice is like the music
From the harps the angels play,
It's always filled with kindness
For her child in every way.

Her hands are like the Christ
childs
So dainty, yet so strong, they
Soothe, protect and help her child
They keep it from all wrong.

A mother is like the Bible
She stands for all things good,
I'm sure that God has truly made
The greatest thing He could.

I'm thankful for a mother's love
So warm, so kind, so true,
I pray to God on knees each night
Giving thanks for her, Do you?

Sel. by Sister B. Eberly.

MOTHER'S DAY

In each month of May there's a day
set aside;

To its motives I heartily do here
subscribe.

It's the second Sunday in this
month of May

That we as a nation call Mother's
Day.

To me, mothers are made of such
special stuff

That one day of honor is not nearly
enough.

They should be loved and honored
each day

To make their tasks lighter in every
way.

For mothers there are no labor
laws,

No overtime benefits, or special
clause.

On duty twenty-four hours is a
mothers day,

So she's earned every honor that
come her way.

To these versatile creatures on
earth,

Tribulations begin with their chil-
dren's birth.

From that day on they're a number
of things,

To meet situations that raising
children brings.

A mother is so many things rolled
into one;

As a wife and mother her work is
never done.

She's a playmate, teacher, counse-
lor and nurse,

Praying for the best, but prepared
for the worse.

So as their children, let's pause and
reflect

And see how we're all guilty of
much neglect,

And on Mother's Day let's give
honor and cheer,

But let's not forget her the rest of
the year.

G. M. J.

THE HOUSE IS NOT THE HOME

by W. E. Isenhour

The house itself is not the home,
though beautiful it stands.
Designed by master architects
and built by skillful hands;
for wealth may build a structure
grand—a mansion if you please.
But beauty doesn't make a home,
Nor splendor, pomp and ease.

A home is made of living hearts
and faces bright with smiles,
of gentle hands to help us on
along life's weary miles.
It has a lot of peace and cheer,
and plenty of good-will;
A lot of joy to keep us well
or sympathy when ill.

A house may be a lovely place,
Or place of mere abode;
Instead of bringing joy and peace,
May add a greater load
Because of those who fret and
frown,
and hate instead of love;
Who bring a bitterness to life,
Not bliss from God above.

A home is sweet, though rich or
poor,
If Jesus dwells within—
Abiding in our hearts and lives
and overcoming sin;
then bringing heaven's sunshine
down
to cheer us on our way,

And lead us through this toilsome
world
to heaven's golden day.

MOTHER'S PRAYERS

No formal prayers from Mother's
lips
Were ever heard to be,
No words that sounded elegant
When mother prayed for me.

When mother prayed, I wonder
still
What happened up above?
Did "heaven" stop to listen in
As she poured forth her love?

My mother prayed for answers
real
Believing that God who hears,
Would not deny her earnest cry
Or turn aside from tears.

God answers yet my mother's
prayers
Though she is lost to view,
Sweet memories of precious days
Sure help to keep me true.

Thank God, He listened to her
plea
And saved my soul from sin,
In answer to a mother's prayers
That she, her child might win.

Sel. by Sister Jeanette Poorman

The man who is fighting sin is
too busy, to carry a chip on his
shoulder or a grudge in his heart.

NEGLECTED MOTHER WITH SILVERY HAIR, ROCKS ALONE IN AN OLD ROCKING CHAIR

"Sitting alone in an old rockin'
chair.

I see an old mother with silvery
hair.

She seemed so neglected by those
who should care.

Rockin' alone in an old rockin'
chair.

Her hands were calloused and
wrinkled and old

And I thought of angels as I saw
her there,

A life of hard work was the story
they told.

Rockin' alone in an old rockin'
chair.

"Bless her old heart, do you think
she'd complain?

Though life has been bitter, she'd
live it again

And carry that cross that is more
than her share

Rockin' alone in an old rockin'
chair.

It wouldn't take much to gladden
her heart

Just some small remembrance on
somebody's part

A letter would brighten her empty
life there

Rockin' alone in an old rockin'
chair.

"I know some youngsters in an or-
phan's home

Who would think they owned heav-
en if she were their own

They'd never be willing to let her
sit there

Rockin' alone in an old rockin'
chair.

I look at her and think what a
shame

The ones who forgot her she loves
all the same.

And I think of angels as I see her
there

Rockin' alone in an old rockin'
chair.

SOMEBODY'S MOTHER

The woman was old and ragged and
gray,

And bent with the chill of the Win-
ter's day.

The street was wet with a recent
snow

And the woman's feet were aged
and slow.

She stood at the crossing and wait-
ed long,

Alone, uncared for, amid the
throng

Of human beings who passed her
by,

Nor heeded the glance of her anx-
ious eye.

Down the street, with laughter and
shout,

Glad in the freedom of "school let
out,"

Came the boys like a flock of sheep,

Hailing the snow piled white and deep.

Past the woman so old and gray
Hastened the children on their way,
Nor offered a helping hand to her—
So meek, so timid, afraid to stir
Lest the carriage wheels or the
horses' feet
Should crowd her down in the slip-
pery street.

At last came one of the merry troop,
The gayest laddie of all the group;
He paused beside her and whisp-
ered low:

"I'll help you cross, if you wish to go."

Her aged hand on his strong
young arm
She placed, and so, without hurt or
harm,
He guided the trembling feet along,
Proud that his own were firm and
strong,
Then back again to his friends he
went,
His young heart happy and well
content.

"She's somebody's mother, boys,
you know,
For all she's aged and poor and
slow,
And I hope some fellow will lent a
hand
To help my mother, you under-
stand,
If ever she's poor and old and gray,

When her own dear boy is far
away."

And "somebody's mother" bowed
low her head
In her home that night, and the
prayer she said
Was, "God be kind to the noble
boy,
Who is somebody's son, and pride
and joy!"

Sel. by Sister Sarah L. Sweitzer

REASONS AGAINST TOBACCO

Will you kindly consider the fol-
lowing reasons against tobacco,
please?

1. It costs money and has no
value, can be no benefit — only
harm.

2. It is a misuse and waste of
the Lord's money. We are stewards.

3. This money should be used
to buy food and clothing, and for
spreading the gospel.

4. It is filthy, offensive, unbe-
coming, and beneath the dignity of
a Christian.

5. No one ever thanks God for
it. "In every thing give thanks."

6. No one ever chews or smokes
to glorify God. I Cor. 10:31.

7. No pure mother or child
likes to smell the offensive tobacco
breath of husband or father,

8. It was first used by the un-
civilized American Indians. You

say, so was corn. Granted! Corn as a food; tobacco as a carnal indulgence.

9. Tobacco users in any form, never have the highest Biblical standards for their lives, for it does not stand the test of scripture. 1 Cor. 10:31.

10. Those who raise tobacco can never have the highest Biblical standards for their lives, for they are engaged in a business which the scriptures condemn. Tit. 3:8, 14; Col. 3:17; 1 Tim. 6:6-11; Isa. 55:2.

11. The tobacco habit is never recommended by anyone as a scriptural practice, or a Christian virtue, beneficial to the soul, and commending us to God, but always only excuses for its use are offered, as a carnal habit.

12. The tobacco user sets a bad example. He identifies himself with the people of the world: with men with evil habits, and vulgar and coarse women.

13. Indulging in tobacco in any form destroys a Christian's testimony. Men of the world expect a nonconformed Christian to be clean and separated from carnality, and are often disappointed and astonished with some of our people. You can't preach salvation and holy living to a sinner, from the end of a cigar, cigarette, or with a cud in the mouth.

14. Tens of thousands of physicians, preachers, teachers, educat-

ors, officials of the law, with many others declare that tobacco is a destroyer of health, morals, citizenship, a man's normal faculties, and his religion, and have produced and given to the public their actual findings, as proof.

And thus we could continue, but this is enough for him who wants to know the truth about tobacco, and more will not convince him who does not want to be convinced.

— Selected.

THE LOVEFEAST

Part 1

I have chosen to write four articles on what we, the Dunkard Brethren Church, call the LOVEFEAST. This first article is merely introductory and explanatory.

We definitely read in the Scriptures, that on the last evening in the upper room in Jerusalem, Christ with His disciples, held a very sacred service.

They washed feet, they ate a supper, and they observed the Communion service, which consisted of the bread and the cup. I want to emphasize that there is no Scripture to be found in God's Holy Word permitting open Communion. That is, people of many and varied faiths, communing together.

Jesus established this needful service and it was engaged in by He and His disciples, those that believed as He taught, those that

were in union one with the other. There can be no communion, where there is not union. Open communion is a man made ordinance and I firmly believe God does not recognize it, nor is there to be obtained from it, the blessings God intended.

If Jesus only invited His disciples to surround His tables, if He did not invite the Pharisees and Sadducees, who were a very religious people, then no minster has the authority to hold an open Communion service. Many denominations do, but we, as The Dunkard Brethren Church, do not, and pray God we never will.

Today, erroneously, many churches observe the Communion and call it the Lord's Supper. The Communion and the Lord's Supper are two separate and distinct ordinances.

We hold that if feet-washing preceded the Lord's Supper in the upper room, it should in our Communion service. If the Supper preceded the Bread and the Cup in the upper room, it should in our services. Therefore, we hold these three services, and we observe these three ordinances in the same order that Jesus instituted them. We take His authority and example and ignore any modern man made substitute.

We believe that the sacred and sincere observance of these ordinances are essential to our soul's well-being and that our salvation de-

pends upon observing all three, and not just one or two. The Dunkard Church, at least most congregations, observes the keeping of these ordinances twice a year. It is a grand experience and a great blessing, not only to attend our own local Lovefeast, but to attend others in the Brotherhood.

The actual Lovefeast is preceded by song service and preaching, which opens the windows of our soul, to receive the out-pouring of the Spirit. For these services rightly engaged in, is like being in the "HOLY of HOLIES."

Prior to surrounding the Communion Tables, we have the examination service, which is a preparatory service, making us fit subjects to surround the tables. This service is conducted by the reading of 1 Corinthians, chapter 11. A sermon or two is preached upon this chapter, then the privilege is given for any brother or sister to pray publicly, this prayer service closing with the Lord's Prayer.

For many years these four services, the Examination Service, the Feetwashing Service, the Lord's Supper, and the Communion were called the Lovefeast. And truly, if engaged in properly, it is a FEAST of LOVE.

I shall try to point out by the Scriptures in following articles, that none of these services were engaged in during the day or middle of the day, but at night. We would only

want to do as Jesus taught and practiced, therefore, we observe these ordinances at night.

Too, there is always a right and a wrong way to do most anything. Jesus did it the right and acceptable way and who of us would not want to please Christ our Saviour and God our maker, by substituting some other way? The Lovefeast is a very sacred service, but very richly rewarding to each worthy communicant.

(To be continued.)

Paul R. Myers,
Box 117,
Greentown, Ohio.

THE SOVEREIGNTY OF GOD'S KINGDOM, OVER THE KINGDOM'S OF THIS WORLD, AND THE AFFAIRS OF MEN

(This article is the first of a series of six articles on the book of Daniel. As is true with any interpretation of Prophecy, some readers may disagree with some statements. We feel these articles are the result of much study, prayer and effort on the part of the writer, who often states that he understands God's Word, thus and so; therefore the explanations are not necessarily the understanding of the Editorial Staff of the Bible Monitor. —Editor.)

Part 1

It is the purpose of the writer in this article and continued articles to reveal the "Visions and Prophecies" of the prophet Daniel, relating to the controlling hand of God moving the scenes in the Panorama of the history of the world from the days of Nebuchadnezzar's kingdom, the kingdom of Babylon, to the Second Coming of Christ.

These visions are recorded in the last six chapters, as well as in the second chapter, of the book of Daniel. First in our discussion of this, our above subject, we note something of the character of the prophet. Daniel was a captive in ancient Babylon. He was brought before King Nebuchadnezzar while young and trained in the Chaldean language and sciences. Dan. 1:17-19, "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king."

Six great conflicts have been pointed out as revealed in the book of Daniel, concerning the life and

character of Daniel. (1) Between pagan Self — indulgence and conscientious Abstinence, in promoting health. (2) Between pagan Magic and heavenly Wisdom in interpreting dreams. (3) Between Heathen Idolatry arrayed against Loyalty to God. (4) Between a pagan king's pride arrayed against Divine Sovereignty. (5) Impious Sacrilege arrayed against Reverence for sacred Objects. (6) Between Malicious Plotting and the Providence of God over His saints.

Daniel's favor with the queen — Dan. 5:11-13, "There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father made master of the magicians, astrologers, Chaldeans, and sooth-sayers; Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation. Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?" Dan. 1:6-7, "Now among

these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Azariah, of Abednego." Dan. 2:14 shows the wisdom of Daniel, "Then Daniel answered with council and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon."

Daniel's Faith and Prayer Life— Dan. 6:10, "Now when Daniel knew that the writing was signed, he went into his house: and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Before we begin the discussion of our subject, we note: The word of the Lord to Ezekiel, concerning Daniel. Ezek. 14:13-14, "Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: Though these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God."

We have now given the reader a brief description of that wonderful prophet, who saw visions of

God, and through whom God revealed to him and to us, things, that would come to pass on the earth, showing God's Sovereignty, over the affairs of men. In our first outline for the study of these things, we will study the seventh chapter of Daniel, for it is the panoramic view of all his visions revealed in the book, as well as helpful in the interpretation and understanding of Nebuchadnezzar's "image," of chapter two.

Chapter 7, verse 1: "In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters." Before going further, please note: Daniel wrote this seventh chapter B.C. 555, just 48 years after he had written his interpretation of the image of Nebuchadnezzar's dream. We must harmonize carefully the interpretation of that image, with this vision of Daniel, under consideration, they harmonize perfectly.

We are told here in verse 1, that "Belshazzar" was king of Babylon at the time of this vision. Belshazzar was a very wicked man. He is said to be the son of Nebuchadnezzar, or as some have noted a grandson. He practiced polygamy and worshipped idols. Dan. 5:1-4, "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the

wine, commanded to bring the golden and silver vessel which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." Belshazzar lost his kingdom that same night, of which we will notice farther along in this message.

This dream of Daniel and his visions troubled him "upon his bed:" yet he "wrote the dream and told the sum of the matters." Verse two, "Daniel spake and said, I saw in my visions by night, and, behold, the four winds of the heaven strove upon the great sea." This verse brings to our thinking that the continued "night visions," was revealing to Daniel that the vision was far reaching, down through the ages, to the latter times, far into the future. What is meant by the "four winds of heaven" that "strove upon the great sea?" Might it not mean the holding up, or holding back the affairs of men, of the coming kingdoms of the world, the kingdoms of men? Just as in Rev. 7: 1-3, the "four angels standing on

the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea (sea of humanity), nor on any tree (man).” Meaning as we understand that God was holding back His wrath from the earth until His own were sealed. That He would not destroy the righteous with the wicked. Someone may suggest that the “great sea,” spoken of here in verse two, might mean the Mediterranean sea. Even so, was not that great sea in the center of all the nations of those days, who would be represented in the coming world kingdoms?

Verse 3, “And four great beasts came up from the sea (sea of humankind), diverse one from another.” What is meant by these four beasts? This is not a hard question, for Daniel’s interpretation of this very vision, has answered it specifically in verses 15 through 17. “I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four (stated in verses 4-7), are four kings, which shall arise out of the earth.” We are told also in the 24th verse, That king’s and kingdom’s are closely related, that beasts represent kings and kingdoms. So these four beasts

represent four coming kingdoms, under the dominion of kings, arising from the earth, in future days, after the days of Daniel.

At this point we give the reader an anticipative thought, concerning these four kings, or kingdoms, as interpreted by Daniel, revealing, as we believe, the same four kingdoms, represented by the “image” of Nebuchadnezzar’s dream, that in the days of these same kings, or kingdoms the God of heaven would “set up a kingdom which shall never be destroyed,” Dan. 2:44. This will be discussed farther, as we proceed with these writings. Verse 4, “The first was like a lion, and had eagles wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man’s heart was given to it.” Who was the king or kingdom, represented by this first beast? Daniel has told us who it is, as he had written 48 years before, as revealed by Nebuchadnezzar’s image. It is Nebuchadnezzar, the king of Babylon, of the Babylonian Empire.

At this point let us notice Dan. 2:36-38, “This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath

he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold (meaning Nebuchadnezzar)." For a description of the image, we call your attention to Dan. 2:31-35. We note at this point verse 31 and a clause of verse 32, "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold." These verses prove that the head of the image represents king Nebuchadnezzar, as the first of the four beasts, the first kingdom to rise up from the earth or the Babylonian Empire. In the likening of this first beast, we believe the word "lion" is figurative of the strength of Nebuchadnezzar's kingdom, while the "eagle's wings" symbolize the scope of his dominion, Dan. 2:38. Long before the days of Daniel the prophet, the Lord God in pronouncing blessing and cursing upon Israel, warned them of oppression and despair which would come upon them, in their persecution of Babylon, because of their disobedience. Deut. 28:33-37, "The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away. So thou shalt be mad for the sight of thine eyes which thou shalt see. The Lord shall smite thee in the knees, and in the legs, with a sore botch

that cannot be healed, from the sole of thy foot unto the top of thy head. The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee." Also verses 49-51, of the same chapter says, "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor shew favor to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil of the increase of thy kine, or flocks of thy sheep, until he have destroyed thee."

Nevertheless Babylons wings were to be plucked. Isaiah 5:26-30, will help the reader to understand more about this beast like a "lion" but we will have to leave our subject at this point. In our next article we shall go on with these visions and revelations of the book of Daniel.

(To be continued.)

Bro. Wm. Root,
1612 Morphy St.,
Great Bend, Kans.

**I COME QUICKLY: HOLD
FAST WHAT THOU HAST,
THAT NO ONE TAKE THY
CROWN**

Hear, O children of God, hear this message of truth of the deeds of God which He is going to fulfill in these, the last days. These are the last days, and Jesus Christ will soon come in the air to fetch His holy bride whom He has bought with His precious blood.

Great is the mystery of the bride of Christ, and what it costs to be found worthy as the bride of the Lamb before His face who has eyes as flames of fire, and whose heart yearns and longs for His beloved bride.

Yet this know, O children of God, that the bride of Christ is perfectly holy and immaculate, a pure and holy equal to the Son of God whose wife she shall be like Eve to Adam, and together they shall bless the whole creation on that great day of the Kingdom of Christ. But not all who have accepted the salvation in the Blood of the Lamb are at once His bride.

Look upon Israel: myraids went out of Egypt and walked through the Red Sea and made a covenant with God saying, "All that the Lord has spoken will we do!" But although they all had the hope of crossing Jordan in the days of their life and then to see and live in the Promised Land, they slid back and

were not found perfectly faithful before God, which is the condition of God for obtaining His true and faithful promises.

But only Joshua and Caleb, in whom God did find another spirit because of the perfectness of their hearts with their God, because of their most holy devotion, because I the Lord saw them continually before my face and their lives consisted in a continual sacrifice to Me, they laid themselves daily upon My altar. The Lord was pleased with them and kept them from tasting death till they had crossed the Jordan and taken their inheritance *by faith*.

Thus it shall also happen to this generation. Have I not in My Word given a pattern of perfect holiness which is by grace in My Son Jesus Christ: but who today goes into that inheritance by faith and possesses the land? Verily shall the Son of Man when He comes find faith upon earth?

Hear now the Word of God and read first in prayer, Revelation 12th Chapter from the beginning to the end. "And a great sign was seen in the heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she being with child cried, travailing in birth, and pained to be delivered."

This woman is the assembly of Jesus Christ seen in that position of grace which has been given her.

"Clothed with the sun" means clothed with the righteousness of Christ Jesus by his holy Blood; "And the moon under her feet" means her position is like the moon, which gets all her light from the sun in order to shine it into the night of this dark earth.

"And upon her head a crown of twelve stars," these twelve stars are the twelve apostles of the Lamb, the angels, the messengers of the Lamb, for the stars are angels. This means the apostolic faith which is the foundation of the assembly of Jesus Christ upon earth. This teaching of the twelve apostles makes us a kingly priesthood and is our honor, might, and glory given us from God.

But she "being with child" means that God, like He took out of His assembly of Israel in the desert a holy election, whom He would bring to the glorious inheritance without tasting death, so He also today out of a backsliding christianity separates and take out His holy overcomers who have been found perfectly faithful to His will; and having overcome the world (even that which is in us) today they shall be raptured in the air away from the earth to be forever with their beloved Bridegroom, Jesus Christ.

Shall anybody be found worthy of the rapture when Jesus comes to fetch His bride, he must be glorified and holy and blameless, having no spot or wrinkle, or any of such

things, as a bride full of the first love to her Bridegroom.

Just like Joshua and Caleb were of another spirit than the rest of the people of God and they would stone them when they witnessed about the Promised Land, but they did not deny their glorious hope, so Jesus' bride suffers much and will be rejected because of her life and testimony from christianity which does not understand her hope and longing for her Bridegroom. And they will smite her and will take from her her veil, like the watchmen of the city (great Christian leaders) who did not know the bridegroom of the bride in the Song of Songs, 5:7. Also the bride of Jesus will suffer much and be alone in anguish and prayer, like Jesus in the garden of Gethsemane while His disciples slept; for in all things she must be made like Him.

So the bride of Jesus is brought forth to the rapture out of the Christian assembly today, and on her behalf Christianity "cries, being in travail, and in pain to bring forth." Not only the whole nature and creation suffers because of the first-fruits of the Spirit (as Paul describes in Romans 8), but also the assembly of the Lord, to whom belongs all reborn children of God, suffers exceedingly in travail and pain to bring forth.

Because of Satan and all his might of darkness which seeks to hinder the perfection of the bride, who is

in the assembly and who is born out of it to the rapture. And especially because of the spirit of strife which is in Christianity today, because the son of the maid servant shall not inherit with the son of the free woman. Therefore Christianity today is torn asunder in splits and divisions, and Paul says: it is necessary that there be divisions that the approved may be manifest.

Many today sleep on a false hope, they believe: just that they have been saved is enough to meet Jesus in the air: No, No, and No! that teaching is *not* according to the Word of God. They may be saved by grace, but if they do not overcome the world and the flesh in their own lives, they have no hope of being with Jesus at His coming.

If we are not redeemed from the earth today, we shall not be raptured from the earth on the day when the Lord comes. Many say today, yea nearly all the church will be translated into the air when Jesus comes. No! If we do not bring forth fruits worthy of our most holy calling today, we shall not meet the Lord if He comes today. As the present state of the church is today it is impossible for Jesus to catch it up, as true as He will not catch up the whole earth which fill the hearts of so many backslid children of God.

We must blow the trumpets of repentance through the camp of the

Lord, preach the message of holiness in its full depth and preach the old gospel standard. We have a heavenly calling, and the sign is seen in heaven, but it is worked out on earth. The assembly of Jesus was called to be the bride of Jesus as we see in Ephesians 5, and all Christians should rejoice in the hope of coming with the Lord. But a calling is another thing than an election, and if we do not prove our election the calling will not help us.

We must go into the promises by faith, and it is as to the faith that the children of God are divided. That faith about which Jesus spoke when He said: "But when the Son of Man comes shall he indeed find faith on the earth?" What a great question!

In our next greeting to you beloved Brethren we shall consider the other sign which is seen in heaven. Herewith all the assemblies of Christ in Scandinavia send to you the dearest brotherly greetings. On the eve of the 14th of Nisan (evening of Sunday the 7th of April this year), on that evening when Jesus was betrayed and eat with His disciples the broken bread of His Body and gave them the cup of His Blood of the new covenant and washed their feet, the brethren in Scandinavia follow their Master's example as carefully as possible.

Even in Lapland's ice fields where they slaughter a reindeer for the Lovefeast and melt the snow for

footwashing, they will be in prayer in that night for the saints on all the earth.

Peace to the brethren and love with faith, from God the Father and the Lord Jesus Christ. Grace with all them that love our Lord Jesus Christ in incorruption.

Bro. Ulf Oldenburg,
5330 S. Blackstone Ave.,
Chicago 15, Illinois.

He who thinketh by the inch —
and talketh by the yard — deserveth to be kicked by the foot. A hint to the gossip is sufficient.

MOTHER'S DAY

It has been the pleasure of men to extol human virtues. Patriotism is an easy theme. All men glory in heroism. Strength and courage inspire action. Lofty sentiment, nobility of character, and simplicity of the soul are the most potent elements incident to human endeavor. We have been taught to love our neighbor as ourselves. We have our Damon and Pythias. We delight in the exemplification of brotherhood. I have not yet touched the pulse of human triumph:

"For the hand that rocks the cradle

Is the hand that rules the world."

There is no more wholesome movement than the new expression of an old principle of approved hu-

man conduct. When Anna Jarvis, born and reared in West Virginia, as child and as woman, experienced great love and reverence for her now sainted mother, she enjoyed what seemed to her a gracious blessing. It was but the common heritage of us all. Later, when she conceived the idea of establishing Mother's Day as an institution, she touched a cord in the nature of mankind which brings the world to its knees on the 2nd Sun. in May to do reverence to the universal conception of motherhood and mother love. With Henry Ward Beecher there is universal acclaim. "A mother is as different from anything else that God ever thought of as can possibly be. She is distinct and individual creation."

As a day in nature, life has its morning, noon, and night, and mother love has a place in the landscape of each. For the youth there is care and development of the body, mind, and heart. George Herbert knew mothers and children when he said: "One good mother is worth a hundred schoolmasters." Who has not breathed with Elizabeth Akers Allen the theme of her appealing poem? — "Backward, turn backward, O time in your flight, Make me a child again just for tonight." What man in his strength has not dropped upon his knees and given utterance to his childhood prayer: "Now I lay me down to sleep." What boy has not

agreed with James Whitcomb Riley?—

“My Mother, she’s so good to me,
If I was good as I could be,
I couldn’t be as good—no, sir—
Can’t any boy be good as her.”

Mother’s Day is one of great appeal. It is a day for personal devotion and for family celebration; it is a day of thanksgiving for the blessings of good homes; it is a day for letter writing. We are transported upon the wings of imagination back to the romantic scenes of life in the home which mother made.

Was ever a painting more beautiful than a mother defending her erring boy? Was logic or reason ever more alluring and persuasive than her plea for mercy? Man was never blest with defense more availing than her devotion and persisting love. Like good character, mother’s love is often the only defense which the erring one may have, for mother is always by his side.

What mother is lacking in ambition for her son? Her secret hope outlives fading youth, life’s disappointments, and the failure of friendships. Her son is never a failure. It is a wonderful thing, a mother; other folks can love you, but only your mother understands. She works for you, looks after you, loves you, forgives anything you may do, and then the only bad

thing she ever does to you is to die and leave you.

It was our own beloved Lincoln, in the fullness of life and power, who said: “All that I am or hope to be I owe to my mother.” The great Napoleon, in a sense of failure and weakness for himself and his nation, prayerfully announced: “France needs nothing so much to promote her regeneration as good mothers.”

The testimony of the human race of every age and for all time is convincing that mother’s love is the golden link that binds youth to the noonday of life with its powers, its burdens and its responsibilities, and with the evening of life, with its shadows and its rewards for the discharge of duty. At maturity one wonders what his immature estimate of his mother was. Mother is the name for God in the lips and hearts of little children.

Where mother is concerned too much is taken for granted. She does not seek recognition of her service, and often it is withheld. To the child it is natural that the mother should be good and kind and true and helpful. With advancing age one inquires of his own heart what he has done to show his gratitude; how he has lightened her burdens or cheered her in the hour of gloom. Who among us has not known her as father of the fatherless, as both mother and father. She is akin in heart and blood with her child and, as affects the welfare of her off-

spring, every hour is an hour of destiny. The child is drawn into the current of the stream of life. To her it is the passing of a day. The child, though matured in full stature, is never grown to her.

Theodore Roosevelt, who quickly sensed and accurately appraised changing public sentiment, became the leader in a movement to enable worthy mothers to maintain homes for their children. He knew the value of mothers as caretakers for children. In 1909 he called what has come to be known as The White House Conference on the Care of Dependent Children. It was recognized that home life is the highest and finest product of civilization: the great molding force of mind and character. Children should not be deprived of it except for urgent and compelling reasons. Temporary misfortune should not require deserving mothers, who are without the support of the normal bread-winner, to surrender her children to institutions for the care of dependent children.

It was deemed to be in the interest of future citizenship that children should be maintained in their own homes when fathers "drop out." The principle of home care for unfortunate children met with a ready response: to conserve the home has a humanitarian purpose and an economic one. As a principle of justice no home should be broken up for poverty alone. It costs the State

less to maintain children in their own homes than to support them in institutions. "Homemade" children, cared for by their own mothers, have the best chance of becoming healthy, normal citizens.

Within the year a worthy prize was bestowed upon the author of a book entitled, "Grandmother Brown's 100 Years." That book was a biography of a pioneer woman who spent much of her eventful life within my State. It must be that unusual merit was found in this story because of the manner in which motherhood is depicted in the life of Grandmother Brown. One is not impressed with ideas of beauty and flashing wit, but there lingers with the reader an ensemble of wholesome virtues, traits, and habits of life which, in greater or less degree, have been experienced by all. In nature most things of beauty come by twos and threes, but for each there is a single mother.

Grandmother Brown was not an unusual woman as the world would measure her. She won no fame for a single outstanding deed. She was one of the basically and essentially fine women who live for and love their homes. She was a loveable mother and grandmother, with an innate sense of truth and love of beauty. God played an important role in her everyday life. Gay and happy, as she usually was, her life had been sufficiently touched with tragedy to make her sympathetic

and understanding toward everyone. It is not difficult for one to picture her before her fireplace, musing and reminiscing, rounding out her life of love. She was quite as human as you and I. It is the imprint of such characters that furnish the personal links between the efforts of the heroic past and the present day of fine fulfillment. The story of her life is a continuing promise.

In teaching the virtues of peace, American mothers, without knowing it, prepare their sons for honored stations in civil life. In the home and in the nation there is no substitute for mother. In time of war and in peace times she is our first line of defense. Neither communism nor other avowed enemy of Government or God or of the home can succeed in America.

Mothers die and take their place in the eternal gardens, but mother love survives, an ever present help in times of trouble. Like a benediction, it is of to-day, to-morrow, and eternity.

Sel. from Congressional Record—House, May 8, 1930. By L. B. Flohr.

God often visits us, but much of the time we are not home.

It is only those who actually are doing things, that are criticized.

THE DEAD SPEAKETH

No. 62

LYING VANITIES

Marion A. Roesch

Jonah 2:8

We, all at sometime in our life have had enticing visions — dreams, promises, and these dreams, I believe are more apt to come to us at an early age.

I cannot believe that in this book, Jonah was an old grey headed man: but he knew he was a Jew, God's chosen people, whether he had acted as a messenger to deliver God's word before or not, we are not told, but any way on this occasion he didn't want to do the work that was necessary to deliver this message. His actions proved that he would run away, and shirk his duty, but not so with his God who is everywhere present and all powerful.

So Jonah purchased his ticket to Tarshish (Jonah 1:3) from the presence of the Lord, but the Lord kept up with him, and after there was no turning back, he peacefully went to sleep not realizing he was pursuing a lying vanity. Then the Lord sent a mighty storm, as a result Jonah was made to make a public confession, that he was guilty: that this storm was because of his sin, and asked that the Mariners cast him into the sea and it would

be peaceful unto them; so God prepared a great fish to swallow Jonah.

What amount of suffering he endured in the prepared place of punishment, we need never know, but as a result, he was made to acknowledge God's power and the words of our text, "They that observe lying vanities, forsake their own mercy."

Another instance in a lack of faith: among the spies which Moses sent to search out the land of Canaan in Numbers 14:36, ten brought back an evil report of the land, but two, with an eye of faith said, "We are able to go up and conquer the land." These two received their full share of blessing, but the ten spies received their just condemnation for their vain ambitions.

Again, another incident, a little closer to our own time, was Ananias and Sapphira who privately could not trust all their finances to the church, and still they wanted all the praise others were getting, the spirit seemed to reveal the truth to Peter, who said, "Why hath Satan filled thy heart to lie to the Holy Ghost?"

Judas Iscariot was playing with secret vanity when he sold the Saviour for thirty pieces of silver.

Yes, we have "lying vanities" in the world today, I mean many. They promise wonderful things as did Satan to Jesus, Matt. 4:9, "All these things will I give thee if thou wilt fall down and worship me."

How much mercy would we be missing if Jesus had listened to Satan on this occasion? How much of the promised mercies can we afford to miss? When tempted, let us rely on Jesus.

June 1944 Issue.

SAINT'S CONSOLATION

I get this thought from I Thess. 2:7, "as a nurse cherisheth her children," also from the verse, "Even as a father doeth his children," the rest of the chapter helps us to fully understand this thought.

Is it not a consolation to us that God has seen something in us to choose us as a spiritual warrior? Is it not a consolation to us that we have a Saviour, who is our mediator, to reconcile us again unto God?

Is it not a comfort to us to know that our Saviour has included us, even down to our day, a pattern for a church, whereby we may work out our own salvation?

Oh, the wonderful love of God, read John 3:16, even as a nurse and a father.

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BIBLE MONITOR

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No. 10

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

ANTICIPATION

"And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come," Mark 4:26-29. This parable is no doubt one of the lessons taught by Christ, perhaps to His followers, and is only given in this way by the writer of the book of Mark. It is very fitting to our part of this earth at this season of the year.

We believe the "man" referred to is none other than Christ. The "ground" is the disciples or at least the zealous followers of Christ and can easily refer to any age of time. It is comparative to the Kingdom of Heaven, those already desiring to serve their Lord and Master, for the ground brought forth fruit of herself. How many of us, as fol-

lowers of Christ, are bringing forth fruit? Fruit that is worthwhile of the sower to reap? Do we bring forth fruit of ourself, or do we need cultivating, pruning, fertilizing and watering continually? Do I try to excuse myself that I am not good enough ground to bring forth fruit, no talents, no value, no opportunity, no blessings from God and no seed has reached me?

Notice, the "man cast seed into the ground" once for all and paid little attention to the results. He went about his other things, night and day, without worry or loss of sleep concerning the crop sown. He was expecting the seed to sprout, come up, grow, develop through its various stages and finally bring forth fruit and he paid little attention about how it did this or that extent of growth it was making. He depended wholly upon the seed and the ground. He knew the seed was good and he expected the ground to be good and perform its duty towards the seed.

Is there any question in our mind about the seed which Christ has sown? Can we depend wholly upon

the teaching and commandments of the New Testament to: get into the kingdom of God, stay in the kingdom and develop through the various stages of Christian life and eventually bring forth fruit in the kingdom of God? Who is at fault if the ground is not fertile, if it does not give strength and maturity to the seed, if the good seed does not bring forth fruit? We, as followers of Christ, have faith in the seed and the sower "Christ" has faith in the soil; therefore there will be development, growth and finally fruit for the Kingdom.

Now, when the fruit is brought forth, fully developed, the "man" is excited and awakened to the task before Him. "Immediately he putteth in the sickle," makes the necessary preparation to harvest the crop, which is His and does not belong to anyone else. Was not the seed His? Was not the ground His? The harvest brings joy, satisfaction and comfort to the One who planned for this harvest, even before He "cast seed into the ground." As a result we find joy in the kingdom and fruit in the kingdom, but who? "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil," 1 Pet. 3:12.

If you worked for your employer like you serve God — how long would you hold your job?

THE LOVE FEAST

Part 2

FEETWASHING

The practice of the Dunkard Brethren Church is to observe the Communion in the evening. Various Scriptures indicate the evening or nighttime as when Jesus instituted it in the upper room in Jerusalem. Truly, to observe everything that the disciples observed, requires an evening.

There are three main ordinances to be observed after we have surrounded the tables of the Lord. The first is the preparatory ceremony of footwashing, the central ceremony of the Lord's Supper, which is a meal of fellowship and the climaxing ceremony of the Holy Communion of the Bread and the Cup.

In this article we are undertaking to write about the footwashing service. Footwashing is a New Testament rite to be observed among God's believing people, until the return of the Master, who instituted it and gave His own example how to carry it out.

In Christ's great Commission to His disciples, in Matt. 28:20, He says, "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Footwashing, Lord's Supper and Communion are ordinances Jesus instituted and are to be taught

and observed by His followers who claim to be Christians. In John 8:31, Jesus says, "If ye continue in my word, then are ye my disciples indeed." His very words teach us that if we do not obey His word and practice His teachings and example, we are not His disciples, hence we need to do what Jesus told us to do, for our salvation depends upon it.

Read Chapter 13, of the book of John. Here is our authority for, and Christ's example of, the feet-washing service. It is so vividly set before us, that only those who DO NOT WANT TO WASH FEET, misconstrue its meaning. I know of an actual case, where a supposedly smart Bible student was teaching the book of John to a large group of students. When he came to the 13th Chapter, he skipped it. Upon being questioned by one of the students, why he did not take up Chapter 13, he replied, "It is vague in its meaning and only breeds controversy."

It is not vague in its meaning and does not breed controversy to a real Christian. It is there as a command, as an ordinance, and Jesus says in this 13th Chapter of John, verse 14, "ye also ought to wash one another's feet." Webster says ought means, "obliged or obligated to do." Are we willing to obey Jesus, or are we obeying some man who is too proud to wash feet?

There are countless ministers on

the radio today that put up a flowery talk. They can attract thousands to their thinking. Some have a huge following, but you never hear them mention feet-washing, prayer veil, salutation and many other of the "essentials to salvation." Jesus Christ, the true and great Teacher, along with Peter and Paul, tell us to beware of such, for they are false teachers. They are blind leaders, leading the blind and they both will fall in the ditch.

Jesus and the disciples were assembled in the upper room. "And supper being ended," verse 2, which means fully prepared, ready to be eaten, Jesus riseth from supper, verse 4, and laid aside His garments; and took a towel and girded Himself. He did not arise AFTER but FROM supper. Let us notice these words. He riseth from supper, not after supper. He leaveth the supper before He partook of it, and laid aside His garments.

Notice the simple language of the remainder of verse 4, "and took a towel and girded himself." It is common knowledge what a towel is. He took a towel and girded Himself with it. He wrapped or tied it around Himself. In verse 5, we read He then, that is, after He tied the towel about Him, He poureth water into a basin. WHY? Why the basin of water and why the towel about Him? The latter part of verse 5, tells exactly why. "To wash the disciples feet and to wipe

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them with the towel wherewith he was girded."

Here is all the Bible any professor of Christianity needs, to learn that they are required of God, through His Son, Christ Jesus, to wash feet. In verse 8, we read that Peter told Jesus He (Jesus) would never wash Peter's feet. There are many, many people living today, including religious leaders that should be named Peter, because they refuse to wash feet, and are too proud to preach it.

I want to stress the outcome of those who refuse to practice such a divine and necessary ordinance. I simply turn to the 8th verse and quote the words of Jesus to Peter when Peter refused feet-washing. "IF I WASH THEE NOT,

THOU HAST NO PART WITH ME." Jesus does not have a double standard. One for Peter and one for others. If Peter, in refusing feetwashing, is cut off from Christ, so will all others, who refuse to practice feetwashing, be cut off from Christ. Why can not Christendom foresee the folly of refusing to wash the saint's feet? Why would any denomination willfully ignore Christ's most essential teaching, and yet claim salvation. Jesus says, "Such will have no part with Him." To have no part with Christ means eternally lost.

Peter immediately caught the necessity of obeying Christ. For certain he knew he was lost if he was cut off from the Saviour. In verse 9, Simon Peter saith unto Him, "Lord, not my feet only, but also my hands and my head." When Peter saw the plight of those who refuse feetwashing, he wanted to do more, not less, than Jesus asked. He wanted his hands and his head washed. Notice Jesus' answer, "He that is washed, (baptized) needeth not save (except) to wash his feet." Jesus teaches that when we are Christians we must wash feet, but have no need of further baptism.

Notice verses 13 and 14, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; (and He just did) ye also OUGHT to wash one another's feet." (WHY?) "For I have given

you an example, that ye **SHOULD** do as I have done to you," verse 15. In these verses we notice two words the Master used, **OUGHT** and **SHOULD**. Ought means, obligated to, expected of. Should means duty, or proper. Both words imply that we are not to omit, but are obliged to follow the example Jesus gave us.

We drop down to verse 17. Jesus speaking, "If ye **KNOW** these things, **HAPPY** are ye if ye **DO** them." Thousands of obedient Spiritual Children know, by experience, the happiness obtained by washing feet. Implied in this verse we truthfully gather, that those that know and do not, are not happy in their Christian life. To know Christ's commands, and do them not, will only bring remorse in this life, and condemnation on the day of judgment, when Christ shall say, depart from me, I never knew you. James says, "Be not **HEARERS** only, but **DOERS** of the Word." I reversed the order here, only because many do hear, but **DO NOT DO**.

Thus we see that before the disciples were qualified to partake of the Lord's Supper, and then the Communion, it was required that they wash feet. This was **NOT** to wash the dust off, as some would have you to believe. Baptism was not to cleanse the body, but to wash away our sins. Footwashing is for the same purpose. Even after we have become a Christian, we often do things we should not, and leave

undone things we should have done. We need not be washed (rebaptized) but we need to wash feet.

Footwashing is an act of obedience. It is an act of humility, it is an act of love. "If ye love me (Jesus), ye will keep my commandments." If we do not keep His commandments, it is proof that we do not love Him. We read near the close of John 14 that Jesus gave the sop (What sop? Part of the Supper.) to Judas Iscariot. The 30th verse reads, "He then having received the sop went immediately out: and it was night." This gives us the time of day that Jesus observed the Communion. The footwashing service was at night. The footwashing service was a preparatory service, making ready and worthy to eat the Lord's Supper, which follows the footwashing.

Since the footwashing precedes the Lord's Supper, and the Lord's Supper precedes the Communion, and at the close of the Lord's Supper it was night already, we have the correct order of these ordinances and we have the time of the day they are to be observed. The Dunkard Brethren observes these ordinances just as the Scriptures commands.

(To be continued.)

Paul R. Myers,
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Greentown, Ohio.

THE SOVEREIGNTY OF GOD'S KINGDOM, OVER THE KINGDOM'S OF THIS WORLD, AND THE AFFAIRS OF MEN

Part 2

In our last article on this subject, we were discussing the first "beast," of Daniel's vision of chapter 7. As we proceed let us notice a few references on verse four, then take up the character of Nebuchadnezzar the king, then secondly a full description of Babylon. First we note further, "Israel" under the power of the "lion" with "eagle's wings," at the hand of Nebuchadnezzar the king.

Dan. 1:1-2, "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god." But his wings were to be plucked. "I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."

Jer. 4:7-9, "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make

thy land desolate: and thy cities shall be laid waste, without an inhabitant. For this gird you with sack-cloth, lament and howl: for the fierce anger of the Lord is not turned back from us. And it shall come in that day, saith the Lord, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder." Ezekiel prophesied of this beast with "eagle's wings." Ezek. 17:3, "And say, Thus saith the Lord God; a great eagle with great wings, long winged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar."

In Ezek. 28:2, Rulers are warned, "Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God." This description of prince Tyrus, is symbolical of Nebuchadnezzar king of Ancient Babylon, also of the beast of the last days, as well as figurative of Satan himself, as we understand.

Let us now follow in the study of Nebuchadnezzar king of Babylon. 2 Kings 24:1-2, "In the days (days of Jehoiakim) Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled

against him. And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets." "And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah," 2 Kin. 25:1-2.

"Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the Lord his God. Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon. Nebuchadnezzar also carried off the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon." 2 Chron. 36:5-7.

"Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord. And he also rebelled against king Nebu-

chadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel," 2 Chron. 36:11-13. Zedekiah was Israel's last king, then Jerusalem was taken. Jer. 1:1-2, "In the ninth year of Zedekiah king of Judah, in the tenth month came Nebuchadnezzar king of Babylon and all his army against Jerusalem, and they besieged it. And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up."

Nebuchadnezzar dreams, of the great image, in the year 603 B.C. Dan. 2:1, "And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him." We are not through with this dream of the image, but will note it further along. Daniel's 1st Chapter was written B.C. 607. Twenty-three years later, after the time of the dream of Nebuchadnezzar's image, in the year 580 B.C., the year Daniel wrote the third chapter of Daniel, Dan. 3:1, Nebuchadnezzar the king made an image of gold, whose heights was three score cubits and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon." Bible students know the outcome of the erection of this "golden image," the decree that followed and the results. The Hebrew children, Shadrach, Me-

shack and Abednego were cast into the fiery furnace.

Next let us notice Daniel, chapter four, in detail, in order that we understand Daniel's first beast of our chapter 7. Daniel wrote this chapter in B.C. 570, thirty-three years after king Nebuchadnezzar's dream of the great image, which portrays the whole scope of the four "beasts," four great kingdom's, or empires of this world, from the days of "Ancient Babylon," which was given to Nebuchadnezzar, down through the ages of time to the end of the Gentile dominion. Dan. 4: 1-3, "Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation." Here Nebuchadnezzar, because of his confidence in Daniel, and because of Daniel's interpretation of his dream of the "great image," acknowledges "God's Sovereignty" in a sense. He mentions the great signs, and mighty wonders and dominion, of the High God.

Nebuchadnezzar dreams another dream. Dan. 4:4-5, "I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: I saw a dream which made me afraid, and

the thoughts upon my bed and the visions of my head troubled me." Nebuchadnezzar makes a decree, to bring in all the Magicians, Astrologers, Chaldeans, Soothsayers and all the wise men of Babylon, before him. "And I told the dream before them; but they did not make known unto me the interpretation thereof," Dan. 4:7. "But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof," Dan. 4: 8-9.

Verses 10 through 18, of this chapter record Nebuchadnezzar's dream as follows. "Thus were the visions of mine head in my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watch-

er and an holy one came down from heaven: He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand of the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, (God's Sovereignty again) and giveth it to whomsoever he will, and setteth up over it the beasts of men. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee."

Verse 19, "Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Beltheshazzar answered and

said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies." Daniel's interpretation of the dream, verses 20 through 27, "The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth: Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: It is thou, O king, that art grown and become strong: (see Dan. 2:37-38) for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;

(The interpretation.) "This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of

heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will (God's Sovereignty over men.) And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, (The Babylonian Empire, the first beast of Dan. 7:4.) after that thou shalt have known that the heavens do rule. (See Dan. 2:37-38, the head of gold, of his image.) Wherefore, O king, let my council be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquility."

The remainder of this fourth chapter of Daniel shows how all this came to pass upon Babylon. Dan. 4:28 through 37, "All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; Thy kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee

to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, (God's Sovereignty) and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me: and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride is able to abase."

Surely this fourth chapter of Daniel has revealed and pictured for us the meaning of his vision of 15 years later in the seventh chapter of the book of Daniel and the fourth verse. THE FIRST BEAST, WITH EAGLES WINGS, NEBUCHADNEZZAR, THE KING OF BABYLON, THE HEAD OF THE GREAT IMAGE.

Our next article will have to do with a description of Babylon.

(To be continued.)

Bro. Wm. Root,
1612 Morphy St.,
Great Bend, Kans.

NEWS ITEMS

CLEARVILLE, PA.

We, the Dunkard Brethren, part of the Waynesboro congregation, are looking forward to another Revival meeting starting June 21 to June 30, with Bro. Otto Harris as our Evangelist. Services start each evening at 7:30 P. M. Standard time. Closing of these meetings on the 30th with dinner on the grounds and afternoon services. Come and enjoy these services with us and hear what the Spirit sayeth unto the churches.

Sister Naomi Mallow

TO WHOM IT MAY CONCERN

At the last District Conference, District One has decided to establish a Fund for a home to care for our old folks, giving opportunity

to anyone to donate to that fund, with interest accumulating until the District sees fit to proceed with the building of this home or the purchasing of a building for that purpose.

A committee of three has been authorized to receive funds and place them into a Bank Savings Account. The committee consists of Joshua Rice, chairman; A. B. Keller, secretary, and Homer Mellott, treasurer. Donations should be made payable to the Treasurer but forwarded to the Secretary for record. We invite and encourage anyone to contribute to this cause.

A. B. Keller, Sec.,
R. 1, Lebanon, Pa.

BETHEL, PA.

The First District held their 1963 District meeting at the Bethel church in Frystown, April 12 and 13. Friday the Elders meeting was held in our former church building. Brethren LaVern Keeney, Beydler Fulk, Frank Shaffer, Allen Eberly and Howard Myers each spoke during the afternoon services. Bro. Ernest Miller brought the evening message.

Saturday Bro. Otto Harris brought to our minds some wonderful thoughts at morning worship. The Business Session, during the forenoon and afternoon, was taken care of in an orderly Christian manner. It was decided to start an Old Folks Home Fund and to find a

place where anyone can take things for the Navajo Mission, to be taken care of and shipped from there. The evening message was brought to us by Bro. Ben Kleplinger.

Sunday morning Worship was conducted by Bro. George Dorsey, who also taught the Adult Sunday School Class. Bro. Ernest Miller taught the young people's class and Bro. Verling Wolfe the children's class. Bro. Ben Kleplinger opened the forenoon services, with each visiting minister being given the opportunity to bring to us a short message. Those taking part were Brethren Homer Mellott, A. B. Keller, Roscoe Reed, Ernest Miller, LaVern Keeney, Allen Eberly and Ord Strayer, with Melvin Roesch bringing the closing thoughts. Sunday afternoon Bro. Roesch and Bro. Fahnestock spoke for the Dedication service, both brought many good thoughts and Scripture about the House of the Lord.

Bro. Jacob Ness opened the evening services with Bro. Ernest Miller bringing the Sunday evening message, a message long to be remembered about "Food that is needed for our Spiritual and for our physical bodies. The Church as a body and also our great need of prayer and fasting." Bro. Frank Shaffer closed the evening service. May the Lord richly bless each and every minister and elder who was present for all their efforts and be with each as they return to their

home and work again.

I believe I can say that all who were present at these services, which lasted for three days, will always remember it as the best Easter vacation they have ever enjoyed. Some of us had plenty of work getting the meals ready, approx. 1,100 meals were served, but I am sure we all enjoyed just being together in the House of God, the singing, the teaching, the preaching and the prayers have been a blessed experience for all. Many statements were made about the good singing. We would like to thank all of you who were present, for coming and enjoying all these services with us. Thank you all very much for the good offering. The weather, too, was just beautiful, you could feel God's presence.

Sister June Beck, Cor.

OBITUARY

ANNE ELIZABETH GISH

Passed away Feb. 24 at her home in Whittier, Calif., Los Angeles County, after a long illness at the age of 45 years. Mrs. Gish was born in Woods County, Okla., and moved to the Waterford, Empire area as a child. She moved to Whittier twenty-two years ago.

She leaves her husband, Ralph E. Gish of 11005 E. Rivera Rd.: two children, Rodney Allen Gish and Irene Faye Gish, also of the home; her father and step-mother,

Mr. and Mrs. John J. Root of Empire, Cal.; five sisters, Lola Ruschhaupt of Grandview, Mo., Betty Knaus of KnobNoster, Mo., Ruby Bowman, Mildred Miller and Adaline Holsinger of Modesto, Cal.; four brothers, Allen Root of Empire, Eldon Root of Modesto, and Emmert and Ben Root of Waterford; besides a host of friends and other relatives.

Mrs. Gish was a member of the Old German Baptist Church at Whittier. Services were held at 2 P. M., Feb. 26, in the Lanier Funeral Home, Whittier, by Brethren Daniel and Kenneth Stamy, assisted by Bro. Joseph Rumble of Modesto. She was laid to rest in the Olive-Grove Cemetery near the church.

MEDITATIONS

I have just been reading articles printed in the April 15 Bible Monitor and noticed that nearly every one was signed with the word "Selected" by Bro. or Sis. so-and-so. Now I have been noticing this for quite some time and have expressed to others, "What a shame it is there is not enough of our members, who seem deeply enough interested in the material for our Bible Monitor, to gather enough words of their own to make helpful reading for the rest of us." But each time I expressed myself I was always reminded, by myself, that I had never written an article, so

why should I scold because others do not.

I read an article in the April 1 issue, entitled Head Covering, 1 Cor. 11:1-15, which contains some very original thoughts and experiences and all who read it should be at least a little more desirous to be a closer follower of our Lord. We all have things to counteract in order to walk as closely as we should, in the way Christ meant for us and sometimes it takes a long time for us to give ourselves over to Him. But the more we mingle and tarry with each other, the more encouraging it is for us. I was privileged to meet up with the writer of said article last Oct. 28 and I visioned her as I read her writings and they fit together well.

We, at the South Fulton congregation, have just been privileged to enjoy a very welcome visit from Elder Herbert Parker and wife and Elder Melvin Roesch and wife, on the evening of April 29. We had fifteen visitors and ten home members, which we appreciated very much. Eld. Parker read Mark 8: 34-38, with the 37th verse being the basis of his talk. He gave us admonishments on how we should conduct our lives in order that we might be in condition to be saved in heaven, rather than be destined to live eternally in hell, which to me is so awful, that we can scarcely stand to reason out its full meaning. On the other hand heaven will be

so wonderful a place, that we cannot grasp the fullness of its description. He spoke of how we, in our plain coats, dresses and bonnets are made fun of, as we walk on the public sidewalks or are seen elsewhere and how hurt a feeling we may have because of it. But Jesus Christ was ridiculed to a much greater degree and He did it all for our sake. That one thought alone, has helped me from feeling too badly hurt, when a passerby may call out a hurting expression. I believe it hurt Jesus' feelings too, but He tolerated it because He knew the accusers were ignorant as to His cause and teachings.

Eld. Melvin Roesch read to us from Matt. 11:7-12, using the 7th verse as the base of a most inspiring and closely connecting sermon. He gave us knowledge of some of the experiences he and his companion have had in their efforts to do Missionary work. Some have been discouraging and others have been helpful and enlightening. Their visit was very helpful and enlightening to us and we surely appreciate their time spent with us. Any time any of our ministers or lay-members are passing by our part of the State, and can possibly stop by with us, either write or call us and we'll spread the word so many can come. We can listen to an extra sermon any day of the week.

Myself and two sisters were privileged to attend our District Con-

ference at Goshen, Ind., the week-end of April 5-7. It was Elta's first, my second, and Martha's third time to attend a District Conference and we were grateful to do so. Seemed as if we all allowed our Lord to be our guide, through the various decisions and everyone was helped by meeting together again. We must lend each other our support in fellowship, in order to help us help ourselves. May we offer a special prayer for Elder and Sister W. S. Reed that their natural bodies may be strengthened so that they may continue in their work for the Lord. There are many others of us who need special prayer, so let us each partake.

With Christian love,

Sister Alice V. Harman,
Bx. 75, Table Grove., Ill.

SO SAY I BRETHREN

Friends let us take notice. Parents, who have a religious up-bringing and yet are weekly and daily forsaking it, are the one who are now wondering what is gotten into the children. Friends, it is not what has gotten into the children, but what have the children gotten out of the parents.

Our Lord's Words, holy writ, has been left out of life today. There is going to be much bitterness, heart-ache and heart-breaking among parents and ruin amongst young and old before they will see the need to

repent, to turn again and face the dazzling light of God's Word.

The Almighty is not going to change His laws and rules. His rules are fair and just and they work out perfectly, when followed. They were made for all time. The present generation cannot expect them to be repealed, for a generation of spoiled and undisciplined people.

Tobias Z. Martin,
BlueBall,
Lancaster County, Pa.

THE DEAD SPEAKETH

No. 63

THE LORD'S SUPPER

Reuben Shroyer

"Wherefore, my brethren, when ye come together to eat, tarry one for another," 1 Cor. 11:34.

That there is an ordinance in the New Testament called the Lord's Supper is admitted by most Bible readers. The church at Corinth came together to eat the Lord's Supper, 1 Cor. 11:20. True it is that their eating of it was irregular and Paul reproves them for it. For in eating everyone taketh before other his own supper, verse 21. Paul teaches them in the text when they come together to eat they should wait one on the other and thus not come together and eat the Lord's Supper in such a disorderly manner and bring condemnation upon themselves. God is a God of

order, and in keeping the ordinance of His house it should be done in order.

There are those who believe and practice that the Lord's Supper is the bread and cup. This position, we maintain, is not in harmony with teachings of the Word. The Lord's Supper is a full meal to be eaten in the assembly of the Lord's people *before* and in connection with the loaf and cup. And he took bread and gave thanks and brake it, and gave unto them, saying, "This is my body which is broken for you; this do in remembrance of me. Likewise also the cup *after supper*, Luke 22: 19-20. Paul, in his letter to the church at Corinth, tells them how Jesus did, and he says: "I received of the Lord that which also I delivered unto you," 1 Cor. 11:23. Here Paul gives his authority, *The Lord*. "The Lord Jesus the same night in which he was betrayed took bread, and when he had given thanks he brake it and said: take, eat: this is my body which is broken for you. This do in remembrance of me. In like manner also the cup *after supper*." Notice, this was done *after supper*, 1 Cor. 11:24-25. Here we have Luke and Paul teaching exactly what we contend for. The Supper was a *meal* and the bread and wine were taken *after supper*. The above clearly shows that the bread and cup are not the Lord's Supper, for how could they be the Supper and be taken *after Supper*?

Let us examine still further and see what Matthew, Mark and John say: "And as they were *eating*, Jesus took bread and blessed it and brake it and gave it to the Disciples, and he took the cup and gave thanks," Matt. 26:26-27. "And as they did eat Jesus took bread, and he took the cup, and when he had given thanks he gave it to them," Mark 14:22-23. John tells us that the Supper was prepared. How Jesus rises *from Supper* and washed his Disciples' feet. Afterwards he tells how Christ sat down to the table again and ate this very meal with his Disciples that Matthew and Mark tell about. To show that it was the same meal, please note the following: "Verily, verily, I say unto you, that one of you shall betray me," John 13:21. Verily, I say unto you, one of you which eateth with me shall betray me," Mark 14:18. "Verily, I say unto you, that one of you shall betray me," Matt. 26:21. At the same time and meal the traitor is pointed out. "He it is to whom I shall give a sop when I have dipped it," John 13:26. "It is one of the twelve that dippeth with me in the dish," Mark 14:20. "He that dippeth his hand with me in the dish," Matt. 26:23.

Again at this same meal and time He tells Peter He will deny Him. "Verily, verily, I say unto thee, the cock shall not crow till thou hast denied me thrice," John 13:38. "And Jesus saith unto him,

verily I say unto thee that this day, even this night before the cock crow twice thou shalt deny me thrice," Mark 14:30. The above circumstances are related by all three of the evangelists as occurring immediately after Christ had eaten this meal with His disciples. All teach that Jesus did eat a meal with His disciples, and after eating the meal took the bread and cup. From the above it is evident fact that the bread and cup *are not the Lord's Supper*. Nowhere in the Bible are they called the Lord's Supper.

If the bread and cup are not the Lord's Supper, *what are they?* "The cup of blessing which we bless is not the communion of the body of Christ," 1 Cor. 10:26. Paul clearly teaches that the bread and cup are the *communion*. We partake of them in commemoration of the death and sufferings of Christ.

In our investigations on the subject we have the following summary:

1. There is a Lord's Supper.
2. The bread and cup are nowhere called the Lord's Supper in the Scriptures.
3. The bread and cup are called the communion.
4. The bread and cup were taken after supper, Luke 22:19; 1 Cor. 11:25.
5. The bread and cup cannot be the Lord's Supper, and be *taken after supper*.

Then as the inspired writers teach us about the Supper, and communion, and feet washing, and teach it as being in connection with the communion. Who would have the power to change them? Disregard them? Either of them? John, referring to the circumstances of the evening when Christ instituted these ordinances, says: "If ye know these things, happy are ye if ye do them."

The bread and cup cannot be the Lord's Supper, all those who partake of the bread and cup *only* surely have no Lord's Supper. If Paul would reprove the church at Corinth for eating the Lord's Supper out of order, what would he say today of a church that does not keep the Lord's Supper at all?

It is argued by many that this meal which Christ ate with His disciples was the Jewish Passover. Luke calls this meal *supper*. "Likewise also the cup after supper." John calls it supper, and says it was before the Passover feast. Now before the feast of the Passover, he rises from supper. Paul called it a supper. In the same manner also the cup *after supper* R. V.

Let us examine and see if the Passover had yet been kept. After Christ ate this meal with His disciples, He goes to the Garden of Gethsemane and prayed to His Father. Here He was met by Judas, with a multitude, with swords and staves, Mark 14:13. They take Him first to Annas, then

to Caiaphas, and from Caiaphas to the judgment hall. "Then they led Jesus from Caiaphas unto the hall of judgment, and it was early. And they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the Passover," John 18:28. This was early in the morning and Christ had eaten the supper the evening before. Again Pilate went out to them and asked: "What accusation bring ye against this man?" He goes out the second time and says: "I find in him no fault at all, but ye have a custom that I should release unto you one at the Passover. Will ye therefore that I release unto you the King of the Jews?" Then cried they all again, saying: "Not this man, but Barrabas," John 18:38, 40.

The above makes it clear that the meal, which Christ ate with His disciples was not the Passover. The Passover did not occur until the next evening. In point of time, 24 hours after Christ ate the supper with His disciples. Paul tells the church at Corinth, "When ye come together to eat." Eat what? Why, the Lord's Supper.

When ye come together to eat the Lord's Supper, tarry one for the other. After eating the supper, then partake of the communion and shew forth His death and sufferings. May we always earnestly contend for the Faith once delivered unto the Saints.

—April 1929 Issue.

SIX SUBJECTS

Part 1

The heart of man is either the temple of God or the habitation of Satan, a representative of the inner state of man who is a servant of sin and suffers the Devil to reign within him. Thus it is with the worldly heart, who devotes himself to sin and lives according to the predominant mind of the present world, according to the spirit that now worketh in the children of disobedience, Eph. 2:2.

The countenance expresses that leniency which regards no sin, considers nothing as sin, indulges in everything that the perverse heart desires and lives unconcerned in the world without reflecting on God, Eternity or Judgment. In the heart dwells the Devil with all his adherents. The seven deadly sins are represented by seven beasts.

The Peacock, which with its extended glittering feathers exceeds all other animals in pride, represents haughtiness, which misleads so many. On account of their riches, beauty, positions of honor, which they have without merit received from God, they are pleased with themselves and elated in their thoughts. On account of these things they despise others to condemn and oppress them.

The Goat, a lascivious animal, is the image of unchastity and all impurity. The Hog is the image of

intemperance, gluttony, drunkenness and all manner of excess. The Toad, which subsists on earth, represents avarice which excites mankind to strive after earthly goods. The Snake, which deceived our first parents and seduced them because it envied them of their happiness, is the true image of envy and exaltation at another's misfortune. The Tiger, one of the most cruel and ferocious animals, represent anger and revenge, which mislead man to action like those of such cruel beasts. The slow-paced Tortoise is an emblem of indolence and lukewarmness, which deprives man of all ambition and desire to succeed.

The Holy Ghost is expelled from the heart and retired, yet notwithstanding he does not cease to offer the sinner his gift and graces, which are represented by flames of fire which surround the heart. He finds no entrance into the heart which is filled with abominations of sin and entirely subject to the power of Satan. The good Angel or the grace of Christ endeavors continually to awaken the sinner, by the Word of God but he neither hears nor takes it to heart, being totally absorbed by the lusts and pleasures of sin.

This is the terrible and woeful condition of a sinner who lives according to the prevalent mind of the world. Oh, how many are there who live as securely in this lamentable state, as if there were no danger. May we be Christians and not

servants of sin, slaves of the Devil, who have the name of living and yet dead, Rev. 3:1.

(To be continued.)

THE WATCHMAN'S CALLING

"I come quickly: hold that fast which thou hast, that no man take thy crown," Rev. 3:11.

Hear O, children of God this message in order that the coming of the Lord may not be a stumbling-block for you. The assembly and body of Jesus has been called to go into the very presence of its great high priest, who has prepared an entrance for us into the holy of holies by His blood.

To let us go in through the veil and approach with a true heart, in full assurance of faith, sprinkled as to our hearts from a wicked conscience, and washed as to our body with pure water. The assembly (or body) of Jesus has not been called to stay in the court-yard, but to go into the holy of holies where God Himself is all in all.

I speak in an allegorical sense, if Jesus dedicated Himself and carried His cross and died upon the cross, so also the bride of Jesus, who follow the Lamb wheresoever it goes, must be made one with her Bridegroom in death and sufferings and in His resurrection.

We are called to be crucified with Jesus: and indeed Jesus was cruci-

fied for us, but we shall by the Holy Spirit be crucified with Jesus. Our true standing in grace is as crucified with Christ. Not only that Jesus was crucified for us, but we shall be crucified, we shall be dead with Jesus, in the fellowship of His sufferings for His body (the assembly).

The testimony of Paul makes this very clear in Phillipians 3:10, and Galatians 2:20. His whole life was the message of the cross, not only the cross for the world, but the cross for the body of Christ on which we must be crucified with our Lord, if He is truly our great Head and we His members.

It is as to this, the cross of Jesus, that the assembly of Christ is divided today. Some and very few, have truly *dedicated* their lives to the crucifixion and death of Jesus Christ. They are crucified to the world and the world to them. They go in behind the veil where Jesus is High Priest and walking among the seven candlesticks in continuous prayer for His assembly on earth. So they, like the sons of Aaron in the type, are united with Jesus in this divine ministry of intercession before the throne of grace.

There they minister by the Blood and the water bringing living sacrifices before God. They are the living shew-bread before the face of God, they continually bring the inward parts of the offerings as a pleasant smoke before God on the

altar of incense in continuous supplication; they fill every morning and every evening the lamps of the candlesticks with fresh oil, so that it can burn all through the day and the night.

For the light of the candlestick and the presence of the Lord is the only light behind the veil. They go out into the court-yard only to perform offerings and to carry in inward parts of these offerings, the kidneys, the heart, and so, in the tent of meeting, having cleansed them with pure water.

They are not seen by the world although they transform the world. This is the life into which we have been called by the suffering and death of our Lord, and in which we are perfectly new creatures.

But many, many Christians have never dedicated themselves to this life, partly because it has not been preached clearly to them, partly because they are unwilling to bring themselves as a living sacrifice to the Lord. They certainly have accepted Jesus as their Savior, but they have not followed Him into the heavenly things.

They, like the Levites, are looking upon the offering performed in the court-yard, they consider what Jesus has done for them on Calvary's cross, but they are not themselves crucified with Jesus. And nobody can go into heaven except being crucified with Jesus, for He was a living sacrifice for us that we

shall be a living sacrifice for Him.

He who has not yet understood this, has not even understood the true meaning of Calvary's cross. The love of God (as proven in the death of Jesus) must awaken in us such a love to God that we ourselves are led to be crucified with Jesus.

The acceptance or rejection of the cross of Jesus is what divides the Christians and the world. But the Christians themselves are divided into two camps today by their relationship to and application of Jesus' cross, being either on the cross as crucified and dead, or merely lookers-on; although in deep reverence.

When Jesus comes, He will fetch to Himself as His beloved bride those in whose hearts and lives His calling of love (in Jesus' cross) has brought forth the true answer of love (their crucifixion and death with Jesus on the cross). Only these have fully understood the meaning of Jesus' cross, and they being by His Blood redeemed from this world shall follow their heavenly Bridegroom in His glorious ascension, as they have already been united with Him in His sufferings, death, and resurrection.

Therefore we read in Rev. 11:1, "Rise and measure the temple of God, and the altar, and them that worship in it. And the court which is without the temple cast out, and measure it not." When Jesus comes,

He will rapture to Himself those who live in the inward being of God, in the continual life and service in the holy of holies, who have truly followed their Master in behind the veil. They only appear in the world to offer up living sacrifices unto God (of their fellowmen on earth), and they disappear soon again from the world to bring in the hearts of these offerings to God in prayer.

But all believers who remain in the court-yard merely being lookers-on of Calvary's cross, but who have not followed their Master into the secret life of prayer behind the veil, they will not be changed and raptured in the air with His bride when Jesus comes. They will be left back in the great tribulation that they may there bring forth fruit worthy of repentance.

Who will be ready to meet Jesus when He comes again? Let us approach this question by considering what happened at Jesus' first coming. Although John had preached in the power of God, the land did not know its hour of visitation. When Jesus was brought to the temple only two met Him there: Simeon and Anna, who by the Holy Spirit had been led to meet Him. But all the theologians and learned of that day, searching the Scriptures did not know when Jesus came. Yet these two: Simeon and Anna lived a life in the temple continually serving God before His

face praying for the redemption of Jerusalem.

They had there received the revelation of God of Jesus' coming even not to die, but to see the salvation of the Lord. As Simeon and Anna being led by the Holy Spirit went to meet Jesus, so also the bride of Jesus is being divinely instructed in going to meet her Bridegroom with burning lamps.

When Jesus was born there was a general expectation of the Messiah in Israel, it was preached and believed that He was near to come. But only very few, and all divinely instructed, welcomed Jesus at His birth; some were poor shepherds from the fields, three magi from the ends of the world, and Simeon and Anna. This is a warning type for us.

We are not speaking here about obtaining or losing one's salvation, but of the winning or losing of the first-birthright, the *crown*. Notice this that Jesus addresses all His seven elected assemblies in Revelation 2 and 3, but His promises He gives only to the faithful overcomers. Only they who overcome by the Blood of the Lamb: shall be pillars in the temple of God (because they are so today), shall win the crown of life (which is Jesus our Bridegroom), and sit with Jesus on His Father's throne. These are extremely high promises which will be given to the overcomers only and not to all in the assembly. So

the Word of God separates the living children of God into overcomers and defeated. But speaking of overcoming we shall consider by what power we shall overcome: "Nay, in all these things (in suffering and death of Jesus) we are more than conquerors through him that loved us." It is by the might of the love of God that we shall overcome flesh, sin, world, and Satan. And it is by this love of God that Jesus' bride is characterized and by that *alone*. Therefore she longs for her Bridegroom and waits for Him day and night, "her candle goeth not out by night," Prov. 31:18.

Dearest Brethren greetings,

Ulf Oldenburg,
1933 W. Waveland Ave.
Chicago, Illinois.

POWER, Heb. 12:15

It is not losing all, but coming short we are to fear. We may not lose our soul, but we may lose something more precious than life. His full approval, His highest choice and our incorruptible and star-gemmed crown. It is the one degree more that counts and makes all the difference between hot water — powerless in the boiler—and steam, all alive with power and bearing its precious freight across the Continent.

Sel. by Sister Poorman.

MORE IN EARNEST

Oh make me more in earnest,
Lord
Open my eyes to see,
And let me know and understand
What God expects of me.

Beget in me that heavenly grace
That love to fast and pray,
Impress me with a deep concern
For dying souls each day.

Help me to pray with mighty
prayer
To tire, not, nor to cease,
And may the passion of my soul
Grow daily and increase.

Help me to see and feel my need
To lie low in the dust,
To stand between lost souls and
Thee
If others won't, I must.

Oh help me, Lord, to trust in
Thee
To trust Thy mighty power,
To exercise a living faith
And hold it hour by hour.

Search, prove, try and examine
me
Judge every thought and word,
Fill me with truth and righteousness
Thy power, Thy witness, Lord.

—Sel. by Sister Della Beeman.

Sin is as a clenched fist—its object is the face of God.

GOD'S BEST

God has His best for the few
 Who dare to stand the test,
 God has His second choice for those
 Who will not have His best.

It is not always open sin
 That risks the promised rest,
 The better sometimes is the foe
 Who keeps us from the best.

There's scarcely one but vaguely
 wants

In some way to be blest,
 It is not blessing, Lord, I seek
 I want Thy very best.

I want in this shore life of mine
 As much as may be pressed
 Of service true for God and man
 Help me to give my best.

I want amid the victor throng
 To have my name confessed,
 And hear my Saviour say at last
 "Well done, you took the best."
 Sel. by Sister Ethel Whitmer.

Hardship makes a person either
 bitter or better.

Small minds talk about people;
 mediocre minds talk about things;
 great minds talk about God.

One reason the courts don't
 handle so many drunken driving
 cases . . . is the undertaker gets
 them first.

A good sermon should not only
 comfort the afflicted—but afflict the
 comfortable.

Juvenile delinquency was un-
 heard of in the good old days be-
 cause the problem was thrashed out
 in the woodshed.

SUNDAY SCHOOL LESSONS FOR JUNE 1963

PRIMARY LESSONS

June 2—A Job for David. Psa. 23;
 1 Sam. 17:34-37.

June 9—Andrew's New Friend. 1
 Chron. 16:8-10; John 1:35-42.

June 16—A Good Neighbor. Luke
 10:25-37.

June 23—Four School Boys. Daniel
 1.

June 30—A Boy's Lunch. John 6:
 1-14.

ADULT LESSONS

June 2—The Lord Is His Name.
 Amos 5:1-27.

1—Can we gain a portion of
 God's grace if we manifest hate
 for evil and love for good?

June 9—Woe to Them That Are
 at Ease in Zion. Amos 6:1-14.

1—What manner of conduct will
 place us among those who are
 at ease in Zion?

June 16—Build By a Plumb Line.
 Amos 7:1-17.

1—Is the plumb line symbolic of
 the straight and narrow way?

June 23—A Famine in the Land.
 Amos 8:1-14.

1—How near to a famine of
God's Word are we in these
troubled times?

June 30—The Lord Will Sift the
House. Amos 9:1-15.

1—What causes man to think he
can loose himself from God?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR JUNE 1963

COVETOUSNESS

Memory verse, Ex. 20:17, "Thou
shalt not covet thy neighbor's
house, thou shalt not covet thy
neighbor's wife, nor his man-
servant, nor his maidservant,
nor his ox, nor his ass, nor
anything that is thy neighbors."

Sat. 1—Ezek. 33:21-33.

Memory verse, Eccl. 5:10, "He that
loveth silver shall not be satis-
fied with silver; nor he that
loveth abundance with in-
crease: this is also vanity."

Sun. 2—Ezek. 22:1-16.

Mon. 3—Jer. 22:13-19.

Tues. 4—Prov. 16:1-17.

Wed. 5—James 5:1-8.

Thurs. 6—Eccl. 5:9-20.

Fri. 7—II Kings 5:8-27.

Sat. 8—I Kings 21:1-14.

Memory verse, Col. 3:5, "Mortify
therefore your members which
are upon the earth; fornication,
uncleanness, inordinate
affection, evil concupiscence,
and covetousness, which is
idolatry."

Sun. 9—Col. 3:1-17.

Mon. 10—Jer. 6:9-17.

Tues. 11—Psa. 10.

Wed. 12—Exo. 20:1-17.

Thurs. 13—Acts 5:1-11.

Fri. 14—Matt. 26:6-16.

Sat. 15—Prov. 11:17-31.

Memory verse, Luke 12:15, "And
he said unto them, Take heed,
and beware of covetousness:
for a man's life consisteth not
in the abundance of the things
which he possesseth."

Sun. 16—I Kings 20:1-12.

Mon. 17—I Sam. 15:10-23.

Tues. 18—Josh. 7:16-26.

Wed. 19—Micah 2.

Thurs. 20—Jer. 17:5-18.

Fri. 21—Prov. 28:14-28.

Sat. 22—Zech. 7.

Memory verse, I Tim. 6:10, "For
the love of money is the root
of all evil: which while some
coveted after, they have erred
from the faith, and pierced
themselves through with many
sorrows."

Sun. 23—Hosea 10.

Mon. 24—Ezek. 34:11-30.

Tues. 25—Matt. 25:31-46.

Wed. 26—Isa. 5:1-17.

Thurs. 27—Heb. 13:1-16.

Fri. 28—I Tim. 3:1-13.

Sat. 29—Hab. 2:1-14.

Memory verse, Prov. 15:27, "He
that is greedy of gain troubleth
his own house; but he that
hateth gifts shall live."

Sun. 30—Titus 1.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

FULL PROOF OF THY MINISTRY

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry," 2 Tim. 4:2, 5.

The work of the ministry is an absolute necessity, for woe is pronounced upon the minister if he does not preach the Gospel, 1 Cor. 9:16. The minister is required, through a revealed religion, to make suitable returns unto God for his many blessings and unto his Saviour for his redemption. Ministers and all Christians should seriously consider the account that they must give to their Lord, for all the trusts which they each have received.

A minister is not permitted to preach his own notions, fancies and ideas. A true minister must preach the pure and plain Word of God. "For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight

of God speak we in Christ," 2 Cor. 13:8. It is a serious and notable duty, for we speak in the sight of God and under the instructions and directions of Jesus Christ. A minister should urge and press his message, before his hearers, with all the earnestness which the Holy Spirit gives him. He must call all his hearers to repent, believe and live a holy Christ-like life.

We feel many have tried to do this at their scheduled time, in season, but how about "out of season"? When they had least expected to preach, at places or times when preaching the Word or witnessing for Christ was not expected. A minister should not only tell people of their good and virtuous deeds but also of their evil and wicked ways. Through the authority of Christ, he must plead with them and urge them to repent from any evil way they may be guilty of. "Them that sin rebuke before all, that others also may fear," 1 Tim. 5:20.

A minister must direct, encourage and urge, even those who do well, to continue and endure unto

the end of their life. He must urge every good practice, all good principles of Christ, urge a firm belief in them and a zealous desire to continue Godly practices. He must urge the care of one's soul and concern for things eternal, as the first things of life. He must watch for dangers and misleading practices in all things. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine," 1 Tim. 4:12-13.

From these few thoughts and Scriptures one must gather, that the ministry is a very busy, very devoted and very spiritual life. The opportunities and duties of a true minister will be of necessity, many and trying at times, but the reward is great and the opportunities can hold much joy and satisfaction for anyone. Notice the honest, true convictions of a minister, who had labored long and faithful, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing," 2 Tim. 4:8.

THE LOVE FEAST

Part 3. The Lord's Supper

In the thirteenth chapter of John, verse two starts out thus, "And

supper being ended." Verse 4 begins thus, "He riseth from supper." It is very evident that there was a supper prepared in the upper room, and that the disciples were around this table, with the meal thereon. Jesus riseth from it, that is before eating, and there instituted the ordinance of footwashing, as referred to in the preceeding article. This meal was partaken of at night, for when it was over, it was night.

Webster's dictionary says supper is the evening meal. So, knowing that God's Word calls this meal a supper, and knowing that supper is the meal served in the evening, and that it was night when this service was over, establishes two facts. The Lord's Supper was a meal. It was partaken of in the evening. We, as a Church, have the Lord's Supper and we have it in the evening, just as Christ instituted it. Christ and the disciples did not eat the supper until they had the preparatory service of footwashing, first. Neither do the Dunkard Brethren people.

This supper as instituted by Christ, is a full satisfying meal. It is to be perpetuated until Christ returns. On the table that evening they had a sop, John 13:26-27. Webster says "sop" is food dipped or soaked in broth. Hence, we have the meat and the sop, bread soaked in the beef broth, a simple, but nourishing meal. The simpler and plainer the food on the Lord's Table, the better for us and more

pleasing to Him, I feel.

Now, why the Lord's Supper? First, He instituted this supper, hence it bears His name. It is not the Communion. Some churches erroneously call the Communion of the Bread and the Cup, the Lord's Supper. The Lord made no mistake in distinguishing between the two. The sop was never partaken of, in the Communion service. Only at the time of the partaking of the Lord's Supper. Those that claim the Communion is the Lord's Supper do not have the sop, or the supper. The Lord's Supper is not the Communion.

This supper followed the foot-washing service. It is a fellowship meal which Jesus chose to eat with His disciples, before His leaving them. What is the meaning and purpose of the Lord's Supper? It is an ordinance of intimate fellowship, between brethren and sisters, of like precious faith. It is a meal of the highest level. Far surpasses any banquet any worldly gathering could attend.

Eating together is one of the highest and most intimate forms of fellowship. Any mutual group is more intimately knit together by sharing a common meal. Our most intimate friends are those we invite to eat with us. Jesus knew the value of such a meal. He wanted that intimacy between He and His disciples. He chose for the time, that last night with His disciples.

It was a touching scene. He was aware of the Cross ahead of Him and He knew the presence of the betrayer at the table.

I believe Jesus sought at this time to bind His disciples to Him in everlasting bonds. He knew that after His leaving, the disciples would have many discouraging experiences. How true, we invite our friends for a meal to bind us closer to one another! Such a supper was called in the Greek, "Agape," which means "love." Hence, one reason for the entire service being called a Lovefeast.

The early Brethren at Schwarzenau practiced the Lovefeast service. The church was then and should be now, a fellowship of folks bound together intimately by their common redemption and by their living and loving Lord. This is the essential purpose of the Lord's Supper. What a beautiful scene in that upper room, that night, with the disciples around the Lord's Table, partaking of the Lord's Supper. What a beautiful sight in our own Dunkard Churches yet today, with a group of common believers, seated around the Lord's Table, all partaking of the Lord's Supper.

Let me carry this thought further. Let me project our spiritual thinking to the future. Rev. 19:9, "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These

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are the true sayings of God." Also, Luke 12:37, "Blessed are those servants, whom the Lord, when He cometh shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them."

In the evening of this world there is going to be a supper. Blessed are they which are called unto this supper of the Lamb. Who shall be invited? Those servants that are watching, that have been obedient, that have obeyed Christ. To such will go the invitation. And Christ shall gird Himself and serve us. That will be the grandest experience anyone will ever have. But, there is one stipulation that we must never overlook. WE MUST BE

HIS SERVANTS. WE MUST BE OBEDIENT AND FAITHFUL UNTIL DEATH in order to be an invited guest.

In closing, this is my belief. If we have never surrounded the Lord's tables here, and have never partaken of the Lord's Supper on earth, we will never be invited to partake of it in Heaven. That I believe.

(To be continued.)

Paul R. Myers,

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Greentown, Ohio.

**THE SOVEREIGNTY OF
GOD'S KINGDOM, OVER
THE KINGDOM'S OF THIS
WORLD, AND THE
AFFAIRS OF MEN**

Part 3

In part one of these articles, we have already given to the reader what would happen to Israel in Babylon, Deut. 28:33-37. Also that we have noted the scope, or dominion, of Nebuchadnezzar's Babylon, and that which God would give unto him. "Thou, O king, are a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold," Dan. 2:37-38.

Nevertheless Babylon was to fall. Let us now notice a number of Scriptures, concerning the fall of Babylon. In our study of Babylon, Nebuchadnezzar's kingdom, which was ancient Babylon, we should not confuse our thinking with the Babylon of the "Revelation," which is both religious and commercial Babylon, of the end time, which is, *"Mystery, Babylon the great, the mother of harlots and abominations of the earth."* Ancient Babylon is the symbol, or figurative of the Babylon of the "Revelation."

The ten kings of the Roman Empire, fourth beast of Daniel, 7:7-8, (Revised Empire) associated with the "beast of Revelation," destroys religious, "Mystery Babylon." The Lord Himself will destroy "commercial Babylon," while "Ancient Babylon" shall fall to rise no more. After a few thoughts here we will give the Scripture texts concerning Babylon of Old. Some have thought that the literal city of Ancient Babylon is the city of "Mystery Babylon," which is referred to as the seven hill city of Rome. However, that theory does not agree with facts.

"Scripture" Isa. 13, "Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare

children. And Babylon, the glory of kingdoms, the beauty of Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch ten there; neither shall shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged," Isa. 13:17-22.

Literal, or ancient, Babylon was never a part of the Roman Empire, much less its capital. A comparison of the prophecies of Isaiah and Jeremiah in regard to the fall of ancient Babylon, will show how plainly the doom of the spiritual counterpart, is there prefigured. In several instances the same identical figures are used, and this has led some commentators to suppose that the doom of the literal city was not final; and so it is taught by some that ancient Babylon is to be rebuilt on her ancient site, to flourish for a few years as the religious and commercial metropolis of the world, only to be again destroyed. However, we think we have shown you that a careful comparison of the

Old and New Testament Scriptures on this subject make their view untenable.

Note: Israel's triumph in the fall of Babylon. Isa. 14:3-4, "And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!" Also Jer. 51:8, "Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed." This text will apply to the fall of Babylon of Old, as well as the Babylon of the New Testament, as the preceding verse shows.

There are many prophecies in the Old Testament which are figurative of the Babylon of the New Testament, so in studying prophecy we should note carefully all references to Babylon and then rightly divide them. Going on with our study of the "beasts" of Daniel's vision of chapter 7, we will see how God stirred up the Medes, and Babylon fell into the hands of the Medes and Persians. See Jer. 50:21-32. Dan. 7:5, "And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh."

This second beast we believe to be the king of the "Medes and Persians," in other words the "Medo-Persian Empire." Turning back to the second chapter and thirty-ninth verse of Daniel, we note these words, "And after thee (*meaning Nebuchadnezzar*) shall arise another kingdom inferior to thee." This is the breast and arms of the image. Verse 32, "his breast and his arms of silver." Remember kings and kingdoms are closely related.

"Josephus" says in his book, chapter 10, book 10, part 4, and we quote (concerning Daniel's interpretation): "This is the dream which thou sawest, and its interpretation is as follows: The head of gold denotes thee, (*meaning Nebuchadnezzar*) and the kings of Babylon that have been before thee; but the two hands and arms signify this, that your government shall be dissolved (*meaning the Babylonian Government*) by two kings."

Note: Two years after Daniel records this seventh chapter he records another vision. Dan. 8:1-4, "In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam: and I saw in a vision, and I was by the river of Ulai. Then I lifted up mine

eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the highest came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." Dan. 8:20, "The ram which thou sawest having two horns are the kings of Media and Persia." (*Meaning Darius and Cyrus the Persian.*)

Now let us notice the manner in which the kingdom of Babylon was given to the "bear" kingdom. Turning back to Daniel 5, which he recorded in the year B.C. 538, fifteen years after he recorded chapter 8, we find at (Belshazzar's feast) Dan. 5:5-10, "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall

be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished. Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live forever: let not thy thoughts trouble thee, nor let thy countenance be changed."

We have already given the reader, in a previous article, the encouragement which the queen tried to give to the king, speaking to him of Daniel, verses 11 through 13. After Belshazzar had questioned Daniel, concerning his nativity, he said to him: "I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt

be clothed with scarlet, and have a chain of gold about thy neck, and shall be the third ruler in the kingdom. Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation." Dan. 5:14-17.

The interpretation of the writing on the wall. Dan. 5:18-28, "O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; But hast lifted up thyself against the Lord of heaven; and

they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: Then was the part of the hand sent from him; and this writing was written. And this is the writing that written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Tho art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians."

"Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old," Dan. 5:29-31. Thus was the kingdom of Babylon divided and given to the Medes and Persians.

The ram, which had two horns, both were high, but one was higher than the other, and the higher came up last. They pushed "westward.

and northward, and southward; neither was there any that could deliver out of his hand; but he did according to his will, and became great." Verse 5 tells us also of another characteristic of this second beast, "and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh."

May we understand this? Daniel had another dream concerning this beast. Twenty-one years after he recorded the vision of chapter seven, and nineteen years after the recording of chapter eight, in the year 534 B.C., he dreamed again of the overthrow of this beast, who is likened unto a "bear." In this dream he says, "Behold, there shall stand up yet three kings in Persia." May this apply to the three ribs, between the teeth, of the beast? Let us read Dan. 11:1-2, "Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia."

Thus will he be destroyed, the kingdom of the Medes and Persians. Josephus says, concerning the overthrow of the bear, and we quote, "but another king that shall come from the west, armed with brass,

shall destroy that government." (*Meaning the government of Medo Persia.*) In our next article we will, by the help of the Lord, show the third beast of Daniel seven, verse 6.

(To be continued.)

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THE GREATEST THEFT

The greatest theft of all times is the spectacle of man stealing his existence from God. The moment we treat one hour of time, one square foot of soil, one ability or talent as if it were ours to do with as we please—that moment we are embezzlers. Only God has title to existence, whether it be the existence of a star, a day, a molecule, or you.

In the courts of the land you hold title to a car, a house, a quarter section of land. But in the courts of God you hold no right of ownership; your rights and your duty are that of a manager, a steward, a trust officer. In a civil court you can defend your right to burn down your house if you will, because the house is yours. You cannot make the same defense in the courts of God, because the house is God's, not yours.

Everything you have, therefore, is a loan from God. He may lease it to you on a short-term basis or long. Today you may have wealth,

tomorrow not. Today you may cuddle your little daughter in your arms, tomorrow swift death may terminate the lease. To treat one moment of your daughter's life as if she were yours to keep, is to rob God of that which is His, not yours. Rather it is for us to thank Him every moment for every moment which He has given us.

Only one gift is conveyed to you in title. One gift, and one alone, cannot be taken from you ever, against your will. This gift is forgiveness and life eternal with Him. Neither the angels in heaven nor the demons in hell, nor God Himself, can take from you the right to be His throughout eternity. It is the will of God Himself to give you the Kingdom. A cross certifies this right to you forevermore. You lose it only by you yourself surrendering it. You keep it by a faith which He bestows upon you. And in keeping it you have life.

Sel. from "The Bible Advocate."

by George Frantz.

THE GREATNESS OF MAN

Many called great have rose up, since the creation of man, and many faded away, liken the flower falleth. Gen. 11:4, "Let us build a tower, whose top may reach unto heaven: And let us make a name." Matt. 18:1-3, "The disciples came unto Jesus, saying, Who is the greatest in the kingdom of heaven? Jesus

called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." According to Jesus' sayings at this time, the disciples were not all converted: The carnal mind of man is to be someone great or superior, and to be a leader or to rule over others. Man can become so great that he cannot receive correction and instruction, but instead likes to give correction.

Man was much the same at all ages. In the days of Noah, some that lived in the land of Shinar said, Let us make a great name. Much like in this day and age. Seeking a great name, or great wealth. Many want to be first to inhabit or discover the moon, and all other planets in space. The best ball-player, the best golfer, the best of about everything existing, and to receive medals or valuable displays of honor; to be great in the eyes of the world. Great prizes are offered the winner of some contests. Even some churches participate in contests. Some, even deasons of churches are instructing and teaching dancing, dance Saturday evening till midnight and Sunday morning take, so-called, Holy Communion. Sunday afternoon go golfing, or to ball games, spend about three hours in church service, and call themselves Christians. This is

the life of our great men of the world. In this so-called Christian nation.

Jesus said verily I say unto you, except ye be converted, and become as little children which are much alike, and have no elevated minds, ye shall not enter into the kingdom of heaven. Matt. 5:20, "For I (Jesus) say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Luke 13:3, "I (Jesus) tell you, except ye repent, ye shall all likewise perish." Acts 17:30, "The times of this ignorance, God winked at; but now commandeth all men every where to repent! and be converted." Because he hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained: The Lord Jesus Christ.

The greatness of all men, is no comparison with the greatness and power of the Almighty. Yet, some men do not believe God's word. Matt. 11:25, Jesus said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the (worldly) wise and prudent, and hast revealed them unto babes (innocent ones). Jesus told His disciples to be wise as serpents, and harmless as doves. For so it seemeth good in thy sight. All things are delivered to me, (Jesus speaking) of my Father.

He turned unto His disciples and said privately, Blessed are the eyes which see the things that ye see. I Cor. 1:26, "For ye see your calling, brethren, how that not many (worldly) wise men after the flesh, not many mighty, not many noble are called." For he that glorieth, let him glory in the Lord. Many of the great men glory in the works of their own hands, or their accomplished deeds. How they healed people, and did many wonderful works. Proverbs 25:6, Stand not in the place of great men. The history of the world is marked with great men. Past centuries tell us of kings, popes, and monarchs that had their day. There was a day for Julius Caesar, and Nero! and Mussolini, and Hitler. It would make a book of all that thought they were great. After the modernists and the movie stars, and stylists, and the lovers of sex magazines and television have their day, God will have His day when He will judge the world.

Time is rapidly bring us all to judgment. Job 32:9, Great men are not always wise. There are many religions in the world which may be classed as popular or unpopular by the world. Jesus, the meek and lowly Lamb of God, is sometimes called the lowly Nazarene. His group of followers seem unpopular to the world. Who condemned the Christ to be crucified? The popular religious groups of that day and

age. When His trial was before Pilate, they the people cried crucify Him. It was on false accusation. Popular religion accepts all the gods of the world, anything and everything to the desires of the human mind. Man has sought out many inventions, some for good, and some for evil.

Jesus told His disciples, ye are not of the world, but I have chosen you out of the world. Therefore the world hateth you. Ye know that it hated me before it hated you. Jesus talking to His disciples, They that are great exercise authority upon others, the peoples, but it shall not be so among you. Phil. 3:18-19, For many walk of whom I have told you . . . they are the enemies of the cross of Christ. Whose end is destruction, whose glory is in their shame, who mind earthly things. Heb. 6:6, "If they shall fall away, to renew them again unto repentance; Seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Matt. 20:28, The Son of Man came to give His life a ransom for many. Acts 8:9-11, There was a certain man, called Simon, which before time in the city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one. This is in the minds of many of all ages. To whom they all give heed, from the least to the greatest, saying, this man is the great power of God.

And to him they had regard, because of that long time he had bewitched them with sorceries. There was deception in the world from the beginning.

Job 1:6-7, "Now there was a day when the Sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and walking up and down in it." I Peter 5:8, "Be vigilant; because your adversary the devil (Satan), as a roaring lion, walketh about, seeking whom he may devour." Some people think to fear God is salvation. Satan also fears God and also is rebellious, or opposing the Lord Jesus Christ, as many religious groups. James 2:19, The devils also believe and tremble. Some people fear and tremble at the wrath of God, though they be great in the sight of men. Rev. 6:14-15, The heavens departed as a scroll when it is rolled together. The kings of the earth, and the great men, and the rich men and the mighty men, etc., hid themselves in the dens and in the rocks of the mountains. And said, Fall on us, and hide us from the face of him that sitteth on his throne, and from the wrath of the Lamb of God. For the great day of his wrath is come: and who shall be able to stand?

I Cor. 2, the apostle Paul said, Brethren when I came to you, I came not with excellence of speech or of (worldly) wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And my speech, and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. One minister told me that, unless one have about five years of college and church university learning, you cannot understand the Scriptures. Also heard a Sunday-school teacher say, the reason the apostle Paul was called to preach to the Gentiles was because he was an educated man. That your faith should not stand in the wisdom of men, but in the power of God, not the wisdom of this world, nor of the prince of this world, that came to naught. But we speak the wisdom of God. Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. For the Spirit searcheth all things, yea, the deep things of God. God has revealed them unto us by His Spirit.

It takes humbleness and obedience to study God's Word. Jesus said to His disciples, learn of me. II Tim. 2:15, Study to shew thyself approved unto God. All Scripture is given by inspiration of God, and is profitable for doctrine . . .

for instruction in righteousness. Yea all that will live godly in Christ Jesus shall suffer persecution. Job 32:8, "There is a spirit in man: and the inspiration of the almighty giveth them understanding." A multitude of years should teach wisdom. Men are too great in their own minds to hear the voice or words from the lowly and humble Lord Jesus, and what the Spirit saith unto the churches. The popular churches of the world of today have sought out many ways and customs to worship the God of heaven, or the gods of the world. We are free moral beings to serve whom we will.

Come into my heart blessed Jesus,
Come into my heart we pray,
The burden of sin is too heavy,
Come into my heart today.

Come into my heart blessed Jesus,
Come into my heart to stay,
Come in, and take full sway,
We no longer have our own way.

The people always have catered to customs, forms, or traditions, which are very fascinating to the carnal mind. John 18:39, Ye have a custom, that I should release unto you one at the passover: Will ye there that I release unto you the King, of the Jews? The Lord Jesus Christ. John 19:15, They cried out, away with him, (Jesus) crucify him. Many church mem-

bers are crucifying the Lord afresh. Heb. 6:6, Seeing they crucify to themselves the Son of God afresh. By catering to the lusts of the flesh, customs, habits and traditions of the Elders, etc., and not heeding to the Words of the Lord. Eph. 4:1-7, I, Paul, the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called. Ye are called in one hope of your calling, one Lord, one faith, one baptism.

Men have sought out many ways by the influence of Satan. Some think just so we belong to some church or the largest group, or the oldest man organization, and a man working scheme. John 8:44-47, He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. I tell you the truth, ye believe me not. Why do ye not understand my speech? Because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it. Jesus said unto them, verily, I say unto you, whosoever committeth sin is the servant of sin. If the Son therefore shall make you free, ye shall be free indeed. Verily I say unto you, he that believeth on me hath everlasting life. I am the bread of life.

The words that I speak unto you, they are Spirit, and they are life.

John 4:24, God is a Spirit: And they that worship him must worship him in Spirit and in truth. A Samaria woman went her way into the city, and saith, come and see a man which told me all things what ever I did. Is not this the Christ? I know that the Messiah cometh, which is called Christ: When he is come, he will tell us all things. We cannot hide from His all piercing eyes. Nothing can hide us from the face of Him that sitteth on the throne, and from His wrath of the Lamb of God. It does not matter how great you are. Rev. 6:15, The kings of the earth, the great men, and the rich men and the mighty men. It has ever been the desires by some, to be great in the eyes of men, or humanity, and some are not satisfied by being someone great, but to be the greatest. Some years ago, two great statesman and politician: one called the other a liar, etc., and refused to sit together at any called meeting of negotiating for unity and peace. We can become so great that we make no mistakes, we are always right. Repent and be converted, that you sins may be blotted out. We must be convertible so we can become converted, to change from a big I, to a little you. A change of life. A decision to serve a different objects leader, or Lord.

Acts 16, The apostle Paul and Silas were cast into prison, at midnight they prayed and sang praises unto God. And the other prisoners heard them. And all the doors were opened, and everyone's bands were loosed, and the keeper trembled, and said, what must I do to be saved? The apostles said, believe on the Lord Jesus Christ, and thou shalt be saved. Matt. 23, Woe unto you, Sadducees, scribes and Pharisees, hypocrites which love the uppermost rooms at feasts, and chief seats in the synagogues, etc., and to be called Rabbi: Be ye not called Rabbi for one is your master, even Christ, and ye are all brethren. Neither be ye called master: For one is your master even Christ. Call no man father. For one is Father which is in heaven. Many of this day and age want to be called Reverend and some Father, even never married. Whosoever shall exalt himself shall be abased: He that humble himself shall be exalted.

Woe unto you, scribes, Pharisees for you pay tithe, and omitted the weightier matters, judgment, mercy, faith: Woe unto you scribes, Pharisees, hypocrites, for ye make clean the outside, but within they are full of extortion, and excess, for ye are like unto whited sepulchres which indeed appear beautiful outward, but are within full of dead men's bones, and all uncleanness. Ye serpents, ye generation of vipers.

how can you escape the damnation of hell? Yet these people were a religious group. Do you think any or all religion is salvation?

Luke 18: 10-12, Two men went up into the temple to pray: The one a Pharisee. The Pharisee stood and prayed thus with himself, God I thank thee that I am not like other men are, etc., I fast twice in a week, I give tithe of all I possess. Much like some self-righteous of this age and time. We cannot find in the New Testament that we are commanded to tithe. But we are commanded to love our neighbor as ourself. Luke 6:46, Why call me Lord, Lord, and do not the things which I say? Why do we what men say? Whom are we following? Some religious leader, or the Lord Jesus, the Christ. Matt. 9:9, Jesus saw a man named Matthew, and he said unto him, follow me, and he arose, and followed him. Luke 9: 23, Jesus said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For what is a man advantaged, if he gain the whole world and lose his own soul, or be a cast away? Can we follow Jesus daily, and the things of the world? Jesus said unto another, follow me. No man having put his hands to the plow and looking back, is fit for the kingdom of God. Matt. 19:29, Everyone that hath forsaken houses, brethren, sisters, father, mother, or lands, etc., for my

name sake, shall inherit everlasting life.

William N. Kinsley,
Hartville, Ohio.

SIX SUBJECTS

Part 2

The heart of man is the temple of God, or the habitation of Satan. The anticipating grace of God and Christ, under the angel as a messenger, represents to the sinner the consequences and the reward of sin, the sword, or judgment and death. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God," 1 Cor. 6:9-10.

Tribulation, anguish, indignation and wrath must come upon all the workers of iniquity, Rom. 2:9. The sinner is alarmed in his conscience, he communes with his heart and there finds sin and abomination. By a higher light he sees the odious and destructive tendency of sin, he repents, he hates, he detests sin, he desires to be freed therefrom, but still feels the power of sin, and sighs from the inmost depths of his soul. "O wretched man that I am. Who shall deliver me from the body of this death?" Rom. 7:24.

The grace of God through Jesus Christ, is the answer of the Holy Spirit, who has again approached the penitent contrite heart; and with the flames of Divine grace has penetrated and imparted to him light and strength.

The light of the Holy Spirit penetrates into the hearts and the sparks of grace expand within it. Thus also must Satan retire, with all his odious adherents, detestable forms, abominable beasts and emblems of vice, all flee. When the light enters darkness must vanish. As soon as the day breaks the night is gone. Grace is light, sin is darkness and night. As soon as we begin to hate sin, Satan must give way, he reigns only in darkness and can enter the heart only through sin. The lace of sin gives him the key to the heart, the attachment to evil opens the door and gives free access to the heart. Love of God, goodness and hatred of sin closes the entrance and repels him from the heart.

Oh dear souls, love the light and hate the evil. Resist the Devil and he will flee from you. Shut your eyes upon the world, upon sin and all temptations to sin, open your eyes to the light of the Holy Spirit. Let every ray of this higher light be welcome to you. It dispels the influence of sin and the darkness of Satan and hell, from your heart. Look frequently into your own heart, in order to discover and remove every detestable form of sin

that may lurk there. The light of God waits before your heart to be admitted and as soon as you open it will enter, enlighten and animate all within you. In the light of God you shall be able to see every wicked beast, every dust and shadow of sin, in all its hatefulness; and the grace of God, which is mighty, will deliver you from all sin.

(To be continued.)

NEWS ITEM

BETHEL, PA.

The Bethel Congregation enjoyed another wonderful spring Love-feast occasion April 28, 1963. Many wonderful words of inspiration were brought to us by the visiting ministers: Bro. Ray Shank, Bro. Joshua Rice, Bro. LaVerne Keeney, Bro. Allen Eberly, Bro. A. B. Keller, Bro. A. G. Fahnstock, Bro. Emmanuel Koonen.

Eld. A. B. Keller officiated at the Communion in the evening, with 93 surrounding the Lord's tables. This being our first Love-feast Service in our new building, with so much more room, will be a day long remembered by all who attended. We would like to thank all who came to enjoy these services with us.

Sister June S. Beck, Cor.

A church at Hayti, Mo., offers: "Conscience — A thinking man's filter."

A LITTLE PUSH AND PULL

A little push when the road is steep
May take one up the hill;

A little prayer when the clouds
hang low

May bring the soul a thrill;

A little lift when the load bears
down

May help one to succeed;

A little pull when the will slows
down

May help one gain his speed.

A little clasp from a hand that's
kind

May lift from crushing care;

A little word from a voice that's
sweet

May save one from despair;

A little smile when the heart is sad
May bring a sunbeam in;

A loving word when the spirit
droops

May help one rise and win.

A little love for a soul that's lost
May help him seek God's grace;

A little tear and a "God bless you"
May brighten someone's face;

A little deed from a Christian's
heart

May bless a weary soul;

A little boost when the battle's hard
May take one to his goal.

Walter E. Isenhour.

Over other's conduct we have no control; but the initiative in disturbing the peace is never to lie with the Christian.

THE DEAD SPEAKETH

No. 64

PRAYER VEILS

Sister H. S. Grubb

I read in the Monitor some time ago someone wrote about the way the sisters of the Dunkard church were wearing the prayer veils. I have not seen any more about this so I feel someone should say some more about it, so I will say what I think about it and truly hope it will do some good.

I believe when the Bible says a woman when praying should have her head covered, that it means all of her head, and not as some wear the prayer veil, just over half of the head. Some wear it just over the back of their head. This looks like a mockery to me. If we do not enjoy doing the things our Lord wants us to do, why try to do it half way. Half way of anything is not worth very much. So I am sure it does not please our Lord Jesus if we do not do just as he says for us to do. We do not want counterfeit money or anything that is artificial. Neither does our Saviour.

In these days the devil is trying to get everyone. He is even getting into the churches, so we have to watch and pray and study the Bible every day that we may have strength from God and understand what He wills us to do or say or

where to go.

We should bear with one another and be willing to be corrected if we are wrong. One who truly wants to be a Christian is willing to be corrected for he or she wants to be right. Let us try and live a true witness for our Lord.

Jan. 1944 Issue.

CHARGED WITH MURDER

"Prisoner at the bar, have you anything to say why sentence of death should not be passed upon you?" Not a whisper was heard anywhere, and the situation had become painfully oppressive, when the prisoner was seen to move, his head raised, his hand clinched, and the blood rushed into his dull, careworn face. "I have, Your Honor, you have asked me a question, and now I ask, as the last favor on earth, that you will not interrupt my answer until I am through.

"I stand here, before this bar, convicted of the willful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard, a wretch, that I returned from one of my prolonged debauches and fired the fatal shot that killed the wife that I had sworn to love, cherish and protect. While I have no remembrance of committing the fatal deed, I have no right to condemn the verdict of the twelve good men who have acted as jury in this case, for the ver-

dict is in accordance with the evidence. But may it please the court, I wish to show that I am not alone responsible for the murder of my wife."

The startling statement created a tremendous sensation. The judge leaned over the desk, the lawyers wheeled around and faced the prisoner, while the spectators could hardly suppress their intense excitement. "I repeat, Your Honor, that I am not the only one guilty of the murder of my wife. The judge on this bench, the jury in the box, the lawyers within the bar, and most of the witnesses, including the pastor of the old church, are also guilty before Almighty God, and will have to stand with me before His Judgment Throne, where we shall be righteously judged.

"If it had not been for the saloons of my town, I never would have become a drunkard, and my wife would not have been murdered. I would not be here now, ready to be hurled into eternity. Had it not been for the inhuman traps, I would have been a sober man and an industrious workman, a tender father and a loving husband. But today my home is destroyed, my wife murdered, my little children—God bless and care for them—cast out upon the mercy of the world; whilst I am to be hung by the strong arm of the State. God knows I tried to reform, but as long as the open saloon was sin in my pathway, my

weak, diseased will-power was no match against the fearful, consuming, agonizing appetite for liquor. For one year our town was without a saloon. For one year my wife and children were happy and our little home was a paradise. I was one of those who signed against the re-opening of the saloons of our town. One half of this jury, the prosecuting attorney on this case, and the judge who sits on this bench, all voted for the saloons. By their votes and influence the saloons were re-opened, and they made me what I am."

The judge made a motion as if to stop further speech, when the prisoner hastily said: "No, no, Your Honor, do not close my lips. I am nearly through. In my drunken, frenzied, irresponsible condition I have murdered one, but you have deliberately voted for the saloons which have murdered thousands, and they are in full operation today with your consent. You legalized the saloons and made me a drunkard and a murderer, and you are guilty with me before God for the murder of my wife.

"Your Honor, I am done. I am now ready to receive my sentence and be led forth to the place of execution. You will close by asking the Lord to have mercy on my soul. I will close by solemnly asking God to open your blind eyes to your own individual responsibility,

so that you will cease to give your support to this dreadful traffic."

Sel. by Irvie G. Senger.

PERILOUS TIMES

We are living in a day when people will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. It is the duty of each Christian to keep watching, endure the afflictions that may come our way. When God calls we will want to say as did the apostle Paul, I have fought a good fight, I have finished my course, I have kept the faith; Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all that love his appearing.

Satan is out to deceive. He is making himself as much like Christ as he can, yet teaching men that the commands of Christ are not to be kept as Christ taught they should be. Having a form of godliness but denying the power thereof. We are taught that evil men and seducers shall wax worse and worse, deceiving and being deceived. Satan is working to deceive the very elect, if possible. We see this taking place the world over.

Why was the question asked in Luke's gospel, Nevertheless when

the Son of man cometh, shall he find faith on the earth? It will be a fearful thing to fall into the hands of a living God, unless we have kept the faith and held fast to those things which He has taught. We must not take away nor add to God's Holy Word.

Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. We owe our life, our all, to the One who gave Himself for us.

When Christ left this earth He promised to send the Comforter to all those who would be His followers. This Comforter will teach and lead the child of God in all ways of truth. He will give peace as no other can give. Our Heavenly Father has given His best for us, then why can't we show our love to Him by being obedient to His Holy Will?

The question has been asked, How can we continue on in this life with the burdens and sorrows that are ours to bear? It must be our faith in God, and the hope that lies beyond this vale of tears that keeps us pressing onward and upward. If we had to think of this life only, I'm afraid many of us would fall before the end of life's journey. Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to

prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. These are comforting words for every Christian. Promises which should help us over the many hard places in this life. With Christ all things are possible.

SONG OF COMFORT

The things that are too hard to bear
God does not bid me bear.

I never yet have walked alone
Through dark hours of despair.

And so today, my heart, be still,
He knows that you are torn,
He also knows that even this
Great sorrows can be borne
His voice still speaks across the
years

"Blessed are they that mourn."

The grief that is too hard to bear
We need not bear, or fear,
Be comforted, remembering
That One who cares is near,
And He will hold you by the hand
Until the dark skies clear.

Each of us are looking forward to the day when we shall meet our Lord in peace, but truly, this life is a battle until the close. We must be on our guard. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Let us be faithful in the Lord's work, so when the chief Shepherd

shall appear, we shall receive a crown of glory that fadeth not away.

Sister Virgie Bashor,

Box 125, Bryan, Ohio.

CLEANSING THE CHURCH

William L. Rosenberry

We are turning to the Gospel according to Matthew for our text. The twenty-first chapter and verse thirteen, a portion of which reads as follows, "My House shall be called the house of prayer."

The incident from which our text is taken is commonly referred to as "Christ's cleansing of the temple." The temple was Jesus' last stopping place during His "Triumphant March" into Jerusalem. He had come to the Temple to worship. Instead of the anticipated hallowedness and sacredness that should have prevailed the worship at the Temple at this particular time of the year, Jesus found the Temple to be a place of merchandising, desecration and pollution.

God intended His Temple to be used as a meeting place between Himself and man. Away back in Exodus, Chapter 25, we have the first mention of God's intention of meeting man in a house made with hands. There on Mount Sinai God gave Moses detailed instruction as to how His first House, the tabernacle, was to be constructed. For over a year Israel labored to build God's house.

On that eventful Day of Dedication, God came down and blessed their work and met with His people in the Holy of Holies.

It was King David, after many years, that conceived the idea of a permanent House for God to meet with His people. However, because of David's sin, and the fact that he had shed much blood he was not permitted to build such a House. The privilege later was given to Solomon, David's son.

Notice with me the purpose of the Temple, as indicated in Solomon's Prayer upon the occasion of its dedication, as recorded in I Kings 8, If Israel sins and God sends in an enemy, or allows no rain to fall, or sends pestilence, and if Israel shall come to God's Holy House and will confess her sin, she shall hear from God and be forgiven. Then too, when she goes out to battle, she shall come to the Temple to pray for victory. Also it was to be a place of praising God, a place of prayer, a place of spiritual expression.

But on this occasion Jesus came to the Temple and found it corrupted—turned into a market place. The money changers were doing a "land-slide" business, the auctioneer was calling for bidders, the cattle bawling, the sheep bleating, and all, in what was to be God's Holy House. Jesus looked upon that scene and with great indignation and zeal overturned the money

changers' tables, drove out the cattle and sheep, and sternly rebuked the people saying, "My house shall be called the House of Prayer, but you have made it a den of thieves."

My friend, God still demands the same of His House today. He still intends His House to be the meeting place between Divinity and humanity. It still must be the place where sinners can repent of their sins, where backsliders can confess their backslidings, where God's people can be drawn closer to the Christ, and where the saints can praise God and get blessed. It is the place of song of spiritual expression—the place of testimony, the place of preaching God's Word in Power.

But I'm wondering what Jesus would find if He returned to our churches today? Would He find Fire in the pulpit, or fire in the basement kitchen stove under the oysters for the oyster supper? Would He find the saints with grace in their hearts, or church members in the basement developing grace in their feet to the music of a juke box? Would He find the saints filled with the Spirit or so-called Christians (??) being filled with beer from the church bar. I'm not talking into the air but these conditions are facts—they are true. Only the other day a friend of mine told me of seeing a beer truck pull up to a church from which a long frocked clergyman appeared

and supervised the rolling of a barrel into the church's basement.

The day the church left the Upper Room to meet the world in the supper room was the day of grave disaster. The day the church began to keep company with the world, was the day the Holy Ghost separated Himself from the church — and over those churches can be written Ichabod, "The glory is departed."

Remove the supper, the dance, the athletic clubs, the movies (religious ones also), the carnivals, the games, the minstrels, the bazaars, and other worldly affairs from some churches, and the only ones who would attend would be the pastor, his family and the janitor.

I hear someone saying, preacher, times are different, we are living in a modern age, we don't do things as they did years ago. That is all too true, but my good friend, God's Word still stands unchanged and Jesus is still saying, "My House shall be called the House of Prayer."

What have you made your church? If you are tolerating conditions, as we spoke about, in your church, you are *contributing* to a condition that God some day is going to direct His wrath against.

Let us get back to the old time prayer meeting—the old time evangelistic and doctrinal services—back to a worship that will cause God's glory to bless saints, and will put Godly fear in sinners. Awake

and cleanse your church before God does it for you, and possibly results in the tragedy of losing your soul. The way back to God and a clean church is the way of repentance.

Sel. by Sister Stump.

NOT FORGOTTEN

The blow was hard, the shock severe,
We little thought your death so near;
So sad, so sudden was the call
Of you, dear one, beloved by all.

Time was so short to say farewell,
To those you knew and loved so well;
Our aching hearts will always say
The best we had has passed away.
—Sel. by Sister Marie Surbey.

MARK 3:14-15

There is something about our Lord's choices in the kingdom of God which is to be revered, even though they do not always appear to be logical to us. When God lays His hand upon a person for some specific purpose, it is not always the most talented for the task nor the most experienced. And the results sometimes are not as we had imagined they should be. God's intentions and our aspirations are not always synonymous. But He did the choosing.

Sel. by Sister Jeanette Poorman.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

BROTHERLY

"(God) hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us," Acts 17:26-27. We have for our meditation a subject which has recently and still is, causing much concern among human beings. The fact of man's associating, dealing, living, working and worshipping together on this earth.

Of all the animal creation of God, many different species are afraid of or harmful to those of other species. However in general, those of one species get along well nearby or together and go about their search of food or other activities of life regardless of what others of their kind are doing. In fact usually the various species gather together or at least nearby, especially when some danger approaches from other than their kind. But this is so often

not the case of God's highest animal creation, man. History startles us with many records of man's envy, hatred, revenge, mischief and even killing of his own kind. Why is such lack of brotherliness true of God's highest of creation?

First, we note from our text and from that which precedes it, that we all have come from one Father, one God. This Almighty God gives all things needful to all men. We cannot fathom or appreciate this ever-present fact. We would be able to realize it more if man had not, and would not, tamper with God's creation, survival and distribution of these "all things" that He gives us. True man has developed some things, as some would say "improved them" but he has used the mind which God has given him and the natural resources which God has given him, in order to do what he has done.

Our text tells us that "God hath made of one blood all nations of men:" look, read and listen. Is this true today, certainly does not seem that Paul knew what he was talking about? Or has man changed

God's creation? Man has developed large blood-banks to treat and effect cures of man's body. In these blood-banks are there groups of the various types of the blood for the: American nation, English nation, African nation, Russian nation, etc.? No, not in the least as I can learn, but one blood-bank at a certain hospital is for all men, according to their type. Which is as it should be according to God's creation, however do we find man so minded in other ways towards one another? Why not?

Again we find that God has "determined the bounds of their habitation," but history again tells us that man has not been satisfied with his habitation. He has caused great suffering among his kind, thinking that he will improve his habitation, but what real changes has he accomplished since his creation? We might give the Greeks or the Romans or the Persians as examples of a great nation, but it is the Jew who has preserved the Fact that "God is their father and that mankind is of one blood." True, even the Jew has deviated from this many times, to his own sorrow and suffering, but in general the Jew still looks to "One God" and he is known in whatever nation he lives. God's decisions are not rational but were determined by His wise counsel and yet weak carnal man will not accept the advice of Almighty God.

Christ definitely told His eleven apostles to, Go and teach all nations, the same thing yes, Teaching them to observe all things whatsoever I have commanded you. There is no question but what God designed that human beings should be brotherly. History has proven many times that this is the only way that human beings can live together and succeed. In late years science has proven that if men do not live together in a brotherly way, they will soon not live at all, yet how few individuals will reason together enough to live together.

Note in our text also that the Lord hath determined, that men should seek the Lord. How many accept this decision of God? Those who worship idols make images of them, that they might have their God near them. The God of Heaven is not far from any one of us and how many of us seek Him? He will not force Himself upon any of us, we must willingly accept Him if we expect His blessings. The length of our living, in fact the length of man's time upon the earth, depends on our acceptance of all of God's commandments and our concern for one another.

"For the invisible things of him (God) from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew

God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools," Rom. 1:20-22.

What a sad state of God's highest creation, of me?

THE LOVEFEAST

Part 4 — The Communion

First, in the upper room in Jerusalem, the disciples observed footwashing. Next, the Lord's Supper. The third ordinance that Jesus instituted that night was the Communion, consisting of the bread and the cup.

While many denominations never practice the footwashing and the Lord's Supper, most believers do have the Communion. To those that only have the Bread and the Cup, I can truthfully say that they are missing, beyond measure, much of Christ's intended blessings. Since Christ did not separate or make a distinction, but observed all three ordinances, I must wonder with amazement, why religious leaders differentiate between the three and only chose to observe the Communion.

It seems to me that on Judgment Day Christ will very pointedly say to those who only observe the Bread and the Cup, "These ought ye to have done and not to leave the other undone." Since Christ chose

to have the Communion the last ordinance, it necessarily follows that the first two ordinances were leading up to, or making ready for, the most sacred of all.

The Communion is a most needed service in the life of a Christian. In later years, we as a church, have rather neglected calling the entire service, a Lovefeast, and more often refer to the entire service as the Communion. I like to retain the name LOVEFEAST as referring to the Footwashing, The Lord's Supper and the Communion combined.

It is during the time, just before the passing of the Bread and the Cup, that the Brethren in times past felt the expediency of passing the salutation of the Holy Kiss. This, if passed, not only from lips to lips, but from heart to heart, is one more expression of love manifested between brethren and between sisters, adding more evidence of love, one for the other and for God, Christ and the Church.

As the communicants are seated around the Lord's tables, they have just had the benefits of footwashing, they have had a fellowship meal together, and now are about to partake of the emblems which represent the broken body and shed blood of our Lord. Now, at this point in the service, minds should be centered on this sacred and solemn service. We should be thinking of what our salvation cost our Father

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and our Lord. We should be extremely and seriously thankful, that atonement was made for our sins, and that we, through Christ, can be justified, rather than condemned on the day of Judgment.

The Communion becomes the solemnizing part of the entire Lovefeast service. Each one who has participated in a Lovefeast service can testify to the impressiveness of the hour, when our minds are directed to the suffering and death of our Lord—not because of His sins—but ours.

The bread which we break and the cup which we bless are the Communion of the body and blood, of Christ, through which the forgiving love of God is vouchsafed or guaranteed to us. No human

mind can comprehend the full meaning and blessing of the Communion. We can only stand amazed as we partake of the emblems and say, with Paul, "He loved me and gave himself for me."

The Communion is a memorial of Christ's death and passion. Christians spend much thought in recounting the death of the Lord and in trying to fathom the depth of its meaning. It is not unusual for nations to celebrate the birthday of their leaders. But it is significant that the Christian movement has from the start commemorated the death-day of its leader, Christ. We read in 1 Cor. 11:26, "For as often as we eat this bread, and drink this cup, ye do shew the Lord's death till He come."

The Communion is also a reminder of the redemption we have received. We have been bought back, by our Lord. The penalty, which we faced, has been removed because our sins are now forgiven. "If any man is in Christ Jesus he is a new creature." The Communion symbolizes this fact of the gospel.

The Communion is a partaking NOW of the life which Christ gives to those who belong to Him, those which He purchased with His own blood.

The Communion is also a participation in His body, the Church. This service is a sacred ceremony of His Church. It symbolizes not only our union with Christ, but our

union with one another. Paul speaks clearly on this point, in 1 Cor. 10:17, "For we being many are one bread, and one body; for we are all partakers of that one bread."

The Communion is a foretaste of the future. It has not only a backward look to the Cross, and an upward look towards Heaven, but it also has a forward look into the deep mysteries of the Christian's hope. Again, let me repeat 1 Cor. 11:26, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." And, Jesus, Himself, declared to such communicants, in John 4:54, "That they have eternal life and that He will raise them up at the last day."

Now, the importance of the Communion can never be too strongly emphasized. It is very needful to the Christian life. Not to eat of His broken body and shed blood is very dangerous and will cause Spiritual death. Let me give Jesus' own words, just as they are recorded in John 6:53, "Then said Jesus unto them, Verily, verily, I say unto you, EXCEPT ye eat the flesh of the Son of man and drink His blood, ye have NO LIFE in you." Therefore, without partaking of the life giving emblems, we are without life, consequently, SPIRITUALLY DEAD.

The Communion is not only a channel for grace and blessings from

God, but also a pledge of love. At that last supper, Jesus said, "A new commandment I give unto you, that ye love one another, even as I have loved you, that ye also love one another," John 13:34. In John 13:35, Jesus emphasizes the thought of witnessing to others, when we love one another—"By this shall all men know that ye are my disciples, if ye have love one to another."

The LOVEFEAST is a FEAST of LOVE. May each member of our beloved Church ever strive to retain the New Testament services of Footwashing, Lord's Supper and Holy Communion. May the day of Lovefeast be the most awaited day, outside of the Coming of Our Lord.

The end.

Paul R. Myers,

Box 117,

Greentown, Ohio.

THE SOVEREIGNTY OF GOD'S KINGDOM, OVER THE KINGDOM'S OF THIS WORLD, AND THE AFFAIRS OF MEN

Part 4

Third beast of Dan. 7:6, "After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." This is the Grecian Empire.

We believe the four "wings" and

four "heads" of this beast represent four kings, or four rulers, in their dominion. In other words it is the Grecian kingdom. Also, the "leopard" is "the belly and thighs of brass," of Nebuchadnezzar's image. Dan. 2:32, "This image's head was of fine gold (Nebuchadnezzar, the king of Babylon), his breast and his arms of silver (the kings of Persia), his belly and his thighs of brass (the kings of Grecia)."

Dan. 2:39, "And after thee (Nebuchadnezzar) shall arise another kingdom inferior to thee (the kingdom of Persia), and another third kingdom of brass (the kingdom of Grecia, the leopard), which shall bear rule over all the earth." Josephus said, as quoted above, that after the kingdom of Persia was to be dissolved, by two kings, "That another king, that shall come from the west, armed with brass, shall destroy that government."

Daniel says here in chapter 2, verse 39, that this third kingdom of brass, the "leopard," shall "bear rule over all the earth." Also he records in his vision of chapter 8, the manner in which this third kingdom comes into power, and further gives to understand in the interpretation given unto him, who the kingdom is. Dan. 8:5-8, "And as I was considering, behold, an he goat came from the west on the face of the whole earth (we see here that Josephus's record agrees with Daniel's), and touched not the ground:

and the goat had a notable horn between his eyes."

Let us pause here for a moment and note who this "notable horn" is. History shows that "horn" to be "king Alexander the Great." Verse 6, "And he came to the ram that had two horns (meaning he came against Persia), which I had seen standing before the river, and ran into him, in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram (Persia) to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great: and when he was strong, the great horn (Alexander the Great) was broken; and for it came up four notable ones toward the four winds of heaven." Verse 21 of the 8th chapter says, "And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king."

Let us again turn to Dan. 11:2-4, and note carefully verses three and four, "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will." We believe this is again "Alexander the Great." "And when he shall stand up, his kingdom shall be broken, and shall be divided to-

ward the four winds of heaven; and not to his posterity."

Let us pause here and interpret as we read. Mr. Webster says the word posterity means, first, "Descendants, children, children's children, etc., indefinitely; the race that proceeds from a progenitor; as, the whole human race is the posterity of Adam." Webster's second definition of "posterity" is, "Succeeding generations; opposed to ancestors." From these definitions we conclude that when the great king would stand up and his kingdom is broken, that it would be divided and scattered over the world, "toward the four winds of heaven" and after the reign of three more kings which would reign in Grecia, then the kingdom would be given to another king, one not of their posterity, or race, but to one opposed to their ancestors. In other words it would be given to the fourth kingdom, or fourth beast, the Roman Empire.

This helps us to understand the four notable horns, of Dan. 8:8. Reading again from Dan. 11:4, "and not to his posterity, nor according to his dominion which he ruled (not according to the rule of the Grecian kingdom): for his kingdom shall be plucked up, even for others besides those." Meaning for the Romans. Dear reader, let us now get the full context of Nebuchadnezzar's dream, as recorded by Josephus. And we "quote," "This is the dream, which thou

sawest, and its interpretation is as follows: The head of gold denotes thee (that is, Nebuchadnezzar), and the kings that have been before thee; but the two hands and arms signify this, that your government (Babylonian government) shall be dissolved by two kings (kings of Persia); but another king that shall come from the west, armed with brass (the king of Grecia), shall destroy that government (government of Medes and Persians); and another that shall be like unto iron, shall put an end to the power of the former (meaning the Roman government would put an end to the Grecian power), and shall have dominion over all the earth, on account of the nature of iron, which is stronger than that of gold, of silver, and of brass." End quote. Here we see the harmony of Josephus's interpretation of the image with that of Daniel's.

We have now shown the reader the four heads of the "leopard beast," the third beast which Daniel saw in his vision of Daniel 7. However, in conclusion of this account, let us read Dan. 8:22, which speaks of the notable horn, that was to be broken off, "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation (Grecian nation), but not in his power (that is, not in Alexander the Great's power)."

We are now ready for the fourth beast which Daniel saw. Dan. 7:7-

8, "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong, exceedingly; and it had great iron teeth: it devoured and break in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." This fourth beast, without a doubt, represents the Roman Empire. The Roman Empire was in power when Christ was here, from His birth to His death.

When we historically study the "ten toes" on the feet of the image in Nebuchadnezzar's dream, we see there were Ten Nations, or Provinces of the Roman Government in power at the time of Christ's birth and death. History records that the Roman Empire was ruling at that time and those Ten Nations consisted of five toes on the left foot of the image and five toes on the right foot. These Nations were divided in 395 A.D., at the death of Theodasius 1, with Constantinople becoming the Capital of the Eastern half, and Rome the Capital for the Western half. The Nations that composed the Old Roman Empire, the fourth kingdom of the "image"

and Daniel's fourth beast here, were: England, France, Holland, Belgium, Luxembourg, Turkey, Greece, Libya, Ethiopia and Egypt, according to history. Although the Roman Empire was world-wide, those ten nations in Europe were a specific ten, who were under the absolute control of Rome during the days of the fourth kingdom.

Now let us analyze these two verses of Daniel's vision. The prophet says, "after this I saw in the night visions." We believe he was seeing future things that would happen to his people, things to happen in the latter days. "And behold a fourth beast," another Empire, following the days of the other three Empires, represented by the three beasts which he had seen, "dreadful and terrible, and strong, exceedingly; and it had great iron teeth; it devoured and break in pieces, and stamped the residue with the feet of it."

This shows the strength and power of the Roman Empire, in the days of the reign of its power, the nature of the iron, "legs" of the image. This Empire stamped the "residue with his feet," that which remains after a part is taken, separated, removed or designated. The image's feet were part of iron and part of clay. "And it was diverse from all the beasts that were before it." This beast being diverse from the others, being different, differing; was capable of assuming vari-

ous and different forms: various, multiform; eloquent in divers things, divers, adv. in different directions, to turn aside. "And it had ten horns," we have already explained the ten horns, which are ten nations of the Empire.

Verse 9, "I considered the horns." Daniel, in his night visions, saw far into the future to the latter days of this world, and he saw things which he could not understand. However, Christ, in His precious book of the Revelation, has permitted His Church to understand some things, which Daniel saw, as he considered the ten horns of the Roman Empire. We believe that in his consideration of those horns, we have the revelation of the revision of the Old Roman Empire, or its reconstruction through the nations of this world in the end time, and it looks as though that revision is being reflected, by the things which are happening today. "And behold there came up among them another little horn." we believe this means that when the Ten kings of the Revised Roman Empire takes place, that the "man of sin," spoken of by Paul, as well as the prophets, rises up among those Ten Nations, or powers, "before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things."

Before we take up our discussion of this "little horn," for we have

many things yet to present about him, let us go back to Nebuchadnezzar's image and get the harmony, between the two visions. Before we finish Daniel's interpretation of the image, beginning with verse 40, let us read the rest of the description of the image, which he gave of it, in verses 33 to 35. "His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

Now, note the interpretation of these verses. Dan. 2:40-45. "And the fourth kingdom shall be strong as iron." We have already shown that the fourth kingdom is the Old Roman Empire, strong as iron. "Forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." We believe that this means that the Roman government would break up and destroy all the governments of the former Empires. Verse 41, "And whereas thou sawest the feet and toes," meaning the "feet" on the

Empire and the "toes" the Ten kings, or kingdoms of that Empire, "part of potters clay, and part of iron, the kingdom shall be divided," that is, the Roman power was to be divided, "but there shall be in it (the divided Empire) of the strength of the iron, (meaning strength of the Old, undivided Empire) forasmuch as thou sawest the iron mixed with miry clay." This, we think, means the Roman power mixing with other powers.

Verse 42, "And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken." This shows that the world-wide Roman power in its divided state will be loosing its strength somewhat, a mixed government. And in this divided state, verse 43, tells us, "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men." This surely means that the Old Roman government, their old system, would be scattered in this world among the nations of men, they would loose their world-wide government, and so they did, "but they shall not cleave one to another, even as iron is not mixed with clay." We think this means, as is stated in the next verse, God sets up His kingdom, which is a Spiritual kingdom. Christ comes, and Christianity, as a great mountain fills the whole earth, church and state are divided and the Roman

religion does not retain her power over the nations as history shows.

Verse 44, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." What does this mean?—in the days of what kings? Surely it means in the days of the Old Roman Empire, which had 10 kings, as mentioned above. Commentators have taught that it would be set up in the days of the Ten Horns, or in the days of the 10 kings of the Revision of the Empire, when the "little horn" would rise up. How could that be?—Christ destroys those kings, at His coming to destroy the beast (little horn), and then He sits upon His Throne in the kingdom God set up, when Christ was here, in the days of the kings of the Old Roman Empire, the fourth kingdom of the image and the fourth beast of Daniel 7. "And the kingdom shall not be left to other people (not to the people of the nations of the world), but it shall break in pieces when Christ comes and consumes all these kingdoms (the kingdoms of this world), and it shall stand for ever."

At this time we call the readers attention to our series of articles on the subject of the kingdom, as printed in the Bible Monitor. Dan. 7:27, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people (saints) of the most High, whose kingdom is an

everlasting kingdom, and all dominions shall serve and obey him." We see in this again God's sovereignty over the affairs of men. We will have to leave the discussion of Verse 45, and the rest of our discussion of the fourth beast, for another article.

(To be continued.)

Bro. Wm. Root,
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Great Bend, Kans.

THE GREATNESS OF GOD

Romans 11:33, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? . . . For, of him, and through him, and to him, are all things." Proverbs 3:19. The Lord by wisdom hath founded the earth: By understanding hath he established the heavens. Acts 1:7. Jesus said unto them (His disciples), "It is not for you to know the times or the seasons, which the Father hath put in his own power." Great is the Lord, and He is unsearchable. It is too great for the human mind to fathom. And His understanding is infinite.

Job 32:8, "Their is a spirit in man: and the inspiration of the almighty giveth them understanding." 1 Cor. 2:9-10, "It is written, Eye

hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God." That we might know the things that are freely given to us of God. But the natural man receiveth not the things of the Spirit of God: because they spiritually discerned. 1 Cor. 3:19, "For the wisdom of this world is foolishness with God . . . He taketh the (worldly) wise in their own craftiness. The Lord knoweth the thoughts of the wise, that they are vain."

John 1:1-4, "In the beginning was the Word, and the Word was with God. . . . The same was in the beginning with God. All things were made by him; and without him (the begotten Son of God) was not anything made that was made. In him was life: and the life was the light of men." He was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. Gen. 1:26, And God said, Let us make man in our image, after our likeness: . . . so God created man in his own image, in the image of God created he him; male and female created them. And God blessed them, and God gave them dominion over every living thing that moveth upon the earth.

Thus the heavens and the earth were finished.

Oh, Great God: How infinite thou art,
Eternal; all the years thou art the same,
All was formed by thy powerful hand,
And shall be changed by thy Command.

Daniel 4:3, How great are his signs! And how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation. This is the interpretation, O king, and this is the decree of the most High, which is come upon my Lord. They shall drive thee from men . . . Till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will. Wherefore, O king, let my counsel be acceptable unto thee, and break of thy sins by righteousness, and thine iniquities by shewing mercy unto the poor. James 2:6, Ye have despised the poor. But the rich, in that he is made low, as the flower of the grass he shall pass away. So also shall the rich man fade away in his ways.

Daniel 4:31-32, "There fell a voice from heaven, saying, O king Nebuchadnezzar. To thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field. Until thou know that the most High rul-

eth in the kingdom of men, and giveth it to whomsoever he will."

The great king Nebuchadnezzar repented. I lifted up mine eyes unto heaven, and my understanding returned unto me, and I blessed the most High (the Almighty) and I praised and honored Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation. All the inhabitants of the earth are reputed as nothing. He doeth according to His will, and none can stay His hand. Now I praise and extol and honour the King of heaven, all His works are truth, and His ways judgments. And those that walk in pride, He is able to abase. Humble yourselves in the sight of the Lord.

Oh, where are all the worldly kingdoms?

Kingdoms, empires, and earthly powers,

Of old till now that rose and fell,
He will accomplish His sovereign will.

God moves in a mysterious way,
His great wonders, He will perform,
He made the earth and built the
skys,

Jehovah is the great God of might.

Psalms 6:6-7, He ruleth by his power forever. God is still on His throne, and the only begotten Son, the Lord Jesus Christ at his right hand. II Tim. 2:19, "Nevertheless, the foundation of God standeth sure." To make all men see

what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. And what is the exceeding greatness of his power to usward who believe, and according to the working of his mighty power: Which he wrought in Christ. And set him at his own right hand in the heavenly places, far above all principality, power and dominion. Not only in this world, but also in that which is to come.

Rev. 10:6, And the angel lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. The end of time of this age, the acceptable time is no more. Matt. 25:13, "For ye know neither the day nor the hour wherein the Son of man cometh." Mark 13:32, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Watch and pray, for ye know not when the time is. Heaven and earth shall pass away. Then where shall the worldly, or earthly kingdom's be?

Oh, God, how wondrous is Thy power!

In all Thy works, and all Thy unfathom skill,

Art Thou in all Thy wisdom and designs,
Far beyond the fathoming of man kind.

John 1:14, "And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." For grace and truth came by Jesus Christ. The only begotten Son, which is in the bosom of the Father, He hath declared Him. John 8:12, "Then spake Jesus again unto them, saying, I am the light of the world: As long as I am in the world, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." The Light of the world is Jesus. No darkness have we, who in Jesus abide, Come to the light 'tis shining for thee, We walk in the light, by following our guide, The light of the world is Jesus.

The works of the Lord are great.
Oh, how condescending, and how kind,

Was Gods' eternal and begotten Son,

It was the compassion of our God,
The price of pardon was His blood.
Oh, God of wisdom, life and love,
Mercy and truth, all are thy ways,
What wondrous grace by Him is come,

Give unto the Lord of lords all praise.

William N. Kinsley,
Hartville, Ohio.

NEWS ITEMS

MINISTERIAL LIST

Please make the following corrections in your February 1st issue:

Ecker, Donald F., 40476 Lincoln Ave., Cherry Valley, Calif., M.

Fulk Beydler, Fulk's Run, Virginia, M.

Harlacher, Galen, 404 Columbia Dr. N.W., Newberg, Ore., E.

WINTER HAVEN, CALIF.

The Dunkard Brethren Church of Cherry Valley, Calif., will hold a series of Meetings beginning June 15. We wish all who can to come.

Sister Dora Spurgeon, Cor.

WAYNESBORO, PA.

The Waynesboro congregation met for regular quarterly Council March 31. Eld. Addison Taylor opened the meeting by reading Titus 2 and led in prayer. Our Elder, Howard Surbey, then took charge of the meeting. Sunday school officers were elected. All business was taken care of in a Christian manner. Bro. Frank Shaffer led in closing prayer.

On May 5 we once more enjoyed another Lovefeast together, with Bro. Homer Mellott officiating. We were glad for the presence and help of many visiting brethren and sisters from other congregations. We pray that the good we received from the services will draw us closer to the Lord and help us in our daily lives.

Visiting ministers were: Melvin Roesch, Roscoe Reed, Otto Harris, Ray Shank, David Ebling, James Kegerreis, Ammon Keller, Howard Surbey, George Dorsey, Homer Mellott, Joshua Rice, Howard Myers and Jacob Ness. May God bless each one for their coming and let us pray one for another.

Sister Elizabeth Wisler, Cor.

TANEYTOWN, MD.

The Walnut Grove congregation met for regular spring Council, Jan. 19, 1963. The meeting was opened with hymn 451, Bro. Howard Surbey read Rom. 12 and offered prayer. Our Elder, James Kegerreis moderated the meeting. Sunday school officers and teachers were elected for the year. The Lord willing, we plan to have an evangelistic Meeting with Bro. Laverne Keeney as evangelist. The meetings will start August 26 and continue through Sept. 8. We ask as interest in the prayers of the Brotherhood in behalf of these meetings. The meeting closed by singing "Bless Be the Tie That Binds" and prayer by Bro. Virgil Leatherman.

Sister Margaret Dayhoff, Cor.

OBITUARIES

EDWARD W. MYERS

Was born March 20, 1871, near Scottdale, Pa. He was the son of Harry F. and Sarah Rice Myers. He departed this life March 20, 1963, at the home of his daughter.

Viola Maurer of Canton, Ohio, at the age of 92 years.

At the age of eleven he accompanied his parents, by covered wagon, to Marshallville, Ohio. After a few years residence there, they returned to Pennsylvania. At the age of eighteen he came to Stark County, Ohio, where he resided until his death. In middle life he was a farmer by occupation.

Dec. 27, 1891, he was united in marriage to Mary Ebie, who preceded him in death. At about the same date, he was baptized into the Church of the Brethren. After the organization of the Orion Dunkard Brethren church, he and his wife transferred their membership. For quite a few years he served the Orion church as custodian. To this union were born eight children. One died in infancy and seven survive him: William of Hanoverton, Ohio; Harry of Boyntone, Florida; Louis, Emanuel and James of North Canton, Ohio; Viola Maurer of Canton, Ohio, and Edna Beebe of North Canton, Ohio. Also surviving are 23 grandchildren, 63 great-grandchildren and 2 great-great-grandchildren.

For the past ten years he had been in failing health. Bro. Edward was a quiet and kindly dispositioned man. Funeral services were conducted from the Orion Dunkard Brethren church by Elders Paul R. Myers and Lester Senften. Burial in North Canton Cemetery.

EZRA JETHRO CLAPPER

Son of Jacob and Viola Clapper, was born on Jan. 13, 1886, in Wyandotte County, Ohio, and departed this life on May 18, 1963, at the Defiance Hospital, Defiance, Ohio, at the age of 77 years, 4 months and 5 days.

When he was seven years old, the family moved to Van Wert County, Ohio, and then in the year 1905 to Williams County near Bryan, Ohio. At the age of nineteen years he united with the Lick Creek Church of the Brethren and retained his membership until the time of his death. In June 1922 he was united in marriage to Elisa Mulligan, to this union was born two children: a daughter, Ethel Marie, who died in infancy, and a son, Irvin. After his marriage he with his family located in Defiance County, Ohio, where he spent the remainder of his life.

He was preceded in death by his parents: two brothers, Edwin and Emery; and one sister, Ruth. He leaves to mourn his passing: his wife, Elisa; his son, Irvin of Defiance, Ohio; one sister, Mrs. Sam St. John of Bryan, Ohio; nieces, nephews, other relatives and friends. The services were conducted by Bro. Vern Hostetler.

Sister Ruth Kleinhen, Cor.

Courtesy is a coin that will pass at par in any nation.

SIX SUBJECTS

Part 3

The heart of man — A temple of God or the habitation of Satan? The inner condition of a sinner who believes in Christ and the Gospel is filled with the Holy Ghost. The sinner on reviewing his sins and the goodness and long-suffering of God, which has borne with him so long and led him to repentance, has become softened. Humbled in his heart he now weeps tears of the most heartfelt repentance, it pains him to the quick to have so often offended, deserted, disowned and despised his God, the fountain of goodness so awfully and on the contrary to have served the Devil so long.

When he is thus prepared by the offered grace of God, then is fulfilled what the Scripture says, "God is nigh unto them that are of a broken heart: and saveth such as be of a contrite spirit," Psalms 34:18. God healeth the broken in heart, Psalms 147:3. The angel of grace now approaching before his heart presents to him, Jesus Christ the crucified and His Gospel. The saving declaration is announced to him that: Christ has come into the world to save such sinners as himself, that He has died for sinners and obtained for them forgiveness of sins and eternal life. To the contrite and broken hearted, the humble and perplexed souls, is of-

fered of God grace, pardon, salvation and life eternal. If the sinner now accepts of these proffers in faith and with humble confidence receives the blessings of the Lord Jesus.

If he have a lively faith that all this has been done for him, is granted to him, is freely given him by grace, then like all who believe in Christ he receives the Holy Ghost. The Holy Spirit bears witness to his spirit that he is the child of God and that all his sins are forgiven. The Holy Spirit fills his heart with peace, joy and righteousness and then, of a truth, the kingdom of God has entered into him. Now indeed tears may flow but they are only tears of gratitude, joy and submission to Him, who has redeemed him from all sin and filled him with His spirit. Body and soul now rejoice in the living God and the star shineth in the heart since faith has been enkindled. The enemies of his salvation, those detestable animals Satan and his crew have now entirely disappeared and now it is said, Such were ye, but ye have been justified in the name of the Lord Jesus and by the Spirit of God, 1 Cor. 6:11.

Oh, how glorious, how blessed, how exhilarating is the state of such a reconciled sinner. He could join in one song of praise after another. He cannot sufficiently rejoice in his Redeemer and His grace, he cannot sufficiently admire His love

and mercy. He cannot sufficiently adore Him or thank Him. Let him with all his joy continue also in salutary fear and not grow secure, for those beasts those sins are indeed out of the heart. Satan has lost his power and dominion over him, yet still he is not far removed. Satan and sin lie in wait day and night in order to return from whence they have been driven out. He is so much the more embittered by what he has lost, therefore watch and pray.

CAUSE, CURSE AND CURE OF WORRY

"Be careful for nothing (stop being worried about anything); but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus," Phil. 4:6-7.

1. THE CAUSE OF WORRY.

God never purposed that we should be defeated and discouraged souls, seeking in vain for peace of heart and peace of mind. And yet it seems that even Christian people are subject to this disease of worry. The cares of life are one cause for worry. Home cares, work and business cares, fear of world conditions, concern about ill health, financial

problems—all these produce a great deal of present-day worry.

Martin Luther at one time became discouraged when burdened with the cares of life. One morning, his wife dressed in black, in the clothes of mourning. Martin said to his wife, "Who died?"

"Why, don't you know, God in Heaven is dead?"

That answer surprised Martin Luther and he said, "Katie, how can you talk such nonsense, how can God die? He is immortal and will live through all eternity." And she replied: "If God cannot die, then why are you so hopeless and discouraged here of late?"

Luther, in one of his writings, says: "It was only then I discovered how wise she acted and I mastered my sadness." This incident in the life of Luther has helped me many times. We know that it's silly to presume that God is dead! And yet (from a practical point of view), have not all of us at times acted as if He were dead?

The atmosphere of the world causes worry. Worry, like a fever, is contagious. The people in the world about us worry, and we are likely to fall into these worldly ways of looking at things. Jesus said, when pointing out that we should not be over-anxious about food and clothing, "For after all these things do the Gentiles (heathen) seek." Worry is paganish, heathenish, and worldly! This god-

less world worries, and it has every right to worry! Worldlings have no peace with God, and the Bible says, "The wicked shall be turned into Hell," Psalms 9:17. We Christians must be careful not to fall into this same worldly way of looking at things.

The ignorance of the nature of God is another cause for worry. Darkness and despair will grip the soul if one fails to grasp by faith the reality of a loving, caring, Heavenly Father! He is One who cares for His own! I don't know all that Jesus implied when He said we should take no anxious thought for tomorrow—but He surely meant that we are not to worry about it! And He certainly meant that we should surrender each day, with all its needs, into the hands of our Bountiful Father above! When we are troubled about food and raiment, and other necessities, Jesus says we should remember the birds and the flowers. God provides for them, and a God who cares for sparrows, will certainly provide for saints!

"Said the sparrow to the robin,

I should really like to know
Why these anxious human beings,
Rush about and worry so!

Said the robin to the sparrow,

Friend, I think that it must be
That they have no Heavenly Father,
Such as cares for you and me."

The cares of life, the atmosphere of a worrying world, and ignorance of the nature of God, are all contributing factors to, and cause of worry. But we pass now, from the cause of worry, to its curse.

2. THE CURSE OF WORRY.

Worry is never a comfort, but always a curse. It never makes things better; it always makes them worse. Worry is harmful to ourselves. Mentally we become unfit to think and act carefully, if unnecessary anxiety controls the mind. Physically, doctors say that a load of care causes the stomach to secrete juices injurious to one's health, and it tends to break down resistance to disease. Spiritually, discouragement and worry becloud our spiritual vision and weaken our desire for prayer and meditation. Mark 4:19 says, "And the cares of this world . . . entering in, choke the word, and it becometh unfruitful."

Worry is harmful to others. The Bible says, Rom. 14:7, that "no man liveth unto himself," and what a terrible thing it is to have to listen to the woes and moans of those who do not live on the sunnier side of the street. Friends and neighbors watch us to see how we bear our trials and losses. If they notice how some of us who claim to be Christian, worry, mope, lose heart, and go to pieces, as if we had no source of help—as if our God in Heaven were dead, then they have every

right to doubt the reality of our faith! A sweet resignation to the will of God, when the shadows fall, will greatly help to dispel the gloom in the lives of others. A gloomy, careworn Christian is a poor advertisement for the Christian faith.

Worry is harmful to the reputation of God as a Father who really cares for His children. Listen Christian friend—no need can arise in your life or in mine that will take God by surprise. He knows the end from the beginning and nothing that comes into our lives takes Him by surprise. He knows all about it.

3. THE CURE FOR WORRY.

Certainly it is wonderful to proclaim that the Scriptures offer a life of peace—a life free from worry! "These things have I spoken unto you, that in Me ye might have peace. In the world, ye shall have tribulation, but be of good cheer, I have overcome the world," John 16:33.

Those who are "in Christ" may have peace, *first, through trusting*. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee," Isaiah 26:3. Now "to trust" means to "firmly believe in the honesty and truthfulness of another." And listen—you can't trust in God and worry at the same time! That is why John Wesley once said, "I would just as soon swear . . . as fret." "Be content with such things

as ye have, for He hath said, I will never leave thee nor forsake thee: (so) we can boldly say, The Lord is my helper and I will not fear what man shall do unto me," Heb. 13:5.

My Christian friend, you should claim that promise! On this matter, you can't even go by your feelings. God is with you when you feel His presence (when your heart is happy and your faith is high), and He is with you even if you don't necessarily feel His presence (when you're downcast and discouraged). When Jacob was running away from home, he went to sleep at Bethel, using stones for his pillow. But God was with that prodigal boy. Jacob was astonished at the vision of the stairway to Heaven, and he made vows that he never forgot. And then he said, "Surely the Lord was in this place and I knew it not," Gen. 28:16. For a while, Jacob didn't feel that God was with him, but then he says, "Why the Lord is here and I didn't even know it!" Jesus says, "I will never leave thee nor forsake thee."

We speak of troubles, but can there be any real troubles when God has promised never to leave us? A writer some years ago told of a voyage across the Atlantic by ship. For several days, the fog was very heavy, but the captain did not order the ship's speed cut back, and they kept sailing at twenty knots per hour. The passengers were

fearful. They were afraid of being rammed by another ship, and finally (his patience exhausted) one of the passengers went up to the captain on the bridge and asked him to cut down the speed of the ship. Do you know what the captain said? "Tell the passengers not to be fearful. Everything is all right. It's all clear up here." And indeed it was! The fog (though exceedingly dense) hung very low, and from the bridge of the ship, there was clear visibility on every side. And just so everything is clear to the Captain of our souls! Even though things may appear dark to us here on the earth, He is able to see it all. So when uncertainties and trials come your way, simply trust in Him! He knows all about your problems and He will guide you safely through to your journey's end! "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in Thee."

Secondly, we may have peace through loving. Rom. 8:28 says, "And we know that all things work together for good to them that love God." Do you believe that great promise? Hudson Taylor, the pioneer missionary to inland China, a man with a thousand cares, but a heart at rest, said, "Out of a thousand troubles and worries that beset us in life (out of a thousand) 999 of them work together for our good—and one more."

"Disappointment — His appointment,

Change one letter, then I see
That the defeating of my purpose,
Is God's better plan for me."

It must be remembered, however, that those that love God keep His commandments. Jesus said, "If ye love me, keep my commandments." If you love God and are keeping guard on His commandments, then everything that comes to pass in your life is working out for your ultimate good! Now it doesn't say that all things "are" good, but that all things "will work together for good."

Thirdly, we may have peace through praying. "But in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus," Phil. 4:6-7.

So many folks seem to worry about tomorrow as if God did not love them, and as if He did not answer prayer! But the Bible says that you may have the peace of God through praying. Dr. Walter Wilson tried to drive home this truth by placing an ironical motto above his desk: "Why pray—when you can worry?" That expresses the conduct of many Christian believers — they worry instead of make known their requests unto God.

The Bible says, "For the eyes of the Lord are over the righteous, and His ears are open unto their prayers," 1 Peter 3:12. I think so often of Elijah. He "prayed earnestly that it might not rain and it rained not." Now I used to think Elijah was a superman to get answers to prayer like that—but I was wrong! Elijah was no superman, for the Bible says he was a man of like passions as we are! He was a man just like you are and like I am. He had the same doubts we have. He had the same fears we have. But Elijah prayer earnestly and fervently that it might not rain, and God honored that man's prayer.

It does not take any special skill. No experience is necessary. The first prayer of the new-born Christian can be just as effective as the polished prayer of the professional! Some people seem to think that our prayers must be worded nicely and clearly expressed before God will be moved by them — but that is simply not true. Oh, Brethren, I fear that we all too often simply fail to pray earnestly! "Don't worry about anything, but in everything by prayer and supplication, let your requests be made known unto God."

Fourthly, we may have peace through casting. "Humble yourselves therefore, under the mighty hand of God, casting all your care upon Him, for He careth for you,"

1 Peter 5:6 (see also Psalm 55:22). Years ago, there was a man walking along the country road, carrying a sack of potatoes on his back. A man riding by in a wagon invited him to ride along in the wagon. The pedestrian climbed into the wagon and sat down, but he kept the sack of potatoes over his shoulder. The driver finally said, "Put that bag of potatoes down in the wagon-box—you don't need to keep them on your shoulder." Oh no, sir," came the reply, "It is very kind of you to offer this ride, but to make those horses carry the weight of the potatoes too, is just too much."

Many a child of God is just like that! The Lord is carrying them, but they don't let Him carry their burdens. I plead with you this moment—cast your burdens on the Lord—let Him carry your burdens.

During World War II, German planes bombed London night after night. One aged Christian woman seemed to stand up pretty well under the strain, and someone asked her how she managed to keep so calm day after day, in spite of the awful danger they faced constantly. She replied, "Every night I say my prayers, and I tend to worry somewhat about what Hitler is going to do during the night—but then I remember how the parson says that God is always watching—and so I go to sleep. After all—there's no use for the two of us to stay awake!" The Bible says, "He that

keepeth thee will not slumber,"
Psalm 121:3.

The God who guides our immense universe in its hurried flight through sidereal space; the God who marks the sparrow's fall; the God who notices the hair that falls from your head — He will keep everything in control! Someone says to me (trying to console me, I suppose): "You're not the only one that has worries, I have plenty of them too." Listen friend, I do not have a single worry in the world! If I have any worries, I must honestly confess that I am totally unaware of them. But I do have a burden—a burden for those who are lost and do not have this peace. Like Paul, the true believer can say, "My heart's desire and prayer to God for Israel is, that they might be saved." If you are not a Christian, you have plenty to worry about!

For the believer, the Bible has 365 "Fear not's" (one for each day of the year). But for the unsaved sinner, the Bible says, "It is a fearful thing to fall into the hands of a living God," Heb. 10:31. Would you like to have that peace which passes all understanding? Words cannot describe it, but you can experience it, if you will surrender your own rebellious, stubborn will to the will of God.

—Sel. from Bible Helps.

HE MAKETH NO MISTAKE

My Father's way may twist and
turn

My heart my throb and ache,
But in my soul I'm glad I know
He maketh no mistake.

My cherished plans may go astray
My hopes may fade away,
But still I'll trust my Lord to lead
For He doth know the way.

Tho' night be dark and it may
seem
That day will never break,
I'll pin my faith, my all in Him
He maketh no mistake.

There's so much now I cannot see
My eyesight far too dim,
But come what may, I'll simply
trust
And leave it all to Him.

For by and by the mist will lift
And plain it all He'll make,
Through all the way, tho' dark to me
He made not one mistake.

Sel. by Sister Ethel Whitmer.

HANDSHAKE

When meeting neighbors face to
face,
A handshake's never out of place.
A handshake given with a smile,
Is what we'd call a trait worthwhile.
It's something folks will not forget,
An act you'll find that's really fit.
A friendship built in just this way,
You'll find is one will stick and stay.

LOVE OF GOD

The love of God is greater far,
Than tongue or pen can ever tell,
It goes far beyond all human mind,
It is the saints' and angels' song.
The dying thief rejoiced to find,
To receive pardon and a paradise,
On rock and hills and mountains
call,

God's love, so pure and still endure.
The erring child, he has reconciled,
What redeeming grace, to Adam's
race,

There is nothing ever can compare,
It is the saints' and angels' song.
Marvelous grace of our loving Lord,
Grace that exceeds our sin and guilt,
Grace that will pardon, cleanse
within,

How marvelous and infinite match-
less grace.

THE BIBLE

The Bible is our needed Book.
No other place there is to look,
To find what all that man requires,
To really fill his heart's desires.

The Bible holds beyond a doubt,
A greater, fuller rich amount,
Of what is needed for mankind,
Than all the other books combined.

Sel. by Sister Kinsley.

SECOND MILE

To build a friendship, one worth-
while,

I need to go the second mile.
I have to do as much for you,
Or more than I expect of you.

To build a friendship that will
stay,
Our time will not be thrown away.
There's nothing in our life's career,
Will equal it or can compare.

SUNDAY SCHOOL LESSONS FOR JULY 1963

PRIMARY LESSONS

July 7—(TEMPERANCE) Han-
nah, A Woman Who Loved
God. 1 Sam. 1:9-28.

July 14—In A Big Storm. Matt.
8:23-27.

July 21—Six Friends. Mark 2:1-12.

July 28—Thank You For Jesus.
1 Thess. 5:18, Luke 17:11-19.

ADULT LESSONS

July 7—(TEMPERANCE) That
Ye May Have an Entrance.
II Peter 1:1-11.

1—How do we partake of the
divine nature?

2—How do we add these virtues
one to another?

3—Is it possible to manifest any
of the virtues of a good Christ-
ian without temperance?

July 14—The Pride of Thine Heart.
Obadiah.

1—Is pride the result of jealousy?

2—Are we sometimes guilty of
standing idly by, when trouble
comes to another? Even of re-
joicing at his trouble?

3—Do we sometimes become too proud of our position?

July 21—Arise, Go To Nineveh.
Jonah 1:1-17.

1—Do we sometimes unconsciously flee from our calling in this life?

2—Is it possible to escape from the presence of the Lord?

July 28—Jonah Prayed a Prayer.
Jonah 2:1-10.

1—Can we get so far away that the Lord does not hear our prayers?

2—Has prayer lost much of its value when used only as a last resort?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR JULY 1963

FEAR

Memory verse, Luke 1:50, "And his mercy is on them that fear him from generation to generation."

Mon. 1—Psa. 19.

Tues. 2—Acts 9:23-43.

Wed. 3—II Kings 6:8-23.

Thurs. 4—Exod. 14:13-22.

Fri. 5—Acts 27:21-44.

Sat. 6—Acts 23:5-13.

Memory verse, Psa. 31:19. "Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou has wrought for them that trust in thee before the sons of men!"

Sun. 7—Isa. 41:10-20.

Mon. 8—I Kings 17:8-16.

Tues. 9—I Pet. 2:13-25.

Wed. 10—Gen. 26:17-25.

Thurs. 11—Acts 10:1-8.

Fri. 12—Acts 5:5-16.

Sat. 13—Jno. 1.

Memory verse, Acts 10:35, "But in every nation he that feareth him, and worketh righteousness, is accepted with him."

Sun. 14—Psa. 25.

Mon. 15—Job 1:1-12.

Tues. 16—Neh. 5:6-19.

Wed. 17—Isa. 50.

Thurs. 18—Luke 1:39-56.

Fri. 19—Psa. 31.

Sat. 20—Acts 10:34-48.

Memory verse, Matt. 10:28, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

Sun. 21—Mal. 3:8-18.

Mon. 22—Prov. 1:7-23.

Tues. 23—Psa. 103:9-22.

Wed. 24—I Sam. 12:13-25.

Thurs. 25—Rev. 14:1-12.

Fri. 26—Rom. 11:7-25.

Sat. 27—Luke 23:26-43.

Memory verse, Eccl. 12:13, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments for this is the whole duty of man."

Sun. 28—I Pet. 1:13-25.

Mon. 29—Isa. 8:5-22.

Tues. 30—Deut. 10:8-22.

Wed. 31—Josh. 24:14-28.

BIBLE MONITOR

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No. 13

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

LIVING DAILY BY THE WORD

"Thy word is a lamp unto my feet, and a light unto my path," Psa. 119:105. Our path of a lifetime is of great length. No doubt it would astonish each of us, if we knew how many miles we have covered in our short lifetime. If our path of life is this long, we will have many opportunities, many problems and come in contact with many individuals during so long a journey. Thus it stands to reason that over such a path of life, one must have much light and that light must be very certain and not deceiving.

So many lights and influences surround us, over the pathway of life, that those which we allow to guide and direct us must be true and direct. Of these lights and influences there is much uncertainty about which is true and direct. God's Word is one, and in fact the only light in which we can definitely depend upon. It is quite disgusting that so many magazines, books and even what we hear; so often turns

out to be untrue and uncertain. God's Word has been directed by our Creator and delivered by His only Son and therefore there should be no question in our minds concerning its being a "light unto our path."

In a practical sense our feet guide us continually along the path of life. They carry our weight and direct our journey, over the various paths and the many obstacles. A human being is certainly handicapped, who has lost the use of his feet. Therefore we certainly need a lamp or light to guide the steps of our feet. Do we have enough faith in God's Word, do we submit our wills enough to His Word, are we humble enough to all His Word to guide our feet, through all our paths of life? This is not our subject, but it might be surprising to each of us if we would just spend a day or the equivalent length of time, to discover the many items along one's pathway of life which are mentioned and directed in God's Word.

Jesus told His disciples in John 4:34, "My meat is to do the will

of him that sent me, and to finish his work." I believe that Jesus really meant these words and furthermore that He really followed them. What is our controlling or uppermost "meat" in life? Something certainly rules and overrules all other items on our pathway of life. Can you name a better, more lasting, more satisfying and more certain "meat" or definite purpose of your life than, to do the Will of God and to complete His Will? Job 23:12, "I have esteemed the words of his mouth more than my necessary food." If that were true of each of us, how much different would our church be?

"The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb," Psa. 19:9-10. Is this true in my life? Do I show it when reading God's Word, when it is read and when it is explained? Christ told Satan in Matt. 4:4, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." How many people today are concerned about bread, the daily needs of life, and those only? How many of us are concerned about "every" Word of God? Someone has written, Whatever else we may use to live upon as far as the physical life is concerned, the Word of God is far

more essential and satisfying, and should have first place in our concerns. Again we refer to the list you may have made, of the many subjects of every day life, which are referred to in God's Word.

Every intelligent human being takes time daily for food, water, rest and the care of his body. How much more do we need a regular routine for the upbuilding of the inner spiritual life? Have we noticed that our country, each individual citizen, is rapidly losing the ability to reserve even a part of the Lord's Day for, the worship of Almighty God and the keeping of His commandments? Pleasure, hobbies and even business are rapidly taking up even the Lord's day. In my life? When God has provided a written revelation of instructions and laws, concerning our life and our relationship with Him, it is imperative that we should be diligent to have extra and regular times to search and meditate upon His Holy Book.

"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you," 1 Pet. 4:3-4. Which verse will apply to me in the future, the third or the fourth verse? "Thy words were found, and I did eat them; and thy

word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts," Jer. 15:16.

Are we keeping up the personal relation with God, that is essential for our spiritual progress and eternal well-being? If so the Holy Scriptures will be an instrument for daily help and guidance. The Bible then, has a mission, grander than any mere creation of God; for in this volume are infinite wisdom and infinite love. Between its covers are the mind and heart of God, they are for man's good, for his salvation, his guidance and his spiritual nourishment. If at any time I neglect my Bible, I do my soul wrong. The very fact that It is God's Word is concluding evidence that I need it daily.

Sel. from A. E. Kittredge.

THE SOVEREIGNTY OF GOD'S KINGDOM, OVER THE KINGDOMS OF THIS WORLD, AND THE AFFAIRS OF MEN

Part 5

In going on with our discussion of the fourth beast of Daniel seven, we note, Dan. 2:45, "Forasmuch as thou sawest that the stone was cut out of the mountain without hands." We believe this is referring to Christ the Stone, out of the Mountain of God. Christ is often spoken of in the Bible as a Stone.

"and that it break in pieces the iron, the brass, the clay, the silver, and the gold." To me this means that He, Christ, breaks into pieces all the Empires of the past, as well as He will break in pieces all the Nations represented by the 10 horns in the last days. Christ will crush them in the toes of the feet of the image. "The great God hath made known to the king (Nebuchadnezzar) what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Let us now go on with our study of chapter seven, continuing from verse 9. Daniel in his night visions was permitted to look down through the ages of time to the very end of this world. Verses nine through fourteen gives a description of the things that he saw. Let us note them verse by verse, then note the interpretation of them, which was given to him, by one that stood by. Verse 9, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire."

This verse reveals how Daniel saw until earthly thrones were cast down. This will be when Christ returns to overthrow the Nations of this world. He saw until Christ would sit on His Throne. Christ is the Ancient of days, the "Alpha and the Omega," the "beginning

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and the ending." Daniel also saw the description of the glorified Christ, His person and Throne, in this 9th verse. Verse 10, "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Here Daniel saw the saints of all ages, on the thrones of their judgment, thousands and multiplied thousands of Christ's saints ministering unto Him, throughout His Millennium. He saw farther also the time of the Great Judgment, when the books shall be opened.

Verse 11, "I beheld then because of the voice of the great words which the horn spake (meaning the

words of the little horn, the wilful king, the man of sin who spake, see Dan. 11:36; 2 Thess. 2:4; Rev. 13:6): I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Thus Daniel saw to the very end, when the "little horn, beast." will be destroyed, Rev. 19:20. Daniel also saw in verse 12, what would happen to the other three beasts of his vision, Babylon, Persia and Grecia. Verse 12, "As concerning the rest of the beasts, they had their dominion taken away (by the Romans): yet their lives were prolonged for a season and time." They mingled themselves with the seed of men, among the nations, until the time of their judgment, when Christ comes.

Verse 13, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." He saw the "Rapture" of the Church, their being taken before God's throne, before God, who also is the Ancient of days, from everlasting to everlasting, taken to the "Marriage Supper." Verse 14, "And there was given him dominion (meaning Christ), and glory, and a kingdom (the Millennium kingdom), that all people, nations, and languages (all who will be saved), should serve him: his dominion is an ever lasting dominion, which shall not pass

away, and his kingdom that which shall not be destroyed."

This was the vision. Now let us note the interpretation. Verses 15 and 16, "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things." We have previously shown the meaning of verse 17, that the four beasts he saw were four kings, as we have shown you. Verse 18, "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." NOTE: If there should be any criticism, of our interpretation of verse 14, above, in regard to those of all people, nations and languages, who are to serve Christ in His Millennium kingdom, being His saints, or the saved only, this 18th verse should remove that criticism.

Verse 19 shows that Daniel was still troubled, as he was being enlightened, about the fourth beast, which he had seen. "Then I would know the truth of the fourth beast, which was diverse (different) from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, break in pieces, and stamped the residue with his feet; And of the ten horns that were in his head, and of the other which came up,

and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." Verse 21, "I beheld, and the same horn made war with the saints, and prevailed against them." Christ in His Revelation, says, "And it was given unto him to make war with the saints, and to overcome them," Rev. 13:7.

Verse 22, "Until the Ancient of days came (until Christ will come), and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." The kingdom of Christ, in the Millennium, and not that the saints would possess the kingdom of the world. Verse 23, "Thus he said, The fourth beast shall be the fourth kingdom upon earth (the Roman kingdom, or Empire), which shall be diverse from all kingdoms (different), and shall devour the whole earth, and shall tread it down, and break it in pieces."

Verse 24, "And the ten horns out of this kingdom are ten kings that shall arise." We understand this to mean ten kings, of ten kingdoms, that shall arise in the end time, out of Europe, and the revision of the power of that fourth beast, which Daniel saw, the Roman Empire revised. In other words, it will be the kingdom of the "beast" of the Revelation, as the rest of this verse implies, "and another shall rise af-

ter them." This is, we think the "little horn" of verse 8, also "the other which came up, and before whom three fell" of verse 20. This will be the "man of sin," spoken of by the apostle Paul and the first "beast" of the Revelation, as we understand. We hope to give a full description of this beast in another article.

Verse 25, "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." This verse is the interpretation of verse 21. The time of the reign of this "beast," "little horn," is to be, or continue, three years and six months, $3\frac{1}{2}$ years, or 42 months as the last clause states, as we understand. Verse 26, "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." We understand this to be at the time Christ will come and sit *on* His Throne in judgment of the saints, also at the same time He comes in "flaming fire," to overthrow the "beast," take away his dominion, consume and destroy it unto the end.

Verse 27, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose

kingdom is an everlasting kingdom, and all dominions shall serve and obey him." This verse 27 is the interpretation of verses 14 and 18. Which means, to us, that the scope of Christ's Millennium kingdom will cover the whole earth, "under the whole heaven," a kingdom which is perpetual and everlasting, which after 1,000 years will be delivered up to the Father in Heaven, 1 Cor. 15:24.

Verse 28, "Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart." We have now covered the seventh chapter of Daniel, concerning his vision recorded in 555 B.C., concerning world Empires. All through these writings, we have seen the Sovereignty of God's kingdom, over the kingdoms of this world and the affairs of men. In Daniel 8, written B.C. 553, Daniel speaks again of the "little horn," who comes out of the great horn that was broken, of the kings of Grecia. Dan. 8:9-10, "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of Heaven; and it cast down some of the host and of the stars to the grounds, and stamped upon them."

Daniel 8:23-24, help us also to

understand the arising of the "little horn." "And in the latter time of their kingdom," meaning in the time of the divided Roman Empire, or at the time of the revised Roman Empire, "when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power (Satan gives him his power): and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and holy people," (in the end time).

In our next article we will notice the rising up of the "little horn," who is the beast of the Revelation."

(To be continued.)

Bro. Wm. Root,
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Great Bend, Kans.

NEWS ITEMS

MODESTO, CALIF.

The Lord willing, the Pleasant Home congregation will hold its Revival Meeting from July 7 to July 21. These meetings will be held at the Ceres church, with Eld. Ernest Miller as our evangelist. At the close of these meetings, July 21, there will be all-day services and dinner served. We want to extend a hearty welcome to all who can come and enjoy these services with us.

Sister Blanche Wyatt, Cor.

BACK ISSUES

We have no way of knowing whether our subscribers have received each issue or not. If you have missed any issues or if you wish extra copies of any back issues, please let your editor know and they will be sent to you. We have extra issues of most every issue for several years back.

—Editor.

THE KINGDOM OF HEAVEN

Matt. 9:35, "Jesus went about the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people." Jesus called unto Him twelve disciples, and He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease. He commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. The apostle Paul was a chosen vessel to bring the Gospel to the Gentiles at a later date. As ye (the twelve disciples) go, preach, saying, The kingdom of heaven is at hand. It was not fully established until after the death and resurrection of the Christ and the gift of the Holy Ghost to all believers.

Matt. 10:8, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received freely give." The disciple is not above his Master, nor the servant above his Lord. V. 38, "And he that taketh not his cross, and followeth after me, is not worthy of me." Luke 17:20-21, "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here or, lo there, for behold, the kingdom of God is within you." John 4:24, "God is a Spirit: and they that worship him must worship him in Spirit and in truth." Luke 17:10, So likewise ye, when ye shall have done all those things which are commanded you, say, We have done that which was our duty to do, we are not lords, but unprofitable servants.

Phil. 2:5, 7-8, "Let this mind be in you, which was also in Christ Jesus. . . . But made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross." We are all servants of Christ, when we become converted from the kingdom of this world to the kingdom of Christ. The Lord said to the apostle Peter, when thou are converted, strength-

en thy brethren. Matt. 16:23, "But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." So that proves that Peter was not yet converted. Peter also denied that he was with or even knew Jesus at a later time, when Jesus was on trial before Pilate.

We have a church which claims to be builded upon Peter, an unconverted man. No church which is built upon a man can stand the Gospel test. Matt. 28:18, When Jesus completed His mission on the earth, then He spake unto the eleven disciples saying, "All power is given unto me in heaven and in the earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." How about the ministers and groups who only teach part of the Gospel, what will their answer be at the great Judgment Day?

John 6:69, "We believe and are sure that thou art Christ, the Son of the living God." If we have received the power of the Holy Spirit, we walk by faith and are under the guidance of the Holy Spirit. John 14:26, "The comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all

things to your remembrance, whatsoever I have said unto you." Is it possible to follow man and be under the guidance of the Holy Spirit? Jesus said, The words I speak unto you, they are spirit and they are life. John 18:36, "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight."

The word "kingdom" has a diversified meaning: a royal authority, a sphere of influence, a territory or group ruled by a king, often spoken of in the Bible as Heavenly Kingdom. Conversion is a new life. Christianity is a consecrated life patterned after Christ and acceptable unto God. Jesus said, Ye cannot serve God and mammon. "Who-soever he be of you that forsaketh not all that he hath, he cannot be my disciple," Luke 14:33. We are called out of the world, its affairs and lusts, into a new and regenerated life that we might walk in newness of life. 2 Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new." Can this be done in babyhood? Gal. 3:26-27, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

The Father hath committed all judgment unto the Son and hath given Him authority to execute

judgment. For the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth. Some to the resurrection of life, and some to the resurrection of damnation. Have you made your calling and election sure? Eph. 4:1-2, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love." The state of separation from the world and its affairs, and our devotion unto the Lord, is what the Scriptures term Sanctification. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction. 1 Cor. 15:22, "For as in Adam all die, even so in Christ shall all be made alive." Christ the firstfruits, afterward they that are Christ's at His coming. Now is Christ risen from the dead and become the firstfruits of them that slept. He hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son. In whom we have redemption through His blood, even the forgiveness of sin.

Gal. 1:4, "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God." Col. 3:4, "When Christ, who is our life, shall appear, then shall we also appear with him in glory." Not here upon this earth as some men

teach. V. 24, "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." 2 Pet. 1:11, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ. Dan. 4:2-3, "I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs and how mighty are his wonders. His kingdom is an everlasting kingdom, and his dominion is from generation to generation." Matt. 4:23, "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

Matt. 13:41, 47, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity." The kingdom is like unto a net that was cast into the sea, and gathered of all kinds. They gathered the good into vessels but cast the bad away. So shall it be at the end of the world. Luke 21:33, "Heaven and earth shall pass away, but my words shall not pass away." His kingdom is an everlasting kingdom. Matt. 24:14, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." The Lord executeth righteousness and

judgment over all. John 14:16-18, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance.

1 Thess. 4:14-17, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, . . . and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 2 Thess. 1:7-9, "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the pres-

ence of the Lord, and from the glory of his power." Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him; that the name of our Lord Jesus may be glorified in you.

2 Pet. 3:9-11, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward: not willing that any should perish, but all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." Blessed and holy is he that hath part in the first resurrection. Jesus has prepared a place for His own.

Who is on the Lord's side? Who will leave the world? Who will serve the everlasting King? By Thy call of mercy and Thy grace divine, we are on the Lord's side and we are Thine. I love Thy Kingdom Lord, the house of Thine abode. The Church our blest Redeemer saved, with His own precious blood. We have learned of a land on a far away strand. A beautiful home of the soul; built by Jesus on high. There we never

shall die, in a land where we never grow old. We read of a place called Heaven, it's made for the pure and sin-free. These truths in God's Word He has given, how beautiful heaven must be. Sweet home of the happy and free, fair haven of rest, for the weary, how beautiful heaven must be.

William N. Kinsley,
R. 1, Hartville, Ohio.

SIX SUBJECTS

Part 4

The heart of man, a temple of God or the habitation of Satan? The inner condition of a man, who has become reconciled to God through the merit of Christ, will want to live for the crucified Jesus. In the heart of a sinner, who has found grace, there is now nothing but love for the crucified Saviour and the signs of His suffering. For the Holy Spirit, who now animates and governs him and to whose guidance he has now submitted, cannot excite the flame of love in any way more effectual than when he represents to him Jesus. He reminds him constantly of how much it cost Jesus to redeem him. The consideration of the death of Jesus is therefore his principal occupation.

He says with Paul, Nothing but Christ crucified. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by

whom the world is crucified unto me, and I unto the world," Gal. 6:14. "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?", Rom. 8:31-32. The pledge of the eternal love of God, which has reconciled him in Christ and not imputed to him his sins. Christ crucified is now the ground of his confidence in the eternal love of God the Father, who has given His Son for us into such sufferings.

Since in this way Christ crucified has become his own, dwells in his heart, has been given to him of God, he finds therefore in himself the richest source, not only of all comfort but also the likeness of all power. The thought of living faith in Christ creates a disgust of all worldly joy, all fleshly lust, all earthly glory, all perishable treasures, it is as if Jesus the crucified called him constantly. "He that taketh not his cross, and followeth after me, is not worthy of *me*," Matt. 10:38. The chief aim therefore within him will be, to be like his crucified Redeemer. One will practice godliness and strive after holiness. "Follow peace with all men, and holiness, without which no man shall see the Lord," Heb. 12:14. He cleanses himself from all impurity of the flesh and spirit and advances through holiness in

the fear of God. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints," Eph. 6:18.

The converted one rejoices when he is deemed worthy for Christ's sake, to bear shame, persecution, tribulation and humiliation because he knows that if we suffer with Him we shall also be glorified with Him. For His sake who has loved him and given Himself for him he is more than conqueror in all things, whilst at the same time he looks forward to the reward of grace, which is exceeding great and is given to all who are faithful. He that overcometh shall inherit all things. Thus it sounds into his ears and therefore he forgets what is behind whilst he strives after the prize of his high calling in Christ. "Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you," Phil. 3:15.

(To be continued.)

THE CHRISTIAN'S RULE OF FAITH AND AUTHORITY—THE CANONICAL SCRIPTURES

There is a duplication in the above title. The word "canon" has as a synonym the word "rule." When so applied one is thinking of Scriptures as intended for reading.

And so we have in the canon a "rule for reading." Other synonyms of the word canon are "list" or "catalogue." That is, the list of the approved or authoritative writings is the canon.

At least in the Protestant part of Christendom, the canon consists of the thirty-nine books of the Old Testament and the twenty-seven books of the New Testament. Space requires us to omit any consideration of the Apocrypha, which is non-canonical. The sixty-six canonical books have been called an inspired library in which the purposes of Diety are made intelligible to man.

The New Testament is the body of apostolic writings plus some writings of the apostles' immediate companions. The primitive Church to which these compositions were sent at once began the process of gathering and preserving these writings. As time passed the number who had known Jesus personally or the apostles rapidly diminished. Even before Pentecost it was recognized that the apostles were to be the authentic spokesmen for and interpreters of Jesus. (Acts 1:21-26.)

The period of the Roman world was as great a period of confusion and conflict of thought as the present-day world. Wrote the last of the apostles, "Beloved, believe not every spirit, but try the spirits whether they are of God: because

many false prophets are gone out into the world . . . We are of God: he that knoweth God heareth us; he that is not of God heareth not us," 1 John 4:1-6. The antecedent of the "us" is the apostle, and by extension those associated with him.

Paul, the uniquely chosen (Acts 9:15, 16; 26:15-17; 1 Cor. 9:1-, 2; Gal. 1:1) apostle, could say, "Be ye followers of me, even as I also am of Christ," 1 Cor. 11:1. He was uttering the universal basic principle.

The name "New Testament" was first applied to the collection of apostolic writings by Tertullian who lived from about 160 A.D. to 230 A.D. (Exact dates unknown.) Tertullian had been a lawyer, trained in the Roman law. We are familiar with the expression "last will and testament." This identical usage is found in Heb. 9:15-18, where the word "testament" is used allegorically or metaphorically. Tertullian made an application of the thought of Hebrews, and to his logical mind it seemed fitting that the new will should find embodiment in documentary form. Tertullian took an allegorical metaphor and made his own metaphor.

Tertullian's influence was so great that from his time on, the common usage of Christendom has been to call the body of the apostolic writing, the New Testament. From this usage the collection of canonical books which the Church had in-

herited from Israel, came to be called the Old Testament, i.e., Old in contrast to the New.

In the usage of the synagogue the Hebrew Scriptures had various names. A proper term was Torah, often inexactly rendered "the Law," but more correctly translated "the revelation." The Torah consisted of the Mosaic books, hence was approximately the Law. It was in the Mosaic books that the fact of God's covenant was revealed; its history and directions for keeping it were detailed. By the post-captivity period there had been added to the Torah, the writings of the Hebrew prophets and another group of writings which the Rabbis came to regard as possessed of Divine Truth and Wisdom. To summarize, the synagogue possessed our Old Testament, but they did not call it by that name. They thought of it as a three-fold collection of documents—the Torah, the Prophets, and the Writings.

In common usage this three-fold body came to be referred to as "the Scriptures," John 5:39, or simply "Scripture," 1 Tim. 5:18; 2 Tim. 3:16. This usage is exactly analogous to our Christian terminology, "The Bible," which is simply "The Book," meaning it is preeminent among all books. So the term "Scripture" meant "The Pre-eminent Writing."

In the current English of today it would probably be plainer if we

called our New Testament, The Book of the New Covenant, or The Book of the Gospel, or The Apostolic Writings. But usage has long since set the term; it would be wasted effort to try to change it. But this familiar term ought to be understood.

When was the canon completed or closed? Let us deal with the Old and New Testament separately. The closing of the Old Testament Canon came indirectly, and it is a surprise to the Christian reader to learn that the final action of the Jewish Sanhedrin which resulted in a closed canon came in 90 A.D.

The destruction of Jerusalem in 70 A.D. saw the destruction of the Temple. The Sanhedrin which met in the temple precincts was suspended for some years. The survivors assembled in Galilee, and after a time the reconstituted tribunal transferred to Jamnia to be on Judæan soil. Here in this little southwestern Judæan town they considered the plight of world Jewry. They were without a temple; without a city; without an altar; scattered everywhere throughout the Gentile (heathen) world. They foresaw the danger that Jews from different parts of the world, meeting, would be unable to even talk to one another.

They took a series of measures to preserve Israel's unity. A principal measure was to designate the thirty-nine books in use in the

synagogues of Palestine as the books to be read throughout the Jewish world, and no others were to be read in the synagogue. This gave us the canon of the Old Testament (the so-called Palestinian canon) which the Protestant Reformers adopted as the most reliable.

The action at Jamnia merely ratified the usage of Palestine which had prevailed for three centuries and possibly four centuries.

It is not our topic, but it might be of interest to note here that the reconstituted Sanhedrin continued. After several moves the Sanhedrin established itself at Tiberias on the Sea of Galilee. It continued until 425 A.D., when the increasing chaos and disorder of the dissolving Roman civilization caused it to cease. Since then the Jews have had no central authority even to this day.

The completion of the New Testament was likewise a process in time presided over by the Holy Spirit. At first each congregation kept its own collection of apostolic letters, and procured copies of as many as it was able. Greater unity came from the conflict with heresy. This conflict began in the days of the apostles themselves. Acts 20: 29-31; 2 Pet. 2:1; Jude 4; 3 John 7-10.

Marcion was an anti-Judaic Gnostic who lived during the first half of the second century; that is, he belonged to the generation that

arose after the death of the last apostle. Marcion formed a canon of his own excluding all Jewish writings except St. Paul's which he grossly misinterpreted.

This action greatly stimulated the churches to search and complete their own canons. With zeal they sifted the writings of apostles and apostles' companions from a body of otherwise good literature. Probably the action of the Jews in giving precise limits to their own canon also had a suggestive value to the Christians.

It is impossible to assign a date when the process we are discussing was completed. But the Christian canon must have been well-defined in the days of the Emperor Diocletian, for in the Diocletian persecution (303-311 A.D.), an Imperial edict commanded the surrender of Christian Scriptures to the police to be burned. Christians risked martyrdom to hide their Scriptures. If one gave the books to the persecutors, he was excommunicated. It seems everyone knew what the sacred books were.

The persecution was suspended in 311 A.D. Diocletian was shortly followed by Constantine who was joint-emperor with Licinius from 312 to 324. From the death of Licinius in 324 A.D., Constantine was sole ruler of the Roman world until his own death in 337 A.D.

After the year 312 Constantine began to curry favor of the Chris-

tian bishops. It was a political conversion, but there was a certain urgency about it. Constantine saw Roman civilization in peril and wanted Christians to help him preserve the magnificent fabric of Roman society and the Roman State. (Let the modern Church ponder this well!)

Early in his reign he ordered twenty-five entire Bibles to be made at great expense by the Roman Government. They were made under the supervision of the bishops by the best qualified men to be found. This action was a governmental apology to the Christians for the sacred books burned in Diocletians persecution.

No copy of Constantine's Bibles survive. Parchment in use does not last that long. But here most probably is the origin of bringing both Hebrew and Christian Scriptures (both in their entirety) into one volume.

We may, I think, validly infer just what was included in the New Testament section of Constantine's Bibles. Athanasius (300?-373) of Alexandria was Constantine's younger contemporary. He rose to world Christian leadership by 325 in the Council of Nicaea and shortly thereafter bishop of the great Church of Alexandria. He never hesitated to oppose the government if he felt it was wrong. He was exiled several times but was always restored to his position in Alexan-

dria.

In his writings there is no trace of opposition to these governmentally published Bibles but in his Easter letter of 363 A.D. he commands the clergy under his spiritual direction to observe a prescribed canon. His list of writings are the twenty-seven books of our New Testament. In the year 382 a synod in Rome approved this same list. In 393 A.D. the Council of Hippo in North Africa presided over by Augustine, the most learned bishop of his generation, enjoined this same list to be read. 4 yrs. later (397), the much larger Council of Carthage, also presided over by Augustine, ratified the same canon for Church reading. The entire ancient Christian Roman world had reached agreement as to the canon of the New Testament.

It is interesting to know that the Bible was not divided into chapters until the year 1200. Stephen Langton is given credit for this. He was born in England, and the last years of his life he was Archbishop of Canterbury and is noted as one of its great bishops. He spent most of his life in English and Continental Universities as a scholastic. He hit on the device of dividing into chapters for the ease of finding things in the Scripture and as suggestive portions for reading in Church.

In the Renaissance bookmaking became a fine art. In 1551 a Robert Stephens issued an edition of the

Greek New Testament, and he had it divided into verses. This was almost exactly a century after the invention of printing from movable type. It would have been tedious and difficult to divide the Scripture into verses until type-printing had been introduced. But the invention of Robert Stephens was adopted well-nigh universally and immediately.

F. E. Mallott
in the Vindicator.

SATAN — SINSTER SEDUCER

"And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers be also transformed as the ministers of righteousness; whose end shall be according to their works." II Cor. 11:14-15.

It is a difficult task for many ministers to preach on this unpopular subject. And yet the truth of the devil—his existence as well at his systems of working—is older than the history of man. The Bible tells us much of this greatest of all enemies. Jesus Christ had many experiences with him, and over and over again tells us the necessity of being ready to meet, and how we may meet him, for victory.

The fact that there are some people who doubt that there is a devil does not change the truth of his being, nor the fact of his work. Any

one who tries to live right, according to God's will, knows by experience that there is a devil. The facts concerning Satan are taught as emphatically in the Bible as are the facts of Heaven, Hell, or man himself, and this message is given on the assumption that there is a devil and that he is extremely busy and therefore has very many followers. And my labors in this world are to help people to learn to know and serve a better Master.

I am aware of the fact that the men and women who are living near to God—serving Him faithfully—are the ones who are tried severely by the devil; they are the ones who have one temptation after another, even as Christ did when He was on earth. True, to be tempted is a credit to one's Christian experience, and an honor to God. It is not the temptation that is sin, but the yielding to the temptation. Jesus said to Peter, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not," Luke 22:31, 32. Jesus did not keep Peter from going through Satan's sifting, because He knew that it would be good for him to be tried, but He had prayed in advance that Peter would hold his faith. He knew that Peter would be strengthened by every victory over temptation. And so it is today; if we stay with God, every temptation will have a refining effect. It is indeed

the child of God who is tempted and tried. Satan has all others in his control.

May we behold Satan from several Biblical viewpoints:

1. *His Character is Depicted by His Names.* Satan is a murderer, a liar, an enemy, a devourer, and a cowardly tempter. He fears the power of God, and will flee from His presence. Satan will flee when God is present to oppose, but he will return at the first opportunity to carry on his sinister work. He rejoices when he can get some of God's people to blame God for evil that has befallen them. He works ceaselessly, day and night, through old as well as newly devised plans in his killing, lying, tempting, and destroying.

Again, he is the prince of this world, the god of this age, and the prince and power of the air. A man may as surely be in the presence of the devil ten miles above the earth in an airplane, as in Hell itself. He may be in the devil's presence in the home, in the church, in the field, in the schoolroom, or in the shop. The devil is where people are.

The Bible says that Satan has followers, children, snares, devices, angels, messengers, and ministers. There is no possible evil scheme to put man to shame that is unknown to him. He is bent on man's destruction, as well as he is and has for ages been working to defeat the very purpose and plan of God for

man's salvation. However, this effort of his to destroy God's plan of salvation was forever defeated in the death and resurrection of Jesus Christ. But Satan keeps on. He has two plans for man's eternal defeat—very common ones: (1) Procrastination, putting off the matter of salvation (and thousands are going to Hell daily because of this); (2) professing Christ, as many do, with only a formal profession, after which there is no more power to live for God than before. Such have no change of heart, no desire to live holy, godly lives.

2. *Satan Calls With a Strong Voice.* "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour," I Pet. 5:8. Boldly, openly, without fear or shame, he often walks about advertising his wares, and many people are deceived by this type of appeal. We find this kind of call in the average festivities, riotings, and revelleries of today. "Everybody drinks," and, "A cigarette in every mouth in America," are some more of Satan's loud calls. The loud calls heard nearly everywhere, which give appealing invitations to the public to attend the dance, the movie, the public bathing beach, and such like, are offers of Satan to "come and enjoy the best," "forget your work," "forget your troubles." He brings strong and loud pressure on God's people to help

in war efforts; in fact, public sentiment is often a definite tool in the service of Satan. He likes to be lead by the many. The crowd is going his way, and if I allow the crowd to lead me, I am led of him. Matt. 7:13, 14. This method of his may be looked at as political; he advertises loudly, boldly, and arouses the masses to a pitch of insanity where they follow the loudest and strongest bidder, whether for weal or for woe. Millions of professing Christians are deceived by this method, because they cannot stand the opposition of public pressure; the reasons being that they do not have spiritual strength, and, on the other hand, they have too much love for the world and its evils.

Satan's voice appeals to those who are uncertain of their standing with God. Security is found alone in Christ, and in Him we are safe and satisfied. We know the voice of our Shepherd, and He knows His sheep. Satan's voice and his system, the world, have lost that grip on God's children. We are crucified to the world, and the world is crucified unto us. My friend, do not allow the devil to command you, scare you, nor lead you. This is optional with you.

3. *Satan Is Changed to Angelic Likeness* II Cor. 11:14. — Not always does Satan yell to the easily betrayed mob, nor advertise on every country highway his evil intentions. He goes lurking about,

changing his likeness and systems of working to the likeness of angelic beings; looking beautiful, talking smoothly, persuading appealingly, then super-foxlike, deceiving cunningly as only a devil in the likeness of an angel can and will. He now may be a devil working through a parent to a child, a teacher to a student, a minister to a congregation, or, in fact, any responsible person who has a splendid opportunity to mislead, as well as wisely direct.

He has people believe that the commands of God are only traditions of men and are outdated. He tells us that we are living in a different age, and that New Testament teachings are not applicable to these times. Slowly but surely he is sapping thousands of individuals of their spirituality, by a very simple, little-thought-of method — the cares of this life and materialism. Cunningly he has crawled into books and planted his doctrines onto millions of pages. He is teaching in Sunday-school classes; he is teaching in schools; he is preaching across pulpits and over the radio. He has succeeded in placing entertainment and recreational programs where spirituality and devotion used to be. He wants no church government, no government anywhere—except his own. He says: "Go to church, help the poor, have many different kinds of church activities, but since you're reaching

out as you are you'd better go a little easy on some of the Bible teachings—why even mention them?

Your influence will be greater if you just leave out some of those nonessentials." Very cunningly Satan has succeeded in a part-truth program, in direct opposition to some of the last words of Christ on earth. Jesus said, "Preach the Gospel to every creature," "teaching them to observe all things, whatsoever I have commanded you." Upon this condition and promise are based God's presence and power with His children. And here we have the very reason why Satan is working so hard to overthrow the value of these words of our Saviour. He sees in his plan a powerless and valueless people in promoting the cause of God—though there may be many churches.

4. *Satan Has Ministers as "Ministers of Righteousness" II Cor. 11:15.* After the creation, when two human beings were here, both holy and in the image of God, the devil could not tempt one of these through the other one; he first had to cause the fall of one by some other agency. The serpent was used as that tool, proving that Satan has a plurality of agencies through which he works. After Eve had fallen because of the temptation of the serpent, Satan used Eve to lead Adam astray; and since then his work is largely done through hu-

man agencies.

As formerly stated, parents lead children astray; "Christian" teachers oppose Bible teachings; "Gospel" preachers reject many of the truths of God, thus leading congregations away from the Word or allowing them to be satisfied to continue to live in sin. Satan indeed is going forth in his program of having his "ministers of righteousness" hypocritically betray the cause of Christ by selling out in a liberal compromise.

5. *We Choose—Is This of Satan? or of God?* God will not allow us to go down under the onslaught of Satan, if we continue in His will. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape; that ye may be able to bear it." Indeed, God's Word is given, among other things, to tell us how to live righteously and godly; and He has not given us a number of impossibilities, but those things which are best for us, as well as those things which, to His children are a joy and a pleasure to do. The prompting motive to do all of God's commands is our love for Him which prompts us to do His will.

The will of God is settled in heaven; "For ever, O Lord, thy word is settled in heaven." It is only when we are completely changed from a sinner to a saint, that we can even want to do the will of

God; and only then can we choose for Him. A love of the world keeps us from making godly decisions. all that is of the world (of evil) is not of God. All that is of God is opposed to evil. To exemplify: The liquor industry is not of God — we choose to patronize, or we choose not to patronize it. The movie industry is of God or it is not of God (the evils of its fruit tells which); you and I choose to patronize or we choose not to be a partner in the gross evil. We do our choosing, and in these choices we serve either the devil or we serve God. There are no other masters to serve; there is no neutral ground.

Brother, we may picture the devil with long horns, but his weapons are much worse. We may compare him with men like Nero, Hitler, or Stalin, but these are only pinpoint tools of his. The taking of physical life indeed is a serious matter, but the destruction of the soul is far more serious; and that is the devil's business with us as long as we are on this side of eternity. Remember, he is after you—you are of yourself helpless, but you have the liberty to choose the side, and the power of God, with which Satan is made helpless, as far as you are concerned. God's power has saved us. God's power keeps us victorious over the devil—if we choose to abide in Christ.

D. D. Miller in Christian Monitor.

THE DEAD SPEAKETH

No. 65

PRAYER

Josie Lam

Sometime ago I read an article in the Christian Digest that impressed me very much and I feel like passing it on to others. The title of the article was "Think It Over." It said, Two ministers' wives were mending their husbands' trousers. The one said to the other I can't understand why your church is always prosperous while our is not. Well said the other wife, If you were an observant person you would have noticed that I am patching these trousers on the knees while you were putting patches on the seat. The rest was understood.

How often in these modern times do we go to church and when the call is for prayer instead of falling down on their knees and humbling themselves before God, the people sit up straighter, some not even bowing their heads, seems as if their knees and even their necks are stiff.

I can remember when but a child most every church you went to when the call was for prayer everybody in church fell down on their knees before the Lord in as humble a way as possible and there were groanings and amens heard all over the church. They prayed with the Spirit of prayer and there would be many in tears. You could feel the power of prayer. But how is it

now? Never a sound only of the one leading in prayer. I wonder if we wouldn't have a better world to live in if we would just get back to the old time religion. I feel sure this terrible bloodshed and suffering that has come all over this world would soon cease. No wonder the people of this once called Christian America has become corrupt. They have turned their backs on God and have no time to pray. I am made to believe that many people go through this world day after day and don't once think of God that is ruling over them and of His loving kindness to them. But sometime they will think of Him. It may be when it is too late for Him to have mercy on them. For we are taught in God's Word, Rom. 14:11, "As I live saith the Lord every knee shall bow to me and every tongue shall confess to God." I think we should bow now, not wait until we must.

In Rom. 8:26, "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the spirit itself maketh intercession for us with groanings which cannot be uttered." So we see it is not the long flowery prayer that is the most acceptable with God, but the prayer that comes from the heart, not the head. For He knows the desires and intents of the heart. In 1 Peter 3:12, we are told that the ears of the Lord are open unto the

prayers of the righteous. So, brethren and sisters, if we live right God will hear our prayers.

He also says in the same verse that the face of the Lord is against them that do evil. So we cannot claim to be followers of Christ and partaker of the evils of this world. We must be for God or against Him.

In Mark 13:33, we are commanded to watch and pray. Also Luke 21:36, "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man." Now Christ is talking about all these things that shall come to pass before His return to earth again. I think if ever there was a time that God's people need to watch and pray it is now. For I feel according to God's Word Christ will soon make His return to earth again and shall we be found among that number, will welcome His coming.

—June 1944 Issue.

THE WORK OF THY HAND

ISAIAH 64:8

Thou art our Heavenly Potter,
Lord,

And we the plastic clay.
What wonders can be wrought in us
When "yes" to thee we say!
For we are all thy workmanship
And want our place to fill:
Prepare us, Lord, for thine own use
That we may serve thy will.

Oh, grant that we may yielded be
 To every loving touch,
 And not resist when pressure
 strong
 Is needed just as much.
 Yes, pliable in thy dear hand
 Our lives would ever be,
 And we would place, whate'er
 befall,
 Our confidence in thee.

O Father, make us what thou wilt,
 Though now we cannot see
 The vessel thou art fashioning,
 Yet all is clear to thee.
 Some day with unveiled eyes we'll
 see
 And know thy wondrous thought,
 And in that glorious day we'll
 praise
 Our Lord who thus hath wrought.
 —Sel. by Shella Stump.

FAMILY BIBLE

Our family Bible is quite old,
 Its covers rather worn.
 Although the message is all there
 You'll find some pages torn.
 If it could speak of all who've
 looked
 Its pages o'er and o'er
 There would be lots of family
 friends
 To number quite a score.
 For those who prayerfully turned
 each page,
 The sacred truth to find,
 I feel a bond of kinship and
 It strengthens heart and mind.

—Aloise Tracy.

YOUR FRIEND

Do you long for a friend who will
 love you,
 And forever be known as your own?
 Let me tell you of One who is
 faithful
 When you're weary and sad and
 alone.
 Do you long for a friend who can
 help you,
 When the world seems to leave you
 alone,
 When there's no one who quite
 understands you
 And bright hopes of promise have
 flown?
 Do you long for a friend who'll
 befriend you,
 When the shadows of death linger
 near,
 Who will carry you safely over
 Jordan,
 Where there'll be no more sorrow
 and fear?
 It is Jesus the friend of the friendless
 Oh let Him come into your heart;
 Let Him in, He will give you peace
 and joy
 And from you He will never depart.
 Oh, receive Him today Who so
 loved you,
 That He died on the Cross for your
 sin;
 Oh, believe Him and open your
 heart's door,
 Let the Saviour Who loves you,
 come in.

—Sister Virgie Bashor.

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BIBLE MONITOR

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No. 14

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE SOURCE OF TRUTH

"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him," John 7:16-18.

Our subject for meditation is that of Jesus at Jerusalem, during the Feast of Tabernacles. Where He goes to the temple and teaches the people. The Jews in general did not believe that Jesus came from the Heavenly Father, therefore they did not believe that His teachings came from God either. So here we find them marveling at His ability to teach, as they knew that He had not spent much time in the Rabbinical schools of the day. He simply explains that His teaching came from a higher source than this world and goes on to prove it by showing whom He is trying to honor and serve. One who tries to honor and

push himself forth, does not necessarily have the truth and is usually not concerned whether he has the truth or not.

"If any man will do his will (God's Will), he shall know of the doctrine (teachings), whether it be of God" and whether it is true. We might illustrate this by many carnal examples, for instance, a person who has never changed an oil filter in his car, or has never carefully watched one changed, knows very little about doing such a job or whether a man whom he pays to do it, has really properly done the job or not. When once we properly do a certain thing in life, we understand it and know the certainty of what all it involves. This is also true when once we have faithfully tried to carry out God's Word, along a certain line. We will then know how to do it, at least to a certain extent why we do it and also the joy and satisfaction of doing it and no one can tell us whether it is necessary or not.

To be truthful with oneself you must be willing to do God's Will. Christ tells the people that they con-

sidered Moses' law as God's Will and yet they did not always keep even Moses' law. When thus accused they even turned more against Moses' law and planned to kill Jesus. There was only one motive in Christ's teachings, that the people might know the truth and follow it. Christ was not seeking His own glory or honor, but was glorifying the Father and thus the truth of His Holy Will must shine forth.

Christ plainly told them that they knew Him while upon this earth and that He could not teach or do as He was, of His own power, therefore they should accept His explanation of His power. Even though the source of truth was clearly explained to them, only a few were honest enough to accept His explanation. Today God's Word is not hid unto us, yet how many of us are honest enough with ourselves and our Saviour to accept the entire plan of salvation? Can we confess our ignorance and lack of fellowship with God by not accepting the teachings of Jesus and not living as He commanded us?

With all their unwillingness to believe what Jesus told them, and their plotting to get revenge upon Him, they could do nothing until the time came that God permitted them. We may say this or that teaching of Christ and His apostles is not necessary or not for our day, but that will not change the Truth. In that day those who would not

believe and would not obey His will, wrought their own condemnation and destruction and the same is true today. Why should an intelligent human being be willing to take a chance on what is truth and what is not? How much chance are you willing to take of the truth of secular things? Dear Reader, the Spiritual things of life are far more lasting than secular things, will you seek the truth or will you take a chance?

"I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me," John 7:27-28. If you do not believe these words of Jesus, why should you believe any other words that He said? Christ gives us the reason for unbelief, in that day and in this day, "Why do ye not understand my speech? even because ye cannot hear my word," John 8:43. Does sin and unbelief keep you from hearing? Dear Reader, the time is coming when all will hear and believe but sad to say, then it will be too late to know and obey the truth. Even Pilate was concerned, "What is truth?" But he was like carnal man today, not willing to do what he knew was right. Is our deepest desire to know and do the truth of God? This will determine our relation to God and our power to discern the right and the wrong.

In matters of eternal truth, the

soul is before the intellect; the things of God are spiritually discerned. You know by being true; you recognize God by being like Him.

—Selected.

“THEORY OR FACT, CONCERNING GOD’S CREATION”?

We place this above subject, or present it, in the form of a question. First, “What Is Theory?” Theory is a doctrine, teaching, or scheme of things, which terminate in speculation or contemplation, without view to practice. “What is a fact?” “Fact is anything done, an act, a deed, reality, truth, actuality, a true account.”

Can we rely upon the holy Scriptures for actuality or truth, concerning God’s Creation? What is Scripture and how given? The answer . . . “All Scripture is given by inspiration of God, and is profitable for doctrine,” 2 Tim. 3:16. We turn now to Gen. 1:1, which is the account of God’s Creation, as written in the holy Scriptures. Will you and I believe it? “In the beginning God created the heaven and the earth.” The word “beginning” means, “the first cause, origin, source, that which is first, the first state, commencement, entrance into being.” That which is “begun.” “To have an original or first existence, to take rise, to commence.”

“In the beginning God.” Who is God? God the Father, God the Son, God the Holy Spirit. God in three persons, a TRINITY, in UNITY, “Three in person, yet ONE in relationship.” They are so used in the Creation. “And God said, Let us make man in our image, after our likeness,” verse 26. “US” and “OUR,” plural, meaning more than the one speaking. We believe the Father God was speaking. “In the beginning God created,” meaning “to produce,” to bring into being or existence, something from nothing, to cause to exist.

We have Scriptural authority that it was God the Son, creating the “heaven and the earth,” as well as the Father God, who spake in verse 26. Jno. 1:1-3, “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.” This is no theory, but a fact, is definite. We know that the “Word” spoken of here in these verses means Christ, God the Son. How do we know? Because this context says also in verse 14, “And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.”

The Scripture says here in the first verse of Genesis, “God created

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the heaven and the earth." Now let us go to the Word of God to learn how He created them, and how long it took Him to make this creation. The Apostle Paul wrote the things which were commanded him of Christ, and he says . . . "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord," 1 Cor. 14:37. So, he tells us in writing to the Hebrews chapter 1:10-12, "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." We want to bring to your mind, dear reader, a little further along, how long it took God to lay the "foundation" and to accomplish the task of the

formation of the heavens and the earth, the accomplishment of their creation.

Furthermore it says here that this work was the work of God's hands. "They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." How long did it take God the Creator to make the heaven and the earth and all their hosts? Exod. 20:11, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

It should be remembered that Moses wrote the book of Exodus, of the holy Scriptures, and it was to Moses, on Mount Sinai, that the law of the "sabbath" was given to Israel. It was given to Israel and for Israel only, furthermore, their sabbaths were to cease, when the law went out of effect. Therefore the sabbath was not commanded to Adam, but was only for Israel. How long did it take for the Lord to make this creation mentioned by the Inspired Word? It only took six days. Yet, some vain philosopher of so-called science come to us with the theory that this did not mean six days, as we know and count time, but that it means a period of time, perhaps each day

a thousand or a million or more years.

If the six days mentioned by the writer means thousands of years each, then the seventh day would also mean the same, then God would have rested a long period also and then "blessed and hallowed" it. Is God a being who becomes so tired, without strength that He needs rest for thousands or millions of years? How absurd. God's Word (the blessed Christ who did the Creation) states plainly in the simplicity of the context of this first chapter of Genesis, just what it takes, to make a single day, such as we have mentioned in the six days of the Creation. We will discuss this later. Those who follow the theory of the philosopher may point out that this account here was God's day and not man's day, quoting the words of the Apostle Peter, 2 Pet. 3:8, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

Let us note this Word carefully. This is a figurative language. This statement of the Apostle does not change the Word here in Genesis, which points out the length of a day, that it consists of both evening and morning, light and darkness, day and night, but only mentions the fact (not theory) that God measures time according to His own mind and understanding, and that it is not known to man. "For who

hath known the mind of the Lord? or who hath been his counsellor?". Rom. 11:34. 1 Chron. 15:25, "For great is the Lord, and greatly to be praised: he also is to be feared above all gods. For all the gods of the people are idols: but the Lord made the heavens." Gen. 8:22, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Who then, or what shall we believe? Shall we believe the philosopher or God? . . . theory or fact? What is a philosopher? . . . what is philosophy? Philosophy: "Literally the love of wisdom." There are two kinds of wisdom, true wisdom from God, the wisdom of His Word; and worldly wisdom, which God has allowed, which comes from the devil, a wisdom that is sensual or devilish. In modern acceptation philosophy may be defined (that is which is accepted by man) as the universal science which aims at the explanation of all the pheonomena of the universe by ultimate causes; the knowledge (so called) of phenomena as explained by (man), and resolved into causes and reasons, powers, and laws. These we might say are supplied by man, which makes them theory and not always a fact.

"Philosophy," when applied to any particular department of knowledge, denotes the collection of general laws or principles under which

all the subordinate phenomena or facts relating to that subject are comprehended. You see those laws and principles must be supplied by facts, not built on theory, before it can be applied to true knowledge. Further, "philosophy" is hypothesis or the system on which natural effects are explained; a particular philosophical system or theory.

Brethren and Sister, what shall we accept concerning the Creation, theory or fact, God's interpretation, or the interpretation of the philosopher? Verse two tells us the story in its beginning, of how God set about to form the earth, what God did, in order that it would come into existence. Not that it had been formed many thousands, millions or billions of years before the account rendered in the context. Isn't it a shame when men will trifle with, or handle God's Word deceitfully?

Beloved, saints we should not in Bible study, or any place else, our children either at home or in the assembly, teach the philosophies of men who trifle with facts of God's Word. Although they may have been taught such in school, yet we should give them teaching which would counteract such theories. "Whatsoever is not of faith is sin." We should take God at His Word, and believe like Abraham, the simplicity of it.

Verse 2, "And the earth was without form, and void (had not

been yet formed); and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." We see here that the Spirit, or God the Spirit was, or had a part in the Creation, was included in the "US," of the "TRINITY." Jer. 4:23, "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light." God was speaking here of Himself He beheld, or looked, and the "earth was without form, and void." That is He had not formed earth yet, He had not given the heavens light, had not yet divided the waters, nor made the heaven, nor formed the light. Why should you and I speculate, or theorize, here? Why not accept the plain statement of the Word as fact?

Verse eighteen tells us how the Creator divided the darkness and made light. Concerning the two great lights it is said . . . "And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good." "And darkness was upon the face of the deep." God surely was the originator of waters, waterspouts. Of this we will learn more as we proceed with the succeeding verses. David says, Psa. 42:7, "Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me."

Gen. 7:11-12, "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights." Isa. 40:12-14, "Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" Will we theorize here . . . or try to explain away by a particular philosophical system or theory?

"Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he council, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" Isa. 45:6-7, "That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."

Verse 18, of the same chapter, says, "For thus saith the Lord that created the heavens: God himself that formed the earth and made it: he hath established it, he created it not in vain, he formed it to be

inhabited (in the days when he formed it): I am the Lord: and there is none else." Isa. 48:13, "Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together." In closing this article we NOTE: "The Omnipotence of God." Job 42:2, "I know that thou canst do everything, and that no thought can be withheld from thee."

(To be continued.)

Wm. Root,
1612 Morphy St.,
Great Bend, Kans.

RELIGION

Religions of the world are designed for different purposes. Those religions which consider Christ as their head are called Christian religions. Some people claim all religions are headed for the same place, just so you belong to some church. Some who are called Christian do not believe in the divinity of Jesus Christ or the Godhead. They claim that Jesus was born of woman just like other children are. Acts 11:26, "A whole year they assembled themselves with the church (established upon the teachings of Christ) and taught much people. And the disciples were called christians first in Antioch." Why were they called Christians? Because the multitude of them that believed were

of one heart, and of one mind and faithfully observed the teachings of the Lord Jesus. The name was likely given them as a nickname, but it was actually true of their lives.

The apostles answered and said, We ought to obey God rather than man. God raised up Jesus, whom ye slew. Him hath God exalted to be a prince and Saviour, and to give forgiveness of sins. We are His witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey Him. The Lord Jesus was not without witnesses. Luke 13:35, Jesus said, "I tell you . . . except ye repent, ye shall all likewise perish." Acts 17: 29, "We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art or man's device." Of this ignorance God winked at, but now commandeth all men everywhere to repent. He hath appointed a day, in which He will judge the world, in righteousness, by that man whom He hath ordained, "the Lord Jesus Christ."

Paul a servant of Jesus Christ, called to be an apostle. Concerning God's Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh: and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: by whom we have received grace. John 1:17, Grace and

truth came by Jesus Christ. Eph. 2:8, "For by grace are ye saved through faith." Who will render to every man according to his deeds. God is justice, and full of mercy. Therefore if any man be in Christ, he is a new creature: old things are passed away: behold all things become new. Now we are ambassadors for Christ. Can the world see Christ in us? 1 Pet. 4:17, "What shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Matt. 25:30, "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Luke 11:34, "When thy eye is evil, thy whole body is full of darkness. Take heed therefore that the light which is in thee be not darkness." How about many religious groups of this day and age? V. 42, Woe unto you Pharisees: For ye pay tithe mint and rue and pass over judgment, and the love of God. These ye ought to have done but not to leave the other undone. Woe unto you Pharisees: For ye love the uppermost seats in the synagogues. And Jesus said, Woe unto you also, ye lawyers, For ye load men with burdens, grievous to be born, and ye yourselves touch not the burdens with one of your fingers. Woe unto you lawyers: For ye have taken away the key of knowledge. The Sadducees and the

Pharisees were among the most popular religious groups of their day.

We have many man-made organizations and classes of people. Most all have some form of religion. Jesus said, the Son of man has not where to lay his head, yet he labored with his hands, carpenter by trade. We have what we call Royalists, who do no labor with their hands, but live of other men and women's labors. To be Christian a church must be established by Jesus Christ, and His apostles or disciples. Man dare not dictate as to his individual opinion. Eph. 2:20, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." 1 Cor. 3:11, "For other foundation can no man lay than that is laid, which is Jesus Christ."

Jesus speaking, I have laid the foundation and another buildeth thereon. 2 Tim. 2:19, "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." Matt. 21:42, Jesus saith unto them, Did you never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing and it is marvelous in our eyes. The scribes asked Jesus, Which is the first commandment? And Jesus answered, the first of all the commandments is, Hear O Israel: The Lord our God is one Lord

and thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength: This is the first commandment. And the second is like namely, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the scribes said, Master, thou hast said the truth: For there is one God. And Jesus said, To love him with all the heart, with all the understanding, with all thy soul, and with all thy strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.

Mark 10:24, Jesus answereth again and saith unto them, Children how hard is it for them that trust in riches to enter into the kingdom of God. For even the Son of man came to give his life a ransom for many. My beloved brethren, hath not God chosen the poor of the world rich in faith, and heirs of the kingdom, which He promised to them that love Him. "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors." Jas. 2:8-9.

William N. Kinsley,
Hartville, Ohio.

When people speak ill of you, live so that nobody will believe them.

NEWS ITEMS

LOVEFEAST DATES

Aug. 3—Broadwater, Md.
 Aug. 24—Dallas Center, Ia.
 Aug. 24—Swallow Falls, Md.
 Sept. 21—Midway, Ind.
 Sept. 29—Mt. Dale, Md.

REVIVAL MEETINGS

Broadwater, Md.—July 26-Aug. 4.
 Lititz, Pa.—Aug. 4-18.
 Dallas Center, Ia.—Aug. 12-25.
 Walnut Grove, Md. — Aug. 26.-
 Sept. 8.

SAVAGE RIVER, MD.

The Broadwater congregation will have a series of Revival meetings from July 26 through Aug. 4. There will be all-day meetings Sunday, Aug. 4. Lovefeast on Saturday, Aug. 3. Eld. Paul Reed of Riner, Va., will be the evangelist.

We extend a welcome to anyone who can attend any of these services. We ask an interest in your prayers for the success of these meetings, that souls will be strengthened and sinners will accept Christ as their personal Saviour before it is too late.

Sister Bertha Dorsey, Cor.

BETHEL, PA.

The Bethel congregation plans to hold their annual Revival meeting at Frystown from August 4 to 18 with Bro. Eldon Flory of Hart, Mich., as their evangelist. To these services and our regular services,

everyone is most welcome. Pray that many souls may find peace and happiness during these Revival meetings.

Sister June S. Beck, Cor.

DALLAS CENTER, IOWA

The Church at this place expects to hold evangelistic meetings August 12-25, with Bro. Paul Reed in charge; the Lovefeast to be the 24th.

Our Sunday School attendance has been good. We have classes for all ages. We have had some sickness. Bro. Paul Moss has been confined at home with a heart attack. Our sisters met quite regularly all winter to do relief sewing, the weather being more favorable than the preceding winter. We had a very sacred Lovefeast in early May, and were much impressed with the commemorating of Christ's death, and the looking forward to the Great Supper at the end of the world. Bro. Ray Reed officiated.

Previous to the General Conference, Elder Paul R. Myers of Ohio stopped over with us and preached a very inspiring and comforting message concerning God's Protection. Also Bro. Eldon Flory of Michigan brought us a most interesting and beneficial message on "The Lord's Coming." On Father's Day Bro. Emory Wertz of Colorado was with us and preached both morning and evening. He gave much Scriptural instruction suitable for the occasion. He emphasized a

father's responsibility in the home and church.

We invite all who can to come to our August meetings. Let us all unitedly pray for the salvation of souls, and that God's name be honored and praised.

Beulah M. Fitz, Cor.

ANTIOCH, W. VA.

The Lord willing, the Ridge congregation expects to begin a Revival meeting on August 2 and close on August 11 with Elder Earnest Miller as the evangelist. Lovefeast will be on Saturday, August 10.

Irene Harris, Cor.

WAUSEON, OHIO

The Lord willing, the Harvest meeting of the West Fulton church will be on Sunday, Aug. 4. There will be services all-day, come and enjoy these blessings with us.

Sister Leola Beck, Cor.

APPRECIATION

We wish to send our sincere thanks and appreciation to each one for prayers, sympathy and gifts, during our bereavement in the loss of our loved one.

Bro. and Sister Delma Stump,
Martha, Gloria and Miriam.

MARRIAGE

Sister Elizabeth Surbey, daughter of Sister Marie Surbey, and Willard Spilman, son of Mr. and Mrs. Wilbur Spilman of Brighton,

Colorado, were married April 19, 1963, in the bride's parental home by Bro. Clarence Surbey. They are now living at 1107 Rosemary, Apt. #3, Denver 20, Colorado.

OBITUARIES

Lula Elliot (Rotruck) Leatherman was born in Grant County, West Virginia, September 6, 1882, and departed this life at her home June 16, 1963, at the age of eighty years, nine months and ten days. Her husband, James W. Leatherman, preceded her in death in 1935. Also one stepson, three brothers, and four sisters preceded her in death.

Surviving are: two sons, Herbert and Odell Leatherman; one daughter, Mrs. Myrtle Michael; one sister, Mrs. Maggie Harris; nine grandchildren, and three great-grandchildren.

While young, she united with the Dunkard Brethren Church and remained faithful to her vows. She will be greatly missed in the home and in the community where she lived. Funeral services were conducted by Elder Melvin Roesch at the Ridge Church. Burial in the Knobley Cemetery.

Mother's work is ended
She has come to set of sun
May she walk the streets of Glory
And be with God's own Son.

Irene Harris, Cor.

THE DEAD SPEAKETH

No. 66

BAPTISM

D. W. Hostetler

There has been more controversy over the subject of baptism than any other topic in the Book. But to me the teaching of the New Testament on baptism is very plain, if New Testament teaching is to settle the question. Whatever our teaching has been, let us seek our way carefully as we can.

When I think of the writings and discussions of educated men on the subject of baptism, it seems somewhat futile for a little fellow to venture a discussion in the columns of the Bible Monitor. But my bit may be helpful, even though it does nothing more than deepen our conviction of truth.

I want to invite the attention of the reader to the design of baptism. Baptism is to proceed in accordance with a settled plan, intention, or scheme. In I Peter 3:18, we read, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit."

Christ and the apostles baptized believers. "Only repent and believe the gospel," was the message of Christ to the people. Philip said to the eunuch, "If thou believest thou

mayest." And he answered Philip, "I believe that Jesus Christ is the Son of God." Again Jesus says: "He that believeth and is baptized shall be saved." Here we see that a confession of faith in Christ is to precede baptism. This forever settles the question of infant baptism. Baptism is for believers only. This brings us to the first point in the design of baptism.

In Matthew 19:28 Jesus said, "Verily, I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Note that he says, "ye which have followed me in the regeneration."

Webster defines the term regeneration as follows: The entering into a new spiritual life, that change by which the unholy will in man and the enmity to God and His law, are subdued, and a principle of supreme love to God and His law, or holy affections are implanted in the heart. Now Christ went through the baptism of regeneration in order to work out this plan, that we might follow Him in the baptism of regeneration; in the process of regeneration the heart and soul of man is cleansed from sin and the individual is reformed and made a new creature in Christ.

In Titus 3:5-6, we read, "Not by works of righteousness which we have done, but according to his

mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Evidently the washing here means water baptism, and the regeneration has reference to the cleansing of the heart and soul. In this connection Jesus tells Nicodemus, John 3:5, "Except a man be born of water and of the spirit, he cannot enter the kingdom of God." It takes the combination of the finite and the infinite to work out the new birth. Water baptism is man's part, but God administers the Spirit baptism.

That baptism is for the remission of sins is clearly taught in the Scripture. That the earth was baptized in water during the flood cannot be denied. The purpose of this immersion was to cleanse the earth from sinners, and this purpose was accomplished. Peter says in his first letter, 3:21, "The like figure whereunto even baptism doth also now save us"—meaning the figure of cleansing the earth of sinners by a deluge. In baptism, sins are washed away and the individual is saved, even as the eight souls in Noah's time were saved. In Mark 1, it is said that John did baptize for remission of sins and preached the baptism of repentance for remission of sins. In Luke 3:3 we have the same teaching. In Acts 9 we have the case of Saul, who cried, "Lord, what wilt thou have me do?" The Lord said, "Go into the city and it will be told thee what thou must

do." When Paul was relating his conversion in his defense in Acts 22, he said that Ananias told him to "arise and be baptized and wash away thy sins."

When Peter preached that great sermon on the day of Pentecost, they were pricked in the heart and cried out, "Men and brethren, what shall we do?" He said unto them, "Repent and be baptized for the remission of sins and ye shall receive the gift of the Holy Ghost."

Now it is clearly taught in the Scripture that John the Baptist and the apostles baptized for the remission of sins. We still have the same Gospel that they had. In Hebrews 13:8 we read, "Jesus Christ, the same yesterday, today and forever." Since the baptism is for the remission of sins, it logically follows that remission of sin is a condition to the gift of the Holy Spirit. It cannot be denied that Peter was teaching water baptism when he said, "Repent and be baptized for the remission of sins," or that Christ was baptized by water before the Holy Ghost came upon Him. Here we find Christ again working out the way. He was simply doing the will of the Father and to follow His example is absolutely safe. That the Holy Spirit is given by the laying on of hands is clearly seen in Acts 8 when Samaria had received the Word of God. The apostles at Jerusalem had prayed for them and laid their hands on them that they

might receive the gift of the Holy Ghost.

—April 1928 Issue.

MASTERING JOHN'S GOSPEL

The best loved book in the Bible is the Gospel according to John, God's love story for men. And this Gospel is in a true sense the central book of the Bible.

1. *The Place of John's Gospel in the Bible.*—Genesis is the book of the old creation. John is pre-eminently the book of the new creation. It is not an accident that both of these books open with the tremendous words, "In the beginning": in Genesis, "In the beginning God . . ."; in John, "In the beginning was the Word . . . and the Word was God." In Genesis the works of God's creation are set forth at the beginning of time. In John the Creator Himself is revealed to men, He who was in the beginning, before all time. The first spoken words recorded from God are the words in Genesis 1:3, "Let there be light," and light shined in the darkness of early chaos. In the first chapter of John we have Him who is the Light of men set forth, coming to shine in the darkness that sin brought upon God's good creation.

All of the Old Testament points toward the coming One and is a preparation for Matthew, Mark,

and Luke; then in John we have the heart of the Gospel as the deeper spiritual meanings of the other three Gospels are interpreted. The fourth Gospel also prepares the way for the Acts of the Apostles and the Epistles. If the Gospel according to Luke be read in connection with the opening of Acts, it will be seen that the beloved physician immediately takes up the thread of the story where he left it in the Gospel. One may ask, why should Acts not follow immediately upon Luke? The answer is that the revelation of the Lord Jesus and the revelation concerning the Holy Spirit as given in John are a necessary preparation for understanding the great day when the Holy Spirit came and for understanding the later teaching concerning the Holy Spirit. And so it is with other vital doctrines.

There are four words that have been used to set forth in a striking way the central emphasis of each of the four Gospels, words that are found in four Old Testament passages: (1) "Behold, thy king" (Zech. 9:9)—the message of Matthew, with Jewish readers especially in mind. (2) "Behold, my servant" (Isa. 42:1)—the message of Mark, addressed particularly to Roman readers. (3) "Behold, the man" (Zech. 6:12)—the message of Luke written for the Greeks or the Gentiles. (4) "Behold, your God!" (Isa. 40:9)—the appeal and

message of John, written for all Christians, for unbelievers, for Jews, and for Gentiles.

In considering these striking facts about the Gospels, however, we must carefully mark the truth that in each of the four Gospels the Lord Jesus is set forth as King, as Servant, as Son of man, and as God our Saviour, and the message of each Gospel is for all Christians. In the case of John pre-eminently the Lord Jesus is not only set forth as God, but He is revealed as the Son of man, and as Servant, and as King.

2. *Characteristics of John's Gospel.*—What are some of the characteristics that make John for most Christians the best loved book in the Bible, and the characteristics that distinguish it from other books? John 3:16, the glorious Gospel in a golden sentence, is one of the answers. Many other precious summings up of the Gospel are found in the book. Doubtless more souls have been saved through some verse in this Gospel than through the verses of any other book. Every Christian should know by heart, and know how to use in personal soul-winning, John 1:12; John 3:16; John 3:36; John 5:24; John 6:37; 6:47; and many others. The study of John should stir many Sunday-school teachers and pupils to personal work and to definite results in soul-winning. The fourteenth chapter of John, with its, "Let not your

heart be troubled," is another reason John has its central place in the Christian's heart. If believers were asked to name their two favorite chapters in the Bible, doubtless the Twenty-third Psalm and the fourteenth of John would win most of the votes. The fifteenth chapter, concerning the vine and the branches, and the sublime prayer in the seventeenth chapter, also make their great and peculiar appeal. The Gospel is intensely personal. There are the personal interviews with Nicodemus and with the woman at the well, and there is the personal farewell message to the disciples. Of the 878 verses, 419 contain the words of our Lord, of which 270 consist altogether of His own words.

John omits much of what is found in the other Gospels. Among the notable omissions are the genealogy, the birth, the boyhood, the temptation, the Sermon on the Mount, the Lord's Supper, Gethsemane, twenty-seven of the miracles, the parables, the discourse on prophecy. Much that John gives is entirely new. Six of the eight miracles that he records are found only in John, including the resurrection of Lazarus, the man born blind, the water turned into wine. The early Judean ministry is recorded only here, including the message of the new birth. The great discourses on the Bread of Life, the Good Shepherd, the farewell message to the disciples are given only in John.

Nearly all the miracles are followed by a message or discourse that sets forth the spiritual meanings. It seems evident that this glorious Gospel was written by the beloved apostle after all the New Testament, except his own writings, had been finished, and that he gives in some sense a supreme revelation that confirms and presses home in new and personal and authoritative ways the faith once for all delivered to the saints. The Gospel forms the basis for his own marvelous letter which is a further unfolding of fellowship with the Eternal Life that was with the Father, and was manifested to men (I John 1:14).

3. *Four Aims in Studying John's Gospel.*—(1) Study to know the contents: the many things. (2) Study to know the central message: the one thing. (3) Study to experience the Life. (4) Study to pass the message, and the Life, on to others.

Each of the twenty-one chapters of this Gospel treats two or three topics, and one way to learn the contents is to aim to give the contents of each chapter in a few suggestive words. For example:

Chapter one: The Word made flesh, the witness of John the Baptist, the witness of the first disciples.

Chapter three: Interview with Nicodemus on the birth from above, trip to Judaea, and John the Baptist's final testimony on the baptism from above.

Chapter five: Lame man healed at the pool of Bethesda, discourse on Christ as the source of life, four witnesses to Christ.

And so on through the twenty-one chapters, the contents may be summed up.

The contents of the Gospel may also be viewed in the four clearly marked divisions in the Gospel.

4. *An Outline of John's Gospel.*—I. The Sublime Preview of the Gospel—The Word made flesh, 1:1-18; II. The Revelation of the Word, 1:19 to 12:50; III. The Revelation to the Inner Circle, 13 to 17; IV. Glorification in Death and Resurrection, 18 to 21.

The section on the revelation to the world, from 1:19 to the end of the twelfth chapter, falls naturally into the following divisions: A. Preparing the inner circle, 1:19 to 2:12; B. Beginning the public ministry, 2:13 to 4:54; C. Wider public ministry and conflict with the rulers, 5:1 to 11:57; D. The closing of Christ's public ministry, 12:1 to 50.

In chapter twelve we have the summing up of the results of the revelation to the world. In that chapter we find Christ as the judge and the divider of men, as the conflict between faith and unbelief finds its culmination. At this point in the revelation "he departed and hid himself from them." Then follows the holy place of the Gospel, the revelation to the inner circle, from

chapters thirteen to sixteen, preceding the sublime prayer, which has well been called "the holy of holies." The same revelation that is given to the world is given to the disciples in this farewell message, and the same truths also appear as our Lord speaks to the Father.

What is that great revelation? What is the great purpose of the Gospel, the one central message set forth by "the many things"?

5. *The Great Purpose of John's Gospel.*—There is a perfect key for the study of the Gospel according to John, and this key is found in connection with the purpose of the writer. John tells us that if all the things that Jesus did and said should be written, the world could not contain the books that should be written. But out of all this vast number of things, John, under the guidance of the Holy Spirit, selected those that are recorded in this Gospel. How precious they should be to us! The things he records are calculated perfectly to fulfill the purpose that the Holy Spirit had in mind, and John gives us this purpose in direct statement in John 20:31, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Notice that this verse expresses not only the purpose of this Gospel but the purpose of every book in the Bible. Be sure to commit the verse to memory. And then,

whatever other method of study we follow for this Gospel, let us apply the key that the author gives us in John 20:31.

From this verse we see that there are three great messages in the book. The central message is the PERSON of Jesus, who is presented as the Christ and as the Son of God. This Person has come to bring LIFE. He has come to give life to men, and this life is to be had through BELIEVING. We have, then, three questions that are answered in John:

(1) Who is Jesus? (2) What is life? (3) What does it mean to believe?

These three great messages are one, for the Person is found to be the life, and He is the object of faith. The words "believe," "believing," and other forms, occur one hundred times. And the various names of our blessed Lord are mentioned in this Gospel more than three hundred and eighty times, a number far in excess of any other New Testament book.

It is frequently said that the great purpose of John is to present Jesus Christ as God. But it is more than that. The Gospel is to show that Jesus is the Christ or the Messiah, and this Messiah is the divine Son of God, God manifest to men in the flesh. And this revelation is to the definite end that men might have life. The Gospel, therefore, is a revelation of Christ as the Life

and of what eternal life means. Men are linked with the life-giving Son of God through faith, and so the Gospel from this aspect is a revelation of what faith is, and a record of the great conflict between faith and unbelief.

In every miracle recorded in John, in every discourse, in every event, we might say in every verse, the writer keeps before him this definite purpose of revealing Jesus as the Christ, the Son of God who gives life to those who believe.

There are eight miracles in the Gospel, not counting the greatest of all the miracles, the resurrection of our Lord, toward which all the others point. Each of these signs reveals the Person of Christ, gives a manifestation of Life, and is designed to draw forth faith. Each miracle, or sign, in John is really a record of two miracles, the earthly physical miracle and that greater spiritual miracle which the earthly sign sets forth.

The opening of the eyes of the man born blind is the background of the greater miracle of opening the eyes of the heart. We have in this ninth chapter a progressive revelation of the person of Christ, and with it the growth in the faith of the man. When they asked him who healed him, it is first "the man that is called Jesus." Then He is "a prophet"; then the man acknowledges that he is His disciple. Finally he looks upon the man Jesus with

those eyes that Christ had opened, and answers His challenge: "Dost thou believe on the Son of God?" When the blind man said, "Lord, I believe," he worshipped Jesus Christ as God his Saviour.

From the fifth chapter to the eleventh we have the terrific conflict between Christ and the rulers, gaining in intensity, and always a conflict between faith and unbelief. Our Lord is presented in chapter five as the source of life, in chapter six as the bread of life, in chapter seven as the one who gives the Holy Spirit, the water of life, in chapters eight and nine as the light of life and the liberator from sin, in chapter ten as the good Shepherd, in chapter eleven as the resurrection and the life. Thus in the resurrection of Lazarus we have the culminating sign, drawing out faith on the part of all the Jews who witness the miracle, and climaxing the unbelief of His enemies as they definitely determine to put Him to death. From a human standpoint it cost the life of the Lord Jesus Himself to raise His friend Lazarus, and from the eternal and divine standpoint it cost His life to raise us up from condemnation and death to justification and life.

From the very beginning the faithful witness, John the Baptist, presents our Lord as "the Lamb of God, which taketh away the sin of the world." In our Lord's own salvation message in the third chap-

ter, we face two great facts about eternal life: a man **MUST** be born of the Spirit, the Son of man **MUST** die, in order that whosoever believeth in Him may have eternal life.

The way of life, then, is through the death of Him who is the Life. Every other baby born into the world was born in order to live. The Lord Jesus was born in order to die. One of the great key verses of the Gospel, John 10:10, tells us that Jesus came in order that we might have life. And in a true sense He came that He might have death, for in that way only could we have life.

Rich results will come from the special study of great doctrines or topics as they are presented in John: outstanding among them is the message on the Deity of Christ, and the message concerning the Holy Spirit. For the central purpose of the Gospel is to reveal Christ the life, and the way by which this life comes to men. We must be born of the Spirit, and then live by the Spirit—rivers of living water flowing out from within. Thus it is that the Lord Jesus is proclaimed by John as the Lamb of God, and also as the One who is to baptize in the Holy Spirit. Thus it is that all the glorious movement in the Gospel goes forward to that day when He shall die and rise again, ascend and give the Holy Spirit, who will unite us with Christ

our Life, and will take of the things of Christ and reveal them unto us.

John is written for sinners that they might believe unto life. It is written also for Christians that they might believe unto the daily enjoyment of the abundant, victorious life.—Sunday School Times.

Robert C. McQuilkin
in Christian Monitor.

SIX SUBJECTS

Part 5

The heart of man a temple of God, or the habitation of Satan? We are noting the state of a person's heart whose zeal has grown cold and who has returned to the love of the world. In this figure you behold a face with one eye staring impudently around and the other eye becoming drowsy. In the heart the signs of the sufferings of Jesus have become fewer, the sparks of grace are extinguished, the star-emblem of faith has become dim and has lost its light and splendor.

This is indicated when man becomes careless and drowsy in good acts, ceases to watch and pray and on the contrary looks upon the follies of the world and indulges more and more in the enjoyment of its horrors and pleasures. At the same time, what must naturally follow? He ponders less and less upon the sufferings of his Redeemer and seldom casts his eyes up to the crucified Jesus, the author and finisher

of his faith, and thus loses Him gradually out of his view and out of his heart. Then the glow of life is extinguished, love of Jesus becomes cold, grace departs, faith wavers and dies and the heart becomes dim, dark, cold and dreary.

Thus man becomes indolent and dispirited. The world represented by the man with a dagger, now penetrates into his heart; for he now has no power of faith, no courage, no clear light, no more love. He either fears the threats of the world or he is deceived with flatteries or allurements and returns to the love of the world. In this state Satan comes again and with him the old beasts into the heart. This he effects so much the more easily because he now finds no guards and no resistance because the person has become lukewarm, indolent in prayer and no more avoids the opportunities to sin, but exposes himself to danger.

The angel or the grace of Christ endeavors indeed to drive the Devil away, but as man himself by sin opens the door, does not watch, does not pray and does not cooperate with faith; sin and Satan press into the heart and returns with his followers. Thus what Christ has said applies here, Watch and pray that ye enter not into temptation. Pray without ceasing. When prayer ceases all good-will also ceases. Prayer is spiritual breathing. When it ceases or becomes weak, then all

that is good ceases also. Thus if we are not vigilant the enemy comes and sows tares among the wheat. An unguarded and defenseless heart is exposed to every enemy of the soul.

Let us therefore seek sacred vigilance, prayer and inward devotion, looking up to Jesus the crucified, Never allow your soul to slumber so that anything impure may penetrate the temple of God and destroy it, otherwise God will destroy you also. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour," 1 Pet. 5:8. Let him that stands take heed lest he fall. We dare not lay aside the armour of defence which Paul so beautifully describes in Eph. 6:13-18. "For we wrestle not against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," V. 12. These persecute us with fiery darts, which we can extinguish only with the shield of faith.

Faith therefore must always continue firm and love must be fervent. This can then be only when our eye is directed away from the world and its allurements. We look up to Him when we bar our heart against all the attractions of sin and support the approach and communion of God. We are attentive to the gracious offer of the Holy Spirit as we yield ourselves unto Him.

Faith must lose all its power, light and life; and love must grow cold if the foundation upon which it rests, Jesus crucified, depart from our heart.

(To be continued.)

LIGHT AND LIFE

We are entitled to search our title,
To write, for what we must fight,
How we must fight, why we must
fight.

The apostle Paul made it clear and
plain,
That it is a fight which may give
us pain.

Paul declared that he had fought a
good fight
Ready to be delivered for that which
was right.

Understanding the Scriptures will
bring us life,
Jesus said, While ye have light be-
lieve in the light

That by obedience ye may be the
children of light.

Tobias Z. Martin.

GOD AND COMPANY

God and Company is the greatest corporation in existence, the oldest company on record. It was founded by the Father, Son and Holy Ghost, the Owners. Later, on the day of Pentecost, it was incorporated under the laws of Heaven as the "Church of God."

Its main business is the salvation of souls. By-products are Divine

healing and supplying the needs of the human family. Its standing is the oldest, strongest and best. Its founding was before time began. Its Officers are God, the Silent Partner; the Holy Ghost, the General Manager; Christ, the Purchasing Agent. The Corporation's main office and storerooms are located in Heaven. Branch offices are everywhere.

Local managers of this Company are pastors. Its advertising managers are missionaries, pastors and evangelists. Its employees are all saved people.

There are rules for employees, all of which are found in the company manual, the Bible. Some special rules are: (1) Complete obedience to General Manager, the Holy Spirit; (2) Respect for the local manager, the pastor; (3) Employees must love one another; (4) Employees must read the Company Manual, the Bible, and become familiar with it; (5) Each employee, in order to become efficient is required to have the necessary tools to perform his work, tools known as (a) soul burden, (b) willingness to help others, (c) earnestness, (d) a prayerful attitude.

Each employee is required to wear garments to conform to rules that are found in the Company Manual, section 1 Peter, chapter 3, verses 3 and 4: "Not the outward adorning . . . (but) the ornament of a meek and quiet spirit."

Working hours for employees are 24 hours of the day, 365 days of the year. Employees must be busy at all times; they cannot take time out for sinful pleasure. This rule is agreed to gladly because all desire for harmful worldly amusement has been taken out of their hearts by a secret process known only to God and Company — namely the New Birth.

This Company has provided cafeterias for all employees. The meals consist of manna from Heaven, bread that the world knows not of, strong meat and the sincere milk of the Word.

All premises of this Company are air-conditioned. (The fan of Good Will is running at all times, blowing the breezes of Love and Kindness in all directions.

The drinking fountains of Living Water are placed within easy reach of each employee.

This Company does not pay in cash but in bank notes. This is the form of bank note used in Philipians 4:19, "My God (the Banker) shall supply all your need (the amount) according to His riches (the assets) in Glory (location of bank) by Christ Jesus (the Cashier without Whose signature the note would be worthless)."

In addition to the pay mentioned, this Company distributes daily to its employees bonuses of peace, joy and happiness. All employees who remain in the employ of this Com-

pany to the end of their days will receive a mansion in the sunny land of Glory, including everything to make them happy while the ceaseless ages of eternity roll. — I. T. Mark.

Sel. by A. G. Fahnestock.

NO POCKET IN A SHROUD

Use your money while you're living.

Do not hoard it to be proud.
You can never take it with you;
There's no pocket in a shroud.

God can help you on no farther
Than the graveyard where you
lie,
And though rich while living.
You're a pauper when you die.

Use it then some lives to brighten
As through life they weary plod.
Place your bank account in heaven.
And grow rich toward your God.

Use it carefully, use it freely.
Do not hoard it to be proud.
You can never take it with you;
There's no pocket in a shroud.

—ANONYMOUS.

STRANGE PEOPLE I HAVE MET

People who talk about prayer,
but who never pray.

People who say tithing is right,
but who do not tithe.

People who wish to belong to

the church, but who never attend or support the church.

People who say that a man reaps what he sows, and then sow sin, disloyalty, and disobedience.

People who make good salaries, and give nickels and dimes to the church.

People who say that the Bible is God's Word to man, and yet who do not read it.

People who say they believe in heavenly rewards, but who never do anything to gain such rewards.

People who say that eternity is of more importance than time, but who live for this present life only.

People who criticize others for things they do themselves.

People who say "we" in accomplishments in which they had no part.

People who stay away from church for trivial reasons and then sing, "O How I Love Jesus."

People who repeat a scandalous rumor while declaring they do not believe it is true.

People who would rather hear something bad about another than something good.

People who follow the devil all their lives, but expect to go to heaven when they die.

—Selected.

Most people are carrying more luggage than they will get through the heavenly gates.

SUNDAY SCHOOL LESSONS FOR AUGUST 1963

PRIMARY LESSONS

Aug. 4—A Box for God's Book.
Exodus 25:1-2, 10-16, 37:1-2, 40:16-20.

Aug. 11—Timothy's Bible Verses.
II Tim. 2:15, 3:15-17.

Aug. 18—The Book the King Read.
Psa. 119:9-16, II Chron. 34:29-33.

Aug. 25—The Story Philip Shared.
Acts 8:1-8, 26-40.

ADULT LESSONS

Aug. 4—Now Go to Nineveh. Jonas 3:1-10.

1—Was Jonah's experience in trying to flee God of any value to him in his calling?

2—Can we become so sinful that repentance would not be acceptable to God?

3—Why do you think God sent someone to preach to the people of the city of Nineveh, but did not to cities such as Sodom and Gomorrah?

Aug. 11—Jonah said a Prayer. Jonah 4:1-11.

1—Was Jonah selfish in his reasoning concerning Nineveh?

2—Would we be glad Nineveh was spared if we had been in Jonah's place?

3—Do we have more concern for the physical things than for the souls of those around us?

Aug. 18—Awake in the Night to Devise Iniquity. Micah 2:1-13.

- 1—Can some religious leaders of today be compared to those described in verses 1 and 2?
- 2—What does a man lack when he becomes an oppressor?
- 3—Do people as a rule desire lying prophets?
- Aug. 25—What Hath the Lord Done for Us? Micah 6:1-16.
- 1—Do we soon forget what God has done for us?
- 2—Are we prone to believe that our work and sacrifice alone will make us pleasing unto the Lord?
- 3—What the Lord requires according to verse 8 seems simple, but do any of us really live up to it?
- BIBLE STUDY BOARD
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- DAILY DEVOTIONS FOR
AUGUST 1963**
- MAN'S HELPLESSNESS
- Memory verse, Isa. 2:22, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"
- Thurs. 1—Isa. 31.
- Fri. 2—Gen. 11:1-9.
- Sat. 3—Josh. 7:6-15.
- Memory verse, II Cor. 3:5, "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God."
- Sun. 4—Lev. 26:14-36.
- Mon. 5—Zech. 4.
- Tues. 6—I Sam. 17:38-51.
- Wed. 7—Jno. 6:1-13.
- Thurs. 8—Isa. 41:1-20.
- Fri. 9—Prov. 16:1-17.
- Sat. 10—Jno. 15:1-17.
- Memory verse, Psa. 127:1, "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."
- Sun. 11—Psa. 90.
- Mon. 12—Judges 16:15-21.
- Tues. 13—Mk. 9:14-29.
- Wed. 14—Hosea 13.
- Thurs. 15—Luke 13:18-30.
- Fri. 16—Jer. 10:17-25.
- Sat. 17—Psa. 146.
- Memory verse, Jno. 6:44, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."
- Sun. 18—II Cor. 5:1-11.
- Mon. 19—James 4:8-17.
- Tues. 20—Rom. 8:31-39.
- Wed. 21—Matt. 25:31-46.
- Thurs. 22—I Tim. 6:1-14.
- Fri. 23—Prov. 27:1-14.
- Sat. 24—I Pet. 1:13-25.
- Memory verse, Jer. 10:23, "O Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps."
- Sun. 25—Eccl. 3:9-22.
- Mon. 26—Psa. 89:34-52.
- Tues. 27—Isa. 64.
- Wed. 28—Isa. 2:10-22.
- Thurs. 29—I Sam. 20:1-16.
- Fri. 30—Psa. 49.
- Sat. 31—Psa. 147.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

WHOM DOES GOD HEAR?

"Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth," John 9:31. Our text is taken from the reasoning of a person upon whom a very important miracle had been performed. This man was born blind and had grown up to manhood in that condition but now was healed by Christ. The sad part of this narrative is that few were pleased that this man was healed, but rather disputed among themselves about why, when and by whom he was healed.

This man had never read a word of the holy Scriptures but being a Jew, he was fully acquainted with the Scripture and the things of God. Being in this condition both he and his parents had no doubt went to great effort about their religion, or else this man would not have understood the Scriptures as he did. No doubt he had developed his hearing and memory of the Scriptures almost to perfection. Through the Spirit of God he had established a

great faith of God in himself.

Now because of the great miracle which was performed in his body, he was convinced that Christ was from God. He did not fear the many onlookers, who were not as willing to accept the power of Christ as he was, but with courage he reasoned about the fact of Christ healing him. So we read the beloved apostle's account how this man, a poor unlearned blind man, more rightly understood the Divine power of God than a multitude of experienced professors of God.

David tells us in Psa. 66:18-20. "If I regard iniquity in my heart, the Lord will not hear me: but verily God hath heard me; he hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor his mercy from me." Here we have the mature conclusion of a godly man. David felt the need of praying unto God often. We read in many of his writings that he prayed that God would forgive his sins and transgressions. What a comfort it must have been to David to know that God had heard his prayer. From

the Scriptures we must conclude that David was a man very sorrowful for his sin, a man who prayed often for its forgiveness and now he realizes that God's mercy had been showered upon him. The Christian has no greater comfort than to know the value of prayer, that God will hear his prayer and that God's mercy has forgiven his transgressions.

Whether we profess God's name or not, He will not hear us if we continue in our sins. This does not imply that we cannot repent but while we continue in our sins, God will not hear us. We have several simple but definite and serious facts in our text. Any person can be a worshipper of God, the opposite of a sinner, if we not only make claims but actually love, adore and worship God. Do you think this means once a lifetime, once a year or once a month? A worshipper makes it his business to thank, adore and worship God at all times. Did you notice this is not all that is required? "And doeth his will," not worship in our own way, at our own time or by our own methods, but according to His holy Will.

My what an important conclusion, "him God heareth." There is no question about this, no if nor when nor where. Definitely and certainly God will hear such a person. Are His specifications too involving, are they too soul-searching, do they involve too much of our

time and talents? How was Christ able to perform this wonderful miracle? He met the simple stipulations of our text. God heard so plainly that such a miracle never took place before in this world, "Since the world began was it not heard that any man opened the eyes of one that was born blind," V. 32.

No doubt this man's parents had thoroughly searched for a cure for their son, as both they and the son were convinced of the greatness of the miracle. Should those today, who have experienced the mercies of God: speak honorably of them, praise their God and magnify His holy Word because of their blessings? What are we doing for God, for the strengthening of our soul, for the working out of our salvation? The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things. The Lord is far from the wicked: but he heareth the prayer of the righteous," Prov. 15:28-29.

A QUESTION OLD, YET TIMELY

The Psalmist, back in the Old Testament age asks the question: "Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill?", Acts 15:1. Evidently this writer had fellowship with God and also knew man and his inclinations and aspirations. As he meditates on his observations and his experience,

with both God and man, he feels certain that not everyone would dwell or abide in God's Holy Hill. Because of this feeling he bursts forth with this question that still in our day vitally concerns us. The Psalmist then gives at least a partial answer to his own question, and this answer suggests to us, living with more light in the New Testament dispensation, a deep concern and continued search for additional answers.

In our day and age different opinions exist which may confuse many. Some say God is too merciful to bar anyone from Heaven in the last day, therefore all will be saved. Eternal security is the belief of many. Others tell us that we are all going to the same place even though we travel different roads, by belonging to different church organizations. Still others say there are good people in all churches and feel quite secure if they have their name on some church register.

Jesus, the Authority, agrees with the Psalmist when He says in plain language in His Sermon on the Mount, "Not everyone that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21. To those of us who accept this plain statement, there can be no more doubt as to whether all shall be saved or just some. In Luke 12:32 we read, "Fear not, little flock: for

it is your Father's good pleasure to give you the kingdom." Again in Matt. 7:13-14 we read, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." These Scriptures also clearly remind us that hope of entering into the Hill of the Lord is not increased by federation, or by changing affiliation for the sake of numbers, because the many are on the broad road.

The Psalmist, in his answer to his questions, specifies certain merits or requirements necessary to dwell and abide with the Lord: "He that walketh uprightly, and worketh righteousness and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is condemned, but he honoreth them that fear the Lord." Psal. 15:2-4.

As we think seriously on these verses, and their qualifications, and how we measure up, we might well ask, from the bottom of our heart, the same question: "Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill?" Yes, walking uprightly means more than moving about upright on two feet. Paul hints at the essence of it when he says, "And herein do I exercise

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myself, to have always a conscience void of offence toward God, and toward men," Acts 24:16. Working righteousness is more than working for money or material things. It would include love in action toward God and man. Working in and for God's Church to His glory and for the souls of men. Backbiting and reproach are eliminated and the tongue is used for praise, prayer, counsel and admonition. A different attitude is to be manifested toward the vile and toward the God-fearing. The Psalmist, in a few short verses, covered a heap of influential Christian living that many do not practice.

Jesus, in Matt. 7:21, was not as specific as the Psalmist, but simply said, "He that doeth the will of my

Father which is in Heaven." This raises another question, What is included in doing the will of the Father? Here again people have different opinions. Many say we need only say we believe, confess Christ before the radio or to an evangelist in a religious assembly. If our salvation is based on the grace of God entirely, what need is there for all the commands and teachings of Jesus?

He that doeth the will of My Father which is in Heaven shall enter into the Kingdom of Heaven, or as the Psalmist said, Abide in God's tabernacle and dwell in his Holy Hill. We believe to be saved requires, on man's part, faith and works. We shall name a few Scriptures referring to some works. "If ye love me, keep my commandments, Jno. 14:15; "If ye know these things, happy are ye if ye do them," Jno. 13:17; "This do and thou shalt live," Luke 10:28; "Go and do thou likewise," Luke 10:37; "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," Rev. 22:14; "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me," Jno. 5:39; "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," II Tim. 2:15. These are only a few of the com-

mandments to be kept. May we of today expect to enter the Hill of the Lord and disregard these Scriptures?

Again, we find another group of Scriptures that confront us as to entering God's Holy Hill. 1. The Beatitudes in Matt. 5. Have we the attitudes and qualities to make us blessed? 2. The teachings and commandments of Jesus in the Sermon on the Mt., Matt. 5, referring to or growing out of the Old Testament Ten Commandments. Do we live the letter and spirit of these teachings? 3. The teachings of Paul in I Cor. 13, where love is contrasted, analyzed and defended. How do we measure up to the greatest abiding thing? 4. See Rom. 12:1-2 and 9-21, the chapter we like to read and quote from, but fail to live in full. 5. In Matt. 25: 31-46 we have a lesson reminding us that there are only some who shall hear the "Come" but others shall hear the "Depart," depending on doing or omitting to do the will of the Father. As we think and meditate on these Scriptures selected from among many others, how do we Dunkard brethren and sisters stand? Our relation to these have much to do with our dwelling in God's Holy Hill.

Yes, we may make a profession, we may attend services every Sunday, we may live one or more essentials which are hobbies of ours, we may even give liberally to char-

ity, but how much of our will have we surrendered? What do we put first in our lives? Where have we laid up treasures? Let us listen to Jesus again: "Many will say too in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out Devils? and in thy name done many wonderful works? And then I will profess unto them, I never knew you: depart from me, ye that work iniquity," Matt. 7: 22-23.

Let us not be over-confident, or live at ease in Zion, but let us redeem the time because the days are evil. Let us cut the yoke that pleasure, selfish extravagance, and material things have placed upon us, and seek first the Kingdom of God and His righteousness. Let us look often into the perfect Law of Liberty, seeing ourselves as we are, and then meditate with the Psalmist: Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? There are only two destinies: The Hill of the Lord, and the place prepared for the Devil and his angels.

Bro. Frank B. Surbey,
West Milton, Ohio.

Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

EVIDENCES OF THE HOLY SPIRIT

To fully understand the evidences or presence of the Holy Spirit, please turn with me to I Cor. 12, 13 and 14 chapters. It takes all three chapters to fully comprehend the gifts of the Spirit. Study these chapters and see how the Spirit leads you to understand them.

The Holy Spirit has given to us, the church, these gifts. All different but all needful and from the same source of power. To one the word of wisdom. To me this means, to be able to help young or older people as well with the problems of life, in view of the Scriptures. The word of knowledge to be able to read, understand and maintain the Scriptures. Another faith, we must all have faith as children of God. The closer we live to the Lord the stronger our faith is in Him. I might add, the less we become entangled in worldly fashions, amusements and what have you, the more our faith will grow in Him.

The gift of healing, to be able to heal people of their sickness and disease. Not only in Bible times as we usually think of it, but I think the same gift of the Spirit is still available for us today. Working of miracles goes along with the same line of thought as healing. Another prophecy: to be able to foretell the future and its events. Discerning spirits, to be able to detect if they

are righteous or of the devil. After all, remember the devil is the second highest power in the world. I believe this gift would truly help us today in this world of immense confusion. Tongues and the interpretation of tongues. This is a gift I believe is hard for us to understand but is necessary because it is in God's Holy Word and if it is there, we need it. We must also realize that a person who isn't under the Spirit's direction is in the flesh and should keep quiet.

If you have followed with me in the text, you will find Paul considered charity the most important of the gifts of the Spirit. Note verses 3-8 of the 13 chapter. Charity is more than giving to the poor but is rather the thorough giving of oneself. We, directed by the Holy Spirit, must be able to suffer long, be kind, not to envy anything or anyone else, not to be rash, we are not to be puffed up, our behavior is proper, we do not seek our own way of life, we are not easily provoked. We do not think any evil but we **DO FULLY REJOICE IN SERVING THE ONE TRUE GOD** and stand up for His principles. Did you ever think charity included all that? We all fall down somewhere along the line, don't we?

Let us pray as a church that the Spirit might work in our midst and bring more evidences of the Spirit to us as individuals and then to us as a church. The church will then

move to greater heights. For all the gifts are necessary and in these last times we need to be as close to our Saviour, Jesus Christ, as possible.

Submitted in love by a sister
in the first district.

THE SOVEREIGNTY OF GOD'S KINGDOM, OVER THE KINGDOM'S OF THIS WORLD, AND THE AFFAIRS OF MEN

Part 6—(Con't from July 1 Issue)

In our discussion of the rising up of the "little horn beast" of Daniel 7:8, we now turn to Rev. 13:1-10. Let us read verses 1 and 2, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth of a lion: and the dragon gave him his power, and his seat, and great authority." We have already learned much of the character of this ten-horned beast from the book of Daniel.

John was made to stand upon the seashore in his vision, and he saw a great beast rise up, which is the symbol of a man. We believe a great ruler, both economically and militarily, is to stand up or come

into power. The "sea" in Scripture symbolism stands for the great mass of humanity, the peoples of the earth; this beast will be a man, who shall rise up from the great mass of human kind, and he shall have great power and influence over the inhabitants of the earth.

We have learned from our study of the book of Daniel, that kings and kingdoms are closely related, that beasts represent kings and kingdoms. Dan. 7:17, 24, in this passage and as also in Rev. 17, both the king and his kingdom are under consideration. In the days of this beast, we believe there will be a confederacy of Ten Nations, who are to rise up, and the beast or "little horn" will rise up among them. This king, as we have pointed out, will be the "man of sin." 2 Thess. 2:3-4, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first (a great apostasy), and that man of sin be revealed, the son of perdition: Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God."

Also in Dan. 11:36, "And the king shall do according to his will: and he shall exalt himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished for that it is

determined shall be done." Verse three, here in the 13th chapter of the "Revelation," says, "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." We should consider that this beast mentioned here, is the beast of the "Revelation," which has seven heads and ten horns. Daniel's fourth beast, of Dan. 7:7-8, was a beast with one head and ten horns. This means, as we understand, that the one beast of Daniel, which was the Old Roman Empire had ten kings, existing and exercising in the days of her power.

This beast of the "Revelation," the "little horned beast" will also have united with her Ten Nations, as the revised Roman Empire in the last days, as we understand. We think it is (or was) the Old Roman empire beast (one head), who was wounded to death (when she lost her imperial power); but her deadly wound was (or is to be) healed and all the world will wonder after her, when the same Roman Empire system rises up in the coming day. That day may be near at hand. That this beast of "Revelation" will be a king can further be established, by comparing what John says about the beast, with what Daniel says about the "little horn," and also what he says about the "wilful king." Horns also represent kings. Dan. 7:24; Rev. 17:12. All of these are to continue three and a half years, or 42 months. Rev. 13:5; Dan. 7:25; Dan. 12:7.

They are all persecutors, Rev. 13:7; Dan. 7:21; Dan. 12:7. They all shall blaspheme against God, Rev. 13:6; Dan. 7:25; Dan. 11:36. This king will have universal power, will be a world dictator, a political power, we think. Verses 4 to 7, "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; And power was given unto him to continue forty and two months." Note: The reign of this first beast of the "Revelation," who is the "man of sin" (antichrist), will evidently be only for forty-two months. "And he opened his mouth to blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given him to make war with the saints, and to overcome them: and power was given him over all kindreds (world wide power), and tongues, and nations."

As we have already shown, Daniel also spoke of this "little horn," making war against the saints and "prevailing against them." This power will be given unto him by the devil or dragon, verse two. The "sea" out of which this beast arises represents the troubled masses of the earth. "Waters" are multitudes,

nations and tongues, Rev. 17:15. Out of the upheaval of the masses will arise the Devil's Super-man, the beast, who will assume control over the chaotic affairs of humanity. How do we arrive at the seven heads on this beast? By investigating the Word of God, concerning the kingdom of this beast of the "Revelation," we learn that it is a combination of the four beasts of Daniel and the four kingdoms of Nebuchadnezzar's image. Four World-Empires: Babylonian, Medo-Persian, Grecian and Roman.

Daniel speaks of the four beasts or kingdoms, one compared to a lion, one compared to a bear, one to a leopard with four heads. The fourth beast is not compared to any particular animal, but is said to be "dreadful and terrible" and to have ten horns. Now Note: Since every beast of the four was one head, and we find one beast with four heads, these four beasts would have seven heads. Note: Also the one beast which John saw had seven heads and ten horns. He was like a leopard, his feet were as the feet of a bear, and his mouth was as the mouth of a lion. As stated the four kingdoms of Daniel seven were Babylon, Persia, Greece and Rome. The Grecian nation upon the death of its first king (Alexander the Great), was divided into four kingdoms, Dan. 8:20-22. This is the beast with four heads. The heads then represent divisions, they also

are seven mountains, Rev. 17:9.

So, the kingdom of the beast, that we are studying about, will be a re-construction of Babylon, Persia, Greece and Rome, or the Revised Roman Empire. Now note: Babylon (the lion-one head) plus Persia (the bear-one head) plus Greece (the leopard-four heads) plus Rome (one head and ten horns) equals the "Beast of Revelation"—seven heads and ten horns: the leopard, bear and lion. Here is our eighth, made up of seven. Rev. 17:11, "And the beast that was (Old Roman Empire), and is not (divided and scattered), even he is the eighth (the "little horn"), and is of the seven and goeth into perdition." The king of Babylon, the king of Persia, the four kingdoms of the Grecian nation, and Rome make seven kingdoms. When these seven are brought back and re-constructed into the kingdom of the beast of "Revelation," we will have the eighth, made up of the seven which are past. These seven kingdoms embrace all which in the past wasted and destroyed Israel.

In the re-construction of the four beasts of Daniel 7, we will have the whole image of Nebuchadnezzar's dream existing at one time. The "head" Babylon (gold), "the arms and breast" (silver), "the belly and thighs" (brass), and the legs and feet (iron and clay), all broken to pieces together, in the toes. But if they are brought back and re-con-

structed into the world-wide kingdom of the beast, they will be existing together, and can again be broken to pieces together, when Christ comes to overthrow them.

Again we see first and last, THE SOVEREIGNTY OF GOD'S KINGDOM, OVER THE KINGDOMS OF THIS WORLD, AND THE AFFAIRS OF MEN.

THE END.

Bro. Wm. Root,
1612 Morphy St.,
Great Bend, Kans.

NEWS ITEMS

LOVEFEAST DATES

Aug. 10—Ridge, W. Va.
Aug. 24—Dallas Center, Ia.
Aug. 24—Swallow Falls, Md.
Sept. 8—Waynesboro, Pa.
Sept. 14—Orion, Ohio
Sept. 21—Midway, Ind.
Sept. 29—Mt. Dale, Md.
Oct. 6—Walnut Grove, Md.

REVIVAL MEETINGS

Ridge, W. Va.—Aug. 2-11.
Bethel, Pa.—Aug. 4-18.
Dallas Center, Ia.—Aug. 12-25.
Pleasant Ridge, Ohio—Aug. 18 -
Sept. 1.
Shrewsbury, Pa.—Aug. 18-Sept. 1.
Walnut Grove, Md. — Aug. 26 -
Sept. 8.
Orion, Ohio—Sept. 1-15.

BEAUMONT, CALIF.

We, the Winter-Haven church in Cherry Valley near Beaumont,

Cal., had the pleasure of having seventy-two persons from General Conference visit us. We were very happy to have them here. Some were here over Sunday and others stayed through the Revival meetings, which began June 16 with Bro. Ernest Miller holding them. He gave us two weeks of good sermons, which we can meditate upon for a long time. One young man gave his heart to the Lord, for which we rejoice. We were glad to have Bro. Miller, his wife and son with us. We had our Lovefeast on Saturday evening with twenty-two surrounding the tables, Bro. Roscoe Reed officiated.

We are hoping for more to come into the church from Bro. Miller's preaching. Two have moved here to be with us and we are thankful for them. Pray for us that we may grow in numbers and also in the grace of God. We welcome any who will come and help us in our work here. As many know, we are few but we are striving to do our part in God's vineyard.

Dora R. Spurgeon, Cor.

BRYAN, OHIO

The Pleasant Ridge congregation plans, the Lord willing, to hold their Revival meetings the last two weeks in August, with Bro. Paul Myers as our evangelist. These meetings start Aug. 18 and close Sept 1 with a Harvest meeting. We invite each and every one who can.

to come and enjoy these meetings with us.

Sister Ruth Kleinhenn, Cor.

YORK, PA.

The Shrewsbury Dunkard Brethren held their spring Lovefeast May 26 with 110 in attendance. Services all-day with brethren A. G. Fahnestock, Frank Shaffer, George Dorsey, R. S. Shank and Howard J. Surbey bringing the messages. In the evening 75 surrounded the Lord's table with Bro. Surbey officiating.

We expect, the Lord willing, to hold a two-week's Revival meeting beginning Aug. 18 through Sept. 1. Eld. Edward Johnson of Wauseon, Ohio, will be our evangelist. We welcome any who can to come and help in these meetings. Those who cannot come please pray for these meetings, as there are many souls who need a Saviour.

Sister Shella Stump, Cor.

NORTH CANTON, OHIO

The Orion Dunkard Brethren congregation is looking forward to a Revival meeting, starting Sept. 1-15, with Eld. Paul Reed from Riner, Va., as the evangelist. Services start each evening at 7:45, eastern daylight saving time. These will close with a Lovefeast on Saturday, Sept. 14, starting at 2 P. M.

We invite anyone who may be able to come and enjoy one or all of these services with us. We ask

an interest in your prayers, that souls may be saved and that all may be built up in the most Holy faith.

Bro. Alvin Silknitter, Cor.

ENGLEWOOD, OHIO

If the Lord is willing, the Englewood congregation expects to hold a two week's revival beginning August 18, with Bro. Ernest Miller of Virginia in charge. All who can come are invited to these meetings.

Our joint Harvest Meeting with the Eldorado church will be held at the Englewood church Sept. 22. Come and enjoy this meeting also.

Sister Sylvia Surbey, Cor.

SIX SUBJECTS

Part 6

The heart of man a temple of God or the habitation of Satan? The inward state of a pious soul whose heart is a temple of the living God is a habitation of the most holy trinity. In the heart of a pardoned and sanctified sinner now appears the most holy trinity, Father, Son and Holy Spirit. Christ tells us, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Such honor and glory is given unto the Christian, who is reconciled by the blood of Christ, washed of all sin and now through gratitude loves Christ his Redeemer above all

things. Thus because he loves Him, he also keeps His commandments to the best of his ability.

The eternal deity now enters into his heart and he is visited by the Father, the Son and the Holy Spirit and they dwell and remain in him. Paul writes in 1 Cor. 3:16-17, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 2 Cor. 6:16, "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." The Christian can never forget the cross of Christ, the sufferings and death of Him never leave his mind. His merits are always the foundation upon which one supports his faith, his hope and remains the source of his love.

However great the joy he may have, he still looks back and asks himself, How do I a sinner come under this unmerited grace of God? Christ has reconciled me unto God, He has removed sin, curse and death from me and has obtained grace, salvation and life for me. Through His grace and through His merits I am what I am. Instead of those seven cardinal deadly sins, which occupied my heart without Christ and made it into a habitation of Satan. We now see the op-

posite virtues in our life: humility, love, liberality, chastity, temperance, sobriety, patience, meekness, zeal and devotion. Who then would not strive with all his power to keep the words and commandments of Christ?

Seeing that such great things are promised we now: believe in Him, love Him, follow Him and strive to become like Him. Thus God will dwell in such a heart. Oh, let us love Him, exclaims the apostle John, for He hath first loved us and God is love. "God is love; and he that dwelleth in love, dwelleth in God, and God in him," 1 John 4:16. Even here upon the earth we may come so near unto God, for He condescends to come near unto us. Let us exercise ourselves in familiar intercourse with this sublime guest. May we strive continually to walk in His presence and devote ourselves entirely unto Him. All things without Him are nothing and are perishable.

The whole world passes away with all its glory but Christ remains in us forever. If we adhere unto Him we are in one Spirit with Him. "He that is joined unto the Lord is one spirit," 1 Cor. 6:17. He has given us some precious and valuable promises. We ourselves may become partakers of the Divine nature, if we forsake the transitory world. May we believe in Him and adhere unto Him, as though we see Him face to face. "Verily, verily, I say

unto you, He that believeth on me hath everlasting life," John 6:47.

(To be continued.)

HE THAT HAS TWO BODY-COATS?

"He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise," Luke 3:11.

Hear ye peoples of Gomorrah, and hear ye children dwelling in Sodom. Was not the sin of Sodom: pride, fullness of bread and careless ease, but she did not strengthen the hand of the poor and needy, Ezek. 16:49? Therefore God wiped them away from off the face of the earth, and God did not repent His judgment against it. So He set it as an eternal example and warning for all evil-doers who commit this same sin.

We are accustomed to think of Sodom's sin as being fornication, because they were sodomites. But God in Ezek. 16:49 mentions the greater sin than fornication: fullness of bread but not feeding the poor and needy. Jesus says to the Pharisees, Verily I say unto you that the tax-gatherers and the harlots go into the kingdom of God before you. But we know that when the Son of Man comes in His glory and all nations shall be gathered before His throne, the judgment shall be according to what they have done

to one of the least of these brethren of Jesus; if they have given the hungry to eat, the thirsty to drink, lodging to the stranger, clothing to the naked and visited and taken care of the ill and those in prison?

My beloved Brethren, let us not deceive ourselves. Christianity does not consist in rituals and sacraments, nor in clothing and decorating ourselves but in clothing and dressing our least neighbour. We have turned the Gospel upside down and made it into pharisaism, can we not sin against Jesus. Everyone who goes to bed at ease, without caring for his neighbors sitting outside in the cold weather shivering in his soul, everyone at ease sins against Jesus. When Jesus hears the sighing and the crying of the poor, will He not call us to account, blind Pharisees?

If we say in our heart, I did not find any poor or needy; then let this unconverted man go to bed and sleep well, while we can be sure that Jesus will go and care for the suffering and needy as they are sleeping in mosquito-filled ruins, in parks and in desolate places. Thus we are no Christians at all, just polished and pharisaic sects. We are not and we should lay down that holy name of Christ, as long as we are such hypocrites. Not without reason is the Holy name of Christ blamed, on our account, by sinners and heathens, because we are even greater sinners and heath-

ens than they. For they divide brotherly among themselves and keep together, but we do not care for our brother.

Woe, woe unto false Christianity, tear off the mask, put off the garment and wail in dust and ashes: for we have sinned grievously against our neighbor in the dust. John cried in the wilderness, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise; when the crowds asked him what to do. He was sent before Jesus to prepare the way of the Lord, make His paths straight. Not John, but the people of God should make straight His paths and thus prepare His way. This was only the introduction to the Gospel and if we do not even follow the introduction of the Gospel, how will we be able to meet with the requirement of the Gospel itself? If we do not even obey the introductory commandments of John, what part shall we have in Jesus?

Jesus was a stumbling-stone for His generation. Born in a stable where the beasts are, growing up in a home of a carpenter, He never reached a higher title than being the son of a carpenter. On the way to Calvary He had no lordliness, and when we see Him there is no beauty that we should desire Him. He is despised and left alone of men, a man of sorrows and acquainted with grief; like one from

whom men hide their faces, despised and we esteemed Him not. He had time for the mourning widow and no doubt consoled her and carried wood and food to her house.

He opened the Gospel with these words, Blessed are ye poor, for yours is the kingdom of God. Blessed are ye that hunger now, for ye shall be filled. Blessed are ye that weep now, for ye shall laugh. When John was in prison Jesus answered his question, whether He was the Messiah or not, simply by showing the fruits of the Gospel. "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached to them," Matt. 11:5.

Yea truly, if Jesus was born, lived, worked and taught in our generation, He would be a scandal for the Christian church. Many would be for Him, even of those whom are considered in darkness, sinners and godless. Systems and innumerable organizations would be against Him and find fault with Him. They would lead Him to the Cross again, for there He belongs. He would again send out young men, without wisdom and learning who have no diplomas according to this world: but in His power and authority, no theologians, doctors or learned would be able to withstand them.

The sign of the disciples of Jesus is the Cross and nothing but the Cross. When a rich young man came to Jesus seeking eternal life, Jesus pointed toward the Cross and he was offended, because he was very rich. I am sure that this young man would have been an honored and respected member in many churches today, because he kept the commandments. Jesus said, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." This is the commandment of Jesus today. Will you be saved: obey the Gospel, let what you have be for Jesus and His brethren, the poor and needy. Do not sit at home in your easy-chair and say, I do not see anyone needy. Go out hunting for them in the market-place, the thoroughfares, the slums, the ruins; there are many of these least brethren of Jesus. Your fine car would be a meal for hundreds and your fine clothing would buy warmth for many.

Jesus always bore the burden of the poor and needy upon His heart and He was a seeker of the lost. He sent His disciples to seek, clothe and feed the lost and needy. Jesus never separated the spiritual side of the Gospel from the practical and social. It is true that the spiritual comes first, but the practical works of compassion must follow.

Good fruits are brought forth by a good tree.

Woe to you learned, theologians, hypocrites; for ye pay tithes of mint, anise and cummin but leave aside the weightier matters of the law: judgment, mercy and faith. These ought ye to have done and not to leave the others undone. Blind guides, who strain out the mosquito but drink down the camel.

The doctrine of Christ is His life, and our doctrine is our life, either it be Bileam or Jesus? Not what we confess and believe is our doctrine, but our works of faith. A Christian assembly which has no need for bringing out the Gospel of Jesus to those in darkness and which does not give up all to clothe and give food to the suffering and needy: is absolutely *dead*. For these are the works of Jesus and the Good Samaritan. When he saw the suffering neighbor, he was moved with compassion, and came up to him and bound up his wounds, pouring in oil and wine; and having put him on his own beast (then the Samaritan had to walk and lead the beast), took him to an inn and took care of him. And on the morrow as he left, taking out two denaris he gave them to the innkeeper and said to him, Take care of him, and whatsoever thou shalt expend more, I will render to thee on my coming back.

The inn is the assembly of the Lord, which shall take care for both

physical and spiritual welfare of such a person who has fallen into the hands of robbers. But sometimes the little poor brother for whom Jesus has died falls into the hands of robbers. For instead of taking care of him and feeding him with the sound milk of the Word—The Gospel of the love of Jesus—instead of this he is often examined and put on test concerning matters of faith till he has to return from where he came. Oh, that I had in the wilderness a traveller's lodging-place, says the Lord Jesus today, where He can bring those who have fallen among robbers that they may be taken care of, and where they may have peace and find grace and love, that they may revive, be strengthened and healed. To such a faithful innkeeper the Lord will give an endless blessed reward: a soul for the kingdom of God. Is there any greater reward?

Lazarus, who suffered, was left alone, got a penny to and fro from the hand of the rich man, was wounded and the dogs licked his wounds, was carried away by the angels into the bosom of Abraham where he was comforted. The rich man died and lifted up his eyes in hell in severe pain. This is not a parable, it is reality which Jesus saw; and this happens today. Many leave this world as good believers, but will be questioned by Jesus:

"What have *you* done with Lazarus?"

Ulf Oldenburg,
c/o Daniel Neradt
1933 W. Waveland Ave.
Chicago, Illinois.

MY CONVERSATION WITH OLD AGE

Come, Old Age, sit thou beside me here. I have long avoided thee. I have been ashamed to own thee as my poor relation. With repulsion I have watched thy feeble steps. I have been impatient with thy dull ears and fading eyes. Thou hast no beauty that I should desire thee.

But now a change has come, I would befriend thee. Years bring wisdom, I would learn of thee. So sit thou here beside me, poor Old Age, unlovely and unloved. If thou canst tell me ought of profit, I will hear and be instructed by thee.

To this, Old Age made answer: How shortsighted are the eyes of the earth-bound. Thou measurest by loss, but I by gain. Thy sight is horizoned and all shut-in by time and sense; but mine is the long sight of eternity. For even now my eyes, which see so dimly here, are beginning to discern the distant shoreline of another world. Pity me not, but rejoice with me. I see but dimly here because earth is receding.

My ears are growing dull to the clamor of this world, but more

acute to catch the strains of harmony, that float out from that near-
ing shore.

'Tis true my steps are lagging, but my spiritual muscles are strengthening and soon my soul will walk erect by sight, no longer halting upon my crutch of faith.

Unlovely and furrowed with wrinkles thou sayest? Nay, these are but the markings along which the old shell is to crack and fall away, revealing the hidden kernel—the real life within.

This gray old faded garment of the flesh is slipping from my shoulders, but a new resplendent robe is being fitted to my frame, which I'll be wearing in the presence of the King.

Pity me? How blind are earth-bound eyes, pity those poor souls far down life's road; with many a weary year of travel ahead. I started at freedom's portal and the gates are swinging open. Be glad with me "The best is yet to be" and I stared at the portals.

To this I made reply: Old Age, how wonderful thou art. Thou art a princess in disguise, disguise so perfect none knows thee as thou art. All think thee but a pauper. Thy little act on life's great stage is almost ended. Honor and rewards await thee.

I'll no longer look askance at thee, I'll call thee Friend and Sister—my dear sister, Old Age.

—Edith Surbey.

JESUS' BUSY LIFE

Through studying the Bible, history, geography and using my imagination, I will give a narrative of how Christ spent His life while here upon the earth. Some weeks before this Jesus had sent His twelve apostles into the cities to preach, but He did not do like some do now He also went preaching himself. We do not know whether Jesus told them how long to preach before returning, but they all returned at the same time or nearly so. We do not know in what city they were, when the apostles returned. But as the multitude was beginning to gather Jesus saw that it was not a place in which He could give them the needed instruction.

Jesus had given them instructions how they were to conduct themselves and He gave them power to cure all kinds of disease, cast out devils and even gave them power to raise the dead to life. This possibly caused them to be called out at night to cure ailments. So when they returned they were tired out. Jesus said, Let us get into a boat and go over the sea into the desert, which belonged to the city of Bethsaida, and rest awhile. No doubt He wanted to hear their report of their tour and give them instruction, correction and information which they needed. They likely had made many mistakes and done some good, as Jesus very well knew and they

needed His help.

I do not think this desert was such as we know a desert, for I find deserts and wildernesses in the Bible were similiar to many of our large parks. This desert was bound-ed on the west and north by the Lebanon mountains and Mt. Her-mon, on the south by the Sea of Galilee with rocks hanging out over the sea and many places a beach, where those on the sea could land their boats. As they went into a boat they likely rowed slowly, so they could better understand each other and as they arrived at the desert they still were not through reporting to their Lord. I like to imagine that they went under a tree in the shade, Jesus with His back to the tree and the apostles around as they talked of their experiences and the miracles they had per-formed.

But not long after they arrived the multitude began to gather. Jesus might have said, This day we have set apart for our rest and in-struction, or He might have said to the apostles, Let us get into our boat and row around over the sea. Though He did not lead the multi-tude there, He felt it His duty to take care of them. Now this must have been a very large park as Matthew tells us there were five thousand men, besides women and children. That would easily figure twenty thousand or more, with even only four to a family. Many of these

came to be cured and if only the tenth part wished a cure, this would be two thousand.

Those who came last would be wondering if they would be able to get to Jesus, to be healed. As an illustration: in front is a parent bringing a consumptive child, almost breathing the last breath; here comes a man on crutches; a sister leading a brother, blind from his birth; besides her is a demoniac, calling at the top of his voice, Jesus thou Son of David have mercy on me. Now Jesus could have cured all of them at once but I feel He went among them and healed one by one. As there was still some of the day left, Jesus sought out an elevated spot, from which He could see them and especially so they could see and hear Him better. No doubt He spoke as we read of His preaching at other places, so they were surprised at the beautiful words which proceded out of His mouth.

As evening came Philip said, "Send the people away that they may go in the villages to get some-thing to eat." Jesus said, "Give ye them to eat." Philip saith again, "Two hundred pennyworth would not be enough that each may have a little" (about thirty dollars in our money). Andrew said, "There is a lad here who have five barley loaves and two small fishes, but what are they among so many." Jesus said, "Make them sit down in fifties and

hundreds." No doubt the Scribes and Pharisees thought, What a foolish man to try to feed all this multitude with what little he has. It was the greatest surprise that any of them ever heard of, for when they were all fed, twelve baskets full were left over. We do not know what was done with these but I think the boy was given some to take home. Think of his mother, more loaves than he originally had and more fish than the fish he had. The remainder may have been distributed among the poor to take home.

Then Jesus said to the apostles, "Get into the boat and go to the other side while I send the multitude away." And when He had sent them away He went on the mountain to pray. One of the writers says, When Jesus saw that they were going to take Him by force and make Him king, He withdrew Himself from them. He surely would not have proved to be the kind of a king which the children of Israel were looking for. When night came Jesus was there alone and the apostles in the midst of the sea rowing, because the wind was contrary. In the fourth watch (which was between three and six in the morning) Jesus came walking on the water to them. When the aspostles saw Him they cried out, thinking it was a spirit. Jesus said, "It is I, be not afraid." Peter said, "Lord if it be thou, bid me

to come to thee." Jesus said, "Come" and Peter got out and walked on the water. But as he saw the wind and waves he was afraid and began to sink. He cried, "Lord save me." Jesus took him by the hand and lifted him up and they entered the boat.

Emanuel G. Koonas,
Hatfield, Pa.

CONSOLATION

There is never a day so dreary
But God can make it bright,
And unto the soul that trusts Him,
He giveth songs in the night.
There is never a path so hidden,
But God can lead the way,
If we seek for the Spirit's guidance
And patiently wait and pray.
There is never a cross so heavy
But the nail-scarred hands are
there,
Outstretched in tender compassion
The burden to help us bear.
There is never a heart so broken,
But the loving Lord can heal
The heart that was pierced on
Calvary
Doth still for His loved ones feel.
There is never a life so darkened,
So hopeless and unblessed,
But may be filled with the light of
God
And enter His promised rest.
There is never a sin or sorrow,
There is never a care or loss,
But that we may bring to Jesus
And leave at the foot of the cross.

THE COMMAND

"Go ye therefore — teach all nations,"

Dost thou hear His voice?

"Every creature" is to hear the Gospel — and make choice.

Still He calleth, still He chooseth,
Still He sendeth men;

"Go ye therefore — teach all nations,"

Rise, respond, attend!

Do not wait for urge or vision,

What He saith — do.

By His word — He calls apostles,
Has He not called you?

Dare we say we have obeyed Him,
While we tarry here?

Rather, let the countless heathen
Give the answer clear.

They condemn us by their darkness

While we for them pray,

While we talk and of "going,"

Talk and sing, but — stay.

"Go ye therefore" — heed His calling,

No more make delay.

Whitened harvests still await thee:

He saith, "Go" — obey.

Sel. Sister Shella Stump.

Now the God of peace be with you all.

Let every one of us please his neighbour for his good to edification.

OUR TOWN

There's a town called Don't-You-Worry,

On the banks of River Smile,
Where the Cheer-up and Be-Happy
Blossom sweetly all the while
Where the Never-Grumble flower
Blooms beside the fragrant Try,
And the Ne'er-Give-Up and
Patience
Point their faces to the sky.

In the valley of Contentment
In the province of I-Will
You will find the lovely city,
At the foot of No-Fret-Hill.
There are thoroughfares delightful
In this very charming town,
And on every land are shade trees
Named the Very-Seldom-Frown.

Rustic benches quite enticing,
You'll find scattered here and there;

And to each a vine is clinging
Called the Frequent-Eardest-Prayer.

Everybody there is happy,
And is singing all the while,
In the town of Don't-You-Worry,
On the banks of River Smile.

—Selected.

A TIME OF DECISION

Our Lord's words are final and without respect of persons. Josh. 24:15, Choose you this day whom ye will serve . . . But as for me and my house, we will serve the Lord.

1 Sam. 12:15, If ye will not obey the voice of the Lord, then shall the hand of the Lord be against you. The apostle Paul said after his conversion, 1 Cor. 2:2, "For I determined not to know anything among you, save Jesus Christ and him crucified." Another translator has it, I resolve to forget everything but Jesus Christ and his crucifixion. This should be uppermost in our life. Phil. 3:10, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." This kind of a decision must be based upon truth, facts and a firm faith.

Some people base their hope upon fellow-members of a church or a large group. They feel they do not need to make any decisions but are saved on their own terms. One must decide for himself which way he will take when the problems of life confront them, Christ's ways or the ways of the world. You cannot serve both ways at the same time. Matt. 7:14, Strait is the gate and narrow is the way, which leadeth unto life (Eternal life). For wide is the gate and broad is the way, that leadeth to destruction and many there be which go in thereat. There are always two possible ways, the right or the wrong. Pride and popularity stand in the way of millions of people, from entering the strait and narrow way. Many are satisfied to take the cer-

tainty of their decisions for granted, a pretense is not salvation.

One must read and study the Scriptures, the message that Jesus taught the disciples and which the apostle Paul was to deliver to the gentile people. Paul was a chosen vessel to preach to all people. The twelve apostles were first to go only to the Israelites or Jewish nation. Matt. 10:5, "These twelve Jesus sent forth, and commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." This should be enough to convince us Gentiles, that God's will was to go to the house of Israel first. After the day of Pentecost the Holy Spirit was sent to teach all things, even how and what to pray for to direct our minds. John 14:26, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatever I have said unto you." How many believers pray in Jesus' name?

John 15:13, When he, the Spirit of truth is come, he will guide you into all truth. We must make our decision whom we will serve? The Lord Jesus by and under the influence of the Holy Spirit, or to serve some great man as: Rabbi, Priest, Pope, Bishop or Elder or the lusts of the world, gambling, dancing, enslaved to alcoholic drink, or enslaved to habits. This decision

is not only for heathens or communists but also for church-members to decide. Do we compare with the early church of Paul's day? Acts 4:31-33, They were all filled with the Holy Ghost and the multitude of them that believed were of one heart and of one soul. Neither said any of them that the things which he possessed was his own, but they had all things common. With great power gave the apostles witness of the resurrection of the Lord Jesus and grace was upon them all. We do not think they were taking advantage of each other, as many do in this age. We meet people who are interested only in their money affairs.

Phil. 3:13-20, "For many walk, of whom I have told you often, and now tell you even weeping, they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly and whose glory is in their shame, who mind earthly things. For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ." His power is far superior to all human power. Acts 2:36, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Rev. 17:14, The great power of the beast (earthly power) shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of

kings. The foundation of God standeth sure. The Lord knoweth them that are His. Let every one that nameth the name of Christ depart from iniquity. Yea, all that will live godly in Christ Jesus shall suffer persecution.

The true followers of Christ, at the apostles time and all through the ages, suffered persecution. That was one reason they were seeking for a new country and founded the United States. Religious liberty was a great influence in establishing the Constitution and the founding of this Country and Nation. Since then we have freedom of worship. Is brotherly love still existing? Are we, as a Christian nation of people, loving our neighbors as ourselves? John 5:39, "Search the scriptures: for in them ye think ye have eternal life, and they are they which testify of me." Study to shew theyself approved unto God, this means more than to just read. Study and meditate upon the words of Jesus and His apostles.

Jesus told His disciples, Matt. 5:14, Ye are the light of the world. John 8:12, "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." The way of everlasting life. Matt. 5:16, Let your light so shine before men . . . If therefore the light that is in thee be darkness, how great is that darkness? John 3:19, "This is the con-

demnation, that light is come into the world, and men loved darkness rather than light." This condition is much the same in this age. The Lord will bring to light the hidden things of darkness and will make manifest the counsels of the hearts.

2 Cor. 4:6, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Eph. 5:8, For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light. Can we actually do this? If we have never made the decision to accept His terms of salvation? Are we trying to come in by the door, or trying to climb up some other way? Are we willing to surrender all to Jesus? Do we take up His cross daily? Eph. 5:11, "Have no fellowship with the unfruitful works of darkness but rather reprove them." Wherefore be ye not unwise, but rather understanding what the will of the Lord is. Acts 17:11, They received the word with all readiness of mind and searched the Scriptures daily.

Matt. 11:25, "Jesus said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and has revealed them unto babes. Even so it seemeth good in Thy sight." Let this mind be in you which was also in Christ Jesus. We cannot afford to take chances upon

our salvation. Make your decisions and with a full surrender make your calling and election sure. God commendeth His love towards us (humanity) in that, while we were yet sinners, Christ died for us. Can we not yield and give up our old habits? Much more then, being justified by His blood, we shall be saved from wrath through Him. Where shall the ungodly and the sinner appear? What shall the end be of them that obey not the Gospel of God? How certain are you that you are standing upon the promises of God?

Wm. N. Kinsley,
Hartville, Ohio.

GOD'S LOVE

How wonderful is God's great love,

It comes to us from heaven above,
It drives away all sin and strife,
And gives to us great peace in life.
God gave His Son that we might live,

The only Child He had to give;
He holds the keys to all the place,
Redeemer of the human race.

Evangelism is a compassionate concern about the souls of men. It is a burning and yearning desire to win others to Christ. We are found to find another; we are told to tell another; we are won to win another; we are saved to save another; we are redeemed to rescue another.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

ENTERTAINMENT

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Who soever therefore will be a friend of the world is the enemy of God," James 4:4. We find a number of occasions of entertainment in the Bible and even at the time of our Lord's being upon the earth. The reason for these entertainments was the celebration of some great event such as: weddings, harvest, birthday and feast day. In general these entertainments were always centered around a meal, in the home, or some other place suitable for the group invited.

In our day entertainment is a profession, usually centered around the amount of money which can be made from it, in one way or another. The various forms of present day entertainment have a large sum of money for their use, in order that they can produce the type of entertainment which they wish. A group usually develops their type of entertainment to whatever extent they wish, in order that it will at-

tract the largest number in attendance. Thus true to life facts, morals and the future consequences upon player or listener are items of little concern.

Many classes of entertainment would not be so harmful of themselves, if it were not for the physical, mental and moral influences that go along with them. Among these we find: smoking, drinking, illicit love affairs, emotional disturbances, bad language, lack of proper exercise and rest and unscriptural development of the mind. According to psychologists the most influential form of entertainment is the theater and its counter-part, television in the home, because of their influence upon the eye, the ear and the mind. They provide an educational system which: shapes attitudes, determines beliefs and affects our bodily and mental health.

Under auspices of the "Payne fund" a group of educators (not church leaders) were selected to study these forms of entertainment. Dr. Edgar Dale of Ohio State University reports his study of 115 representative movies: in 22 of the

pictures illicit love was featured in the lives of 35 leading characters, there were 54 murders, 71 deaths by violence, 59 cases of assault and battery, 30 holdups, 21 kidnappings, and 449 crimes of various natures. Mystery, war, jealousy, hatred, sex and deceit were involved somewhere in each case. Criminals were pictured as heroes, with little or no punishment. From the confessions of several young criminals who were questioned are the following statements: I thought it would be great to lead that kind of life. What a life—plenty of money, a nice car, good clothes and a girl whenever you wished.

The movies and TV are often a source of: political propaganda, racial disturbance and a biased portrayal of other nations and their people. Two professors from Iowa University, who investigated what remembrance children had from movies and TV which they saw, report: They retained about 70 percent of what they heard and saw, a far greater percent than what they studied from books. Several affected their sleep and emotional-stability for several days. Horror scenes, brutal crimes and fictitious characters lingered with them and affected their daily living.

Is any entertainment safe for a Christian: which dishonors God or godliness, which affects ones mental or moral health, which wastes our time and our talents? Who of us

is able to discriminate the good from the bad? What is our influence upon others? Upon children and those without Gospel experience? Do we love and serve God more than the world? If we love and serve the world at all, are we not a spiritual adulterers? Is anything safe, aside from completely rejecting movies, TV and all questionable entertainment?

The church is full of willing people — some are willing to work and others are willing to let them.

“THEORY OR FACT CONCERNING GOD’S CREATION”

Part 2

(Cont'd from July 15 Issue)

Gen. 1:3, in this third verse we have the account of God's creation of day, or “light.” We note, first the creative power of the Eternal God. He spake and it was so, “And God said, Let there be light: and there was light.”

We have previously brought to the mind of the reader that God through the mouth of His *prophet* Isaiah spake and said, “I form the light, and create darkness,” Isa. 45:7. Also verse 18 that two greater lights, He set in the firmament: the greater, the sun, to rule over the day, and the lesser, the moon, to rule the night to give light on the earth. Hence “light” is day and

"darkness" is night. This shows the "Omnipotence" of God. Job 42:2, "I know that thou canst do every thing, and that no thought can be withholden from thee."

Job's faith in God was that God could do every thing. Reader, how about our faith, could God create the heavens and the earth and all that is contained therein, in six periods of "light" and six periods of "darkness," a period of six days such as God created? The writer believes that God could just speak and they would be formed and come into existence, and that the Word of God means just what it says, that God made this creation in just six of the days which He described as "light."

Verse 4, "And God saw the light, that it was good: and God divided the light from the darkness." Verse 5, "And God called the light Day, and the darkness he called night. And the evening and the morning were the first day." Nothing hard to be understood about that. The darkness and the light make up a creation day, what we recognize as twenty-four hours. "Day"—"While the earth remaineth, day and night shall not cease," Gen. 8:22. "Night"—Psa. 19:2, "Day unto day uttereth speech, and night unto night sheweth knowledge." "There is no speech nor language, where their voice is not heard," verse 3. "There was evening, and there was morning, one day," R.V.

Verse 6. And God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Hast thou with him spread out the sky, which is strong, and as a molten looking glass?", Job 37:18. Psa. 33:6-7. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in store-houses."

Verses 7 and 8, "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament heaven. And the evening and the morning were the second day." When did God do this? He did it the second day of His creation, "darkness and light," a 24-hour period. Psa. 136:6-9, "To him that stretched out the earth above the waters: for his mercy endureth for ever. To him that made great lights: for his mercy endureth for ever. The sun to rule by day: for his mercy endureth for ever: The moon and stars to rule by night: for his mercy endureth for ever."

Jer. 10:12-13, "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, there is a multitude of waters in the heavens, and he

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causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures."

Verses 9 through 13. "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so." When did God do this? The third day of His creation, of course, "darkness and light," a 24-hour day. Not thousands or millions of years before, how absurd. "And God called the dry land Earth; and the gathering together of the waters called he seas: and God saw that it was good. And God said, Let the earth bring forth grass, and herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the

earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day." What could be plainer? The earth, verse one, which God created in the beginning, He created it the third day of His creation, the writer Moses gives the whole story, as far as ever will be known to man. Beware of vain philosophy.

"But Job answered and said, How hast thou helped him that is without power? how savest thou the arm that has no strength? How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is? To whom hast thou uttered words? and whose spirit came from thee? Dead things are formed from under the waters, and the inhabitants thereof. Hell is naked before him, and destruction hath no covering. He stretcheth the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble and are astonished at his reproof. He divideth the sea with his power, and by his

understanding he smiteth through the proud. By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?", Job 26:1-14.

Prov. 8:22-32, "The Lord possessed me in the beginning of his way, before the works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, not the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there, when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men." (Naturally after the sons of men were created and on the earth.) "Now therefore hearken unto me, O ye children: for blessed are they

that keep my ways." Please read the preceding verses of this chapter, they speak of "wisdom," its excellency, riches, eternity, etc.

Now God is "Wisdom." Verses 14 and 15, "Council is mine, and sound wisdom: I am understanding; I have strength. By me kings reign, and princes decree justice." So, we believe that this chapter of the Proverbs is symbolical of "Christ, the Son of God" in the Creation of all things. Perhaps early writers of the (so-called Christian) church those who taught that the "Son" was born of God, a Spiritual Being, before He was born of the virgin Mary, before the creation of the world. Note: the twenty-second verse does not say that this One referred to was born of the Lord, "before the beginning of his way, before his works of old," but it says that "The Lord possessed me in the beginning of his way." Let us rightly divide the Word of Truth and not take Scripture out of its context to try to prove a theory, which we know nothing about.

Jer. 5:22, "Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?" Heb. 6:7, "For the earth which drinketh

in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God." "Herb and fruit"—2 Sam. 16:1-2, "And when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine. And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink." Here we see that in the third day of God's creation, He God provided great blessings for the man whom He created the sixth day of His creation, even providing for man before his being was brought into existence. What a wonderful God, what a wonderful Christ.

Sinner friend, What are you giving God in return for all His blessings? Psa. 116:12-13, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." That's it, accept His benefits, then praise Him, which is all that we can ever render unto the Lord. Which was God's divine purpose for our lives, before

the foundation of the world, that we "praise Him and bear fruit."

(To be continued.)

Bro. Wm. Root,
1612 Mophy St.,
Great Bend, Kans.

NEWS ITEMS

LOVEFEAST DATES

Aug. 24—Swallow Falls, Md.
Aug. 24—Dallas Center, Ia.
Aug. 31—South Fulton, Ill.
Sept. 8—Waynesboro, Pa.
Sept. 14—Orion, Ohio.
Sept. 21—Midway, Ind.
Sept. 29—Mt. Dale, Md.
Oct. 6—Walnut Grove, Md.

REVIVAL MEETINGS

Swallow Falls, Md.—Aug. 11-25.
Pleasant Ridge, Ohio — Aug. 18-Sept. 1.
Englewood, O.—Aug. 18—Sept. 1.
Shrewsbury, Pa.—Aug. 18-Sept. 1.
Walnut Grove, Md. — Aug. 26-Sept. 8.
Orion, Ohio—Sept. 1-15.
Lititz, Pa.—Sept. 15-29.

OAKLAND, MD.

The Lord willing, the Swallow Falls congregation will hold its Revival meeting, with Eld. Melvin Roesch, from Aug. 11 to Aug. 25. On Aug. 25 there will be an all-day meeting beginning at 10 A. M. DST. Lovefeast services Aug 24. services at 2 P. M., DST. All are given a hearty invitation.

Bro. Paul Mellott, Cor.

ASTORIA, ILL.

The Lord willing, the South Fulton congregation plan their Fall Lovefeast on Aug. 31. Saturday afternoon services at 2 P. M. and Communion at 8 P. M. All-day services on Sunday. Services are DST. Everyone is welcome, do come and be with us.

Sister Martha I. Harman, Cor.

WAYNESBORO, PA.

The Lord willing, the Waynesboro congregation plans to have our Lovefeast services Sept. 8, with all-day services. Regular quarterly Council was held July 27. Eld. W. H. Demuth opened the meeting by reading Psa. 72 and led in prayer. Our elder, Howard Surbey, then took charge of the meeting. All business was taken care of in a Christian manner.

Sister Elizabeth Wisler, Cor.

LITITZ, PA.

The Northern Lancaster County congregation plans to have a two-weeks Revival starting Sept. 15, with Eld. Ernest Miller from Harrisonburg, Va., as the evangelist. A hearty invitation is extended to all who can, to attend these meetings.

Susanna B. Johns, Cor.

OBITUARY

M. WAYNE STUMP

Son of Delma and Barbara Stump was born Aug. 9, 1941, at Mech-

anicsburg, Pa., and met death in an accident on the morning of June 11, 1963, at the age of 21.

He is survived by his wife, Lucille Kauffman Stump, to whom he was married April 27, 1963; a brother, David L. Stump, Newburg, Pa.; three sisters, Martha, Gloria and Miriam at home; his maternal grandmother, Mrs. Floetta Clepper, and his paternal grandmother, Mrs. Shella Stump; and his parents.

He was a member of the Mechanicsburg Dunkard Brethren church. Although he was young in years he had a great circle of friends. His occupation was one that kept him away from home much of the time, but he is sadly missed by family and friends.

Funeral services were held at the Myers Funeral Home in Mechanicsburg, with J. Frederic Moore, minister of the Methodist church and Eld. James Kegerries in charge. Burial in the Mechanicsburg cemetery.

The journey is ended,

The life's race is run.

The star has gone down

And dark is the sun.

The earth seems cheerless

But oh, bright is Heaven.

Our dear Wayne now sings

Where the new song is given.

A good sermon not only comforts the afflicted, but afflicts the comfortable.

THE GOOD AND EVIL TONGUE

Before we begin this discussion, let me admit that I do not purpose to set myself up as an example of the pure and proper use of the tongue as used in daily life. I am, alas, but a weak and struggling Christian, trying each day to come a little closer the goal of perfection in Christ, and I know that the tongue, my most unruly member, very often gets out of control. Let me admit, with shame, that all too frequently this tongue of mine gives utterances to speeches in tone, if not in actual word, unbecoming a Christian filled with the grace of God. The sharp reprimand, the sarcastic comment, the unnecessary repetition of hearsay — of all these my tongue has been guilty. Unlike that pious sister who declared she never yet had said anything she was ashamed of, I must confess that I have said aplenty I wish I never had! Oh, I know there are a host of others who could make a like confession, but that does not minimize my own guilt. The point is, perhaps you and I together may learn how to help each other to guide and guard our wayward tongues, tuning them to words and tones pleasing to the ears of God. With this end in view let us consider, by the light of the Gospel, what power the tongue has, or is, for good or evil.

It is strange that of all His crea-

tures, though He gave most of them a tongue of one sort or another, too only man did God give the power of speech. So highly did God value this power that He withheld it from all things except that being who was created a little lower than the angels, in the likeness of God Himself. God used His own tongue to speak into existence this world and all that is therein and later on to instruct and to command His people. In Jesus, the Word became visible flesh and blood and dwelt among man as the mouthpiece of God, giving utterance to much truth never heard before or since from the tongue of any man. Not long after Christ's ascension, the Holy Spirit was made manifest in visible form, resting upon the disciples of this Jesus in the form of tongues of fire, significant of the power with which the Holy Spirit endued them, giving them the power to speak with authority, burning the truth into men's innermost hearts, cleansing as with fire the evil and dross out of the lives of those individuals who surrendered themselves to Christ.

The eloquent use of language by the tongue is no proof either of great learning or great godliness. It has been said that the devil himself would make a most convincing preacher, and I don't doubt this may be true. Certainly in politics those men who make the glibbest speeches, overflowing with the fairest of fair promises, as a rule prove

to be most disappointing legislators when appointed to office. Sometimes the most elaborate sermon, boiled down, is found to contain very little meat. In this neighborhood there lived a woman, gone to be with her Saviour these many years, who found it almost impossible to lift her voice in public meetings, finding herself overcome with embarrassment at even leading in prayer. Yet she left a testimony behind her that will live long years after any speech she may have uttered would have been forgotten. Her tongue was well known for its words of sympathy and kindness, and her words of loving counsel are still remembered by many of us, for sympathy and kindness are more eloquent by far than high-sounding, scholarly speeches.

Moses, you will recall, was not gifted as a speaker. Indeed, he used his stammering tongue as an excuse to try to get out of the work God wanted him to do. But God had no need for eloquence in Moses. He needed his power of leadership, his keen insight into the ways of handling men. But He allowed Moses to have the smooth-tongued Aaron accompany him as a mouth-piece, and that same Aaron allowed his people to get themselves into untold misery later on in the desert, by not using that eloquent tongue as he should. Aaron learned, however, the proper use of his tongue, for in due time he became God's

own high priest. Isaiah felt unworthy, a man of "unclean lips." But God purified his lips and gave Isaiah most glorious words for his tongue to utter, even words proclaiming the coming of the longed-for Messiah! We are told that the Holy Spirit is ready and waiting to reveal the truth to those who seek, and there are those preachers who believe that it is therefore unnecessary to prepare their discourse beforehand, that the Holy Spirit will impel their tongues along the right course. Well, maybe—but for those of us who are less experienced, perhaps it is not unseemly for us to wait upon the Spirit a little in advance of our time to speak, feeling confident that He will remain with us even while we are speaking. That does not belittle the power of the Spirit. It simply gives confidence and poise to an otherwise stumbling tongue, mingling the eloquence of Aaron with the earnestness of Moses, so to speak.

Physically, the tongue is used chiefly as a medium through which the sense of taste is conveyed, and as a means of communication through the medium of speech to express one's thoughts to others; and in the case of the Christian to offer praise to God in testimony, prayer and song. At this time of the year the air is full of bird songs, and it is a thrill to watch and listen as a tiny creature like the little

brown song sparrow pours out his heart in praise to his Maker. His head is thrown back, his throat swells and throbs, the notes of his song, clear and pure and free, fall on the air. Surely we human creatures may emulate his example and use our tongues to pour out praises to our Lord. There is so much so-called music in the air, on the air, in these radio-filled days. It is impossible not to realize that much of it is, to put it mildly, not very good music, coupled with very crude words. Music is such a splendid means of getting things "across," as the devil knows full well, and he has lost no time in appropriating as much of this medium as possible as an aid in his field of activity. It is too bad that we must insult our ears and soil our tongues with such trash when there is so much good music to be had for very little cost in our excellent songbooks and hymnbooks. It is too bad, also, that there is a growing tendency to sit back and be entertained musically, rather than getting into it and creating the music ourselves, in singing songs and community singing. Pretty soon it will be only the birds who can sing suitable praises to God, if we neglect this gift that is in us!

Besides praising God or its opposite, the tongue is used to express correction and to give instruction as it is needed. Here again there are two sides to the manner of its

use. The instruction given may be either for good or for evil. The Christian parent will undoubtedly use his power of speech to correct and instruct his family in the fear of the Lord, and his direction in all things pertaining to the life of his family will be wise and well-ordered. The Christian teacher will do likewise, taking care that her own tongue will utter nothing that will cause offence or evil to any of the children under her care. But not all parents and teachers are Christians, sad to say. There is a sinister group of people in our land today whose instructions are contrary to all Christian principles, whose tongues utter wickedness and drip poison at every breath. They, like Fagin, the Jew in *Oliver Twist*, instruct innocent children in the ways of crime and wickedness, causing their unsuspecting minds to become warped with wickedness and evil as their own. The growth of juvenile crime and delinquency is cause for great concern in the world today, and it should cause all thinking Christians to sit up to consider just how these things come about. Here in America we have three tremendous agencies at work glamorizing crime and wickedness through both the spoken word and visual images—the radio, the movies and television. The popular radio crime-stories, while they are careful to let the criminal "get his" in the end, leave no gory detail to be

imagined. Beverly Baxter, an English politician who recently visited this continent, has this to say on the subject: "After one month of exposure to violence on the American radio, in the newspapers and films, I would feel reasonably competent to take up a life of crime, and even if detected and executed, I would know that my immortality had been achieved. It is true that there is a mealy-mouthed moral lesson at the finish, but the damage is already done to the juvenile mind, and murder and crime still constitute the greatest story."

Indeed, James speaks the truth when he exclaims, "It (the tongue) is an unruly evil, full of deadly poison." Nowadays, with the world linked so closely together by wireless, by telephone, by air, and by sea, how quickly that poison can be spread! And by the same token how quickly great comfort can be promised, and great encouragement given!

As we have already pointed out, the tongue ought to be occupied largely in praising God, but as James says, "Therewith bless we God, even the Father; and therewith curse we men. . . . Out of the same mouth proceedeth blessing and cursing." That is terribly true. It seems hardly possible that the same child who sweetly repeated the Lord's Prayer during the opening exercises in school, can be the same child hurling out invectives at his

playmates at the ball ground after school! That the same man who rendered such a beautiful baritone solo in church on Sunday could be using the same tongue to tell lewd stories in the barbershop on Saturday night! That the same woman who gave her testimony so feelingly, is the same woman who nagged so shrewishly at her patient husband when he came in late for supper! In the first case, of course, the child was merely repeating words, parrot-like, both in repeating the prayer and swearing the oaths at the ball games, that he had heard elsewhere from the tongue of wiser (?) grownups. Blasphemy, lewd jokes, slang, and overextravagant language are apparently considered the smart thing along with the inevitable cigarette drooping from the lower lip! Actually, the use of slang and overextravagant language is a confession, not of smartness at all, but of ignorance and illiteracy, and shows a paucity of vocabulary, not an increase of word-power, for the learned individual knows how to express himself intelligently in simple and correct language without resorting to the use of slang terms or unnecessary superlatives. It is hardly to be wondered at that our poor tongues sometimes fumble for simple expressions, when even cereals are classified as super-colossal, and soap flakes are declared to be magnificent! It is an admission of weakness on the part of any man or

woman to stoop to the repetition of indecent stories in order to "get a laugh!" Humor is a fine thing, but let us keep it clean! There is plenty of good fun in the world without dirtying the tongue with filthy jokes in order to be popular with the crowd. That is not the crowd we want to consort with! Nagging at a weary, belated husband will not reheat the cold potatoes, but it will often cause a heated argument, and then "how great a matter a little fire kindleth!" Solomon declared he would rather live in the corner of a house top than in a whole house with a brawling woman! Sisters, learn to hold your tongues, and thereby hold the respect of your family!

In searching for references in the Bible concerning the word "tongue" this one from Solomon's proverbs came to light: "Death and life are in the power of the tongue," Prov. 18:21. That is a strong statement. Yet today there are men vested with such great national and international power that a word from them could set the machinery of death whirling its wheels to set the whole world on fire. There is such power in the simple word "no" that the utterance of it can put to a stop the co-operative negotiations of entire nations. The little word "yes" spoken by the tongue in answer to an invitation to partake of liquor, for example, may prove a fatal step, while the word "no," uttered in the same cir-

cumstances, saves a soul from destruction. The juries of our courts have the power to pronounce a fellow man guilty or innocent, and the judges of our civil courts have the awful power of voicing the verdict of death, or granting liberty to the accused.

Solomon says again that a "wholesome tongue is a tree of life," and we know that the wholesome word of the Gospel is effectual to the saving of men's souls unto life eternal. Surely a minister of the Gospel has power of life in his tongue, if anyone has, for his is the privilege and happy duty to use his tongue vigorously proclaiming the message of life. All Christians, it is true, are expected to witness for Christ, especially when it comes to the matter of saving souls, but to the active minister and missionary is given the maximum authority of power in that line. Their lips are cleansed with coals from the altar that their tongues may give out the power of the Gospel of salvation and life. Philip used his tongue most effectually to give spiritual enlightenment to the Ethiopian he met along the way, puzzling over an interpretation of Scripture.

"Whoso keepeth his mouth and his tongue keepeth his soul," declares Solomon. There are times when we must speak out for what is right or wrong or suffer pangs of conscience for not speaking up when we should. As a general rule,

we find people are more apt to respect your convictions only if you live up to them, and quite often the only way we have of expressing our beliefs is to express them orally, though it may be contrary to those of the people around you. As an example of this not holding our tongues but rather using them for the good of others, we have the case of those young C.O.'s who worked in mental hospitals during the war. When approached by would-be reformers or newspaper reporters, unlike paid workers before them, they unhesitatingly told the truth with regard to conditions in these institutions. The result was that in several instances conditions in these institutions are being investigated and are in process of being cleaned up. Credit was given these young men for their fearless straightforwardness in giving their reports. Solomon says you must keep your tongue to keep your soul. This is true enough, for if you allow your tongue to run wild through the various avenues of slander and gossip, vile language, boasting and criticism, it will eventually boomerang back to pile up on your own head. Remember the little child who called out to Echo, "Echo, I hate you." Echo answered, "hate you," and when he called "I love you," Echo replied, "love you." So our tongues invoke the echoes to answer us back in kind.

It is strange that the art of

speech is the last one acquired by a little child. They soon learn to see, to hear, to touch, to taste, and to walk. But it takes in an average of from two to two and a half years for them to begin to talk much. How sweet the first little words sound! And how soon the little tongue learns to imitate sounds heard around the home! Tones of voices and expressions are picked up very quickly, and words you wish they might never know seem easiest to learn and retain. Personally, I dislike very much the expression, "O.K.," as it is so commonly used nowadays, but my children all use it, and baby Elizabeth has picked it up as one of her expressions, and she puts all kinds of emphasis in the saying of it, from a merely absentminded acquiescence, to a downright impatient, "O.K.," which signifies "Oh, well, I will if I have to!" If that were the worst she would ever learn, I would be glad, but all too soon our babies are off to school and shop, and their tongues become loaded with poison. An evil word, unuttered, does nobody any harm except the person who thinks it, but the minute it passes your lips it becomes everybody's property. Perhaps in a heated moment the quick words rush to your tongue. Clamp your lips down tight and hold them back, for the sake of those who may hear, lest you be asked to reckon for stains on some

one else's character, as well as for the blots on your own.

Suppose as a remedy for this evil propensity of the tongue, this tendency to utter unwise expressions, this turning to improper language so out of keeping with a cultured life, let alone a Christian life, suppose as a remedy we adopt a suggestion of our good friend Paul. He knew the power of the tongue, for he had had it leveled at him again and again in synagogue and market place by both Jew and Gentile. He advised young Timothy to shun profane and vain babblings for—mark this—they will increase unto more ungodliness. In Philippians 4:8 he sends this message to all of us: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things." Surely if we do this, if we keep our minds so full of beauty and praise, we shall be able to keep our tongues from uttering unclean words — keep our "tongues from evil," and our "lips that they speak no guile." Remember the fairy tale when the little girl who spoke kindly and lovingly was given the gift of having flowers and jewels drop from her lips when she spoke, while her unkind and selfish sister spoke to the accompaniment of frogs and

snakes? Our lips can bring forth flowers and jewels of comfort and love. We cannot, unfortunately, live like the little monkeys of the Chinese proverb so that we "see no evil," "hear no evil," but we may, by the grace of God, "speak no evil."

Charles Erdman, in his article on James, says that "an evil tongue is a sign of an evil nature. Unkind, bitter, impure speech suggests the need of a new birth; it is an indication that the speaker, whatever his position or profession, is not filled with the Spirit of God. The use of the tongue is a test of life. Unless controlled by the power of Christ, the gift of speech may prove a deadly peril to the soul." The tongue gives expression to the inner life of the individual. If the eyes are the windows of the soul, the tongue is the door through which the soul goes forth to mingle with others in life, casting about as it goes either seeds of blessing or seeds of cursing.

It becomes, then, a matter of dedication. The tongue is a vicious little mischief-maker, left unbridled, creating untold mischief and misery. A careless word may mean someone's reputation ruined; an unkind word may break someone's heart. But cleansed by the power of God, dedicated to His service, the tongue becomes a great blessing, a tender word bringing renewed hope, a word of praise urging on to renew-

ed effort, a loving word bringing a soul unto God.

We see our duty now, as keepers of this mighty source of power for good or evil. We must make this our daily, earnest prayer, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer," *Psa. 19:14*.

Margery Coffman in
Christian Monitor.

THE PURPOSE OF THE CHURCH AND THE STATE, IN THEIR RELATION TO THE KINGDOM OF GOD

Ever since the first two boys were born into the world, the biggest problem is the behaviour of mankind. God has ordained nations (*Romans 13:1*) to use force, to govern the unruly and protect the helpless (*Genesis 9:6*). He commands all to respect those rulers and obey the laws, unless those laws violate the Higher Law; then we should obey God rather than man (*Acts 5:29*).

"God made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him," *Acts. 17:26-27*.

There were in the past six world-wide nations: Egypt, Assyria, Baby-

lon, Medo-Persia, Greece and Rome. Other nations have tried to establish world-wide rule, but failed, for God rules over all rulers.

At the present time Russia is striving for world control, and overrules about one third of mankind. She is a most ungodly and dangerous political power, and may become the seventh world power.

Today, however, the republican form of government, guaranteed by the Constitution of the United States, is the best human protection under heaven, for life, liberty and the pursuit of happiness. Anyone living under that protection and betraying his country is guilty, not only of treason, but of sin against God.

There is no Godward tendency in the natural man, but there is an urge to worship some unknown, invisible, eternal Being beyond himself. Man has worshipped the sun and the starry heavens as the source of all our blessings, and he has set up many gods and ascribed Deity to them, even to man himself, but failed to ascribe deity to the very Son of God, the Founder of the only religion of an endless life.

The kingdom of Israel was not reckoned among the nations of the world but was to dwell alone, and be a witness of the true God of the universe (*Numbers 23:9-10*). The condition of any nation depends on the spiritual forces that rule in the hearts of the people, for like pro-

duces like in church and state. But God had revealed Himself to Abraham, his friend, called him out of his country, and promised him a kingdom, and that in his Seed shall all nations of the earth be blessed (Genesis 12:1-3), upon faith in God and obedience.

This nation, the Children of Israel, was delivered from Egyptian slavery and planted in the promised land, by an act of God. They were ruled by His own code of laws and taught by His own chosen prophets, they were to witness of the blessedness of peace and plenty, of a people who worshipped and obeyed the true God. Through them the Word of God was given and preserved so man might know the source of life and light of love, the origin of all things and the future destiny of man.

Through Israel alone the promised Messiah was given, to redeem the world from sin, to restore the image of God in His followers, and regain the lost estate of Adam, and re-establish an Eden on earth. As long as Israel obeyed God's servants they were blessed with peace and prosperity, and were a witness for God in a pagan world. In the days of Solomon, the queen of the south came from the uttermost parts of the earth to learn of the wisdom and glory of God. But when Israel committed whoredom, when her rulers intermarried with pagan women, and worshipped their idols,

she lost her witness for God and was carried away captive to Babylon. There was no other remedy (2 Chronicles 36:11-21). Only a remnant remained faithful to God, through whom the Redeemer came, in God's own appointed time and place, and while Rome ruled the political world.

But God had promised Abraham that he should be heir of the world (Romans 4:13). Much is said about Abraham and his Seed which is Christ (Galatians 3:16). These promises of a worldwide permanent kingdom were renewed to David (2 Samuel 7:12-16), again to the Virgin Mary by the angel, saying: "Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end," Luke 1:31-33. The future aspect of the kingdom of God.

According to Jesus' own words this kingdom will be administered over Israel through the Apostles, for he said: "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," Matthew 19:28. He also said: "Fear not, little flock; for it

is your Father's good pleasure to give you the kingdom," Luke 12:32.

The disciples were anxious to know when the kingdom would be restored to Israel (Acts 1:6). The people thought the kingdom of God should immediately appear. But Jesus gave them the parable about a certain nobleman going into a far country to receive for himself a kingdom and return. He called his servants unto him and delivered unto them his goods and on his return reckoned with them concerning their faithfulness (Luke 19:11-27). But when Jesus fed the multitude with five barley loaves and two small fishes, they wanted to take him by force and make him king (John 6:15), but the time for that was not yet.

The people had hoped that Jesus would deliver them from the power of Rome, but God sent Jesus to deliver us from the power of darkness, and translate us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins. For within the territory of all political kingdoms, there are spiritual forces more powerful than armies, and they are the world wide rulers of mankind at present.

One of these invisible, spiritual powers is the kingdom of heaven. John the Baptist said: "Repent ye, for the kingdom of heaven is at hand." Jesus came into Galilee, preaching the gospel of the kingdom

of God, and saying, "The time is fulfilled, and the kingdom of God is at hand: repent and believe the gospel," Mark 1:14-15. This is the present aspect of the kingdom of God.

The other spiritual power is energized by Satan, the prince of this world, the prince and power of the air, the spirit that now worketh in the children of disobedience. (Ephesians 2:2.)

No political power can control these spiritual forces, but nations are good or bad according to which of these powers prevails in the hearts of the people. Jesus met the enemy face to face in the wilderness. Satan never owned a square foot of this earth but he occupies the hearts of the unsaved (1 John 5:19). He offered his all to Jesus except his supremacy. Jesus rebuked the enemy for He must hold pre-eminence under the Father in all things. Satan has his kingdom (John 12:31) the powers of darkness, but Jesus is calling men to renounce Satan and covenant with God in Christ Jesus in holy baptism and become citizens of the kingdom of heaven. Jesus did not interfere, directly, with the social, economical and political problems at His first advent. He refused to be a judge and a divider of material things, and warned against covetousness (Luke 12:14-21).

When the powers of darkness put Jesus on the cross, it was not for

revolt against Rome, but because He said: "I am the Son of God," John 10:30-36; and because He said: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven," Matthew 26:64. But Jesus' death on the cross was the death blow to Satan, the author of death, for Jesus took upon Himself flesh and blood, "That through death he might destroy him that had the power of death, that is, the devil," Hebrews 2:14.

Jesus is the only Being that ever appeared on the earth, that had power to lay down His life and take it up again (John 10:17-18). Jesus alone can remove the penalty of sin and redeem the eternal domain that Adam lost (1 Cor. 15:22-28). Now what are some of the underlying principles of this invisible kingdom of God, whose visible form Jesus calls His Church; these principles by which the soul is restored into the image of God, and the behaviour of men made heavenly, and finally the body redeemed from the dust and made like Jesus' own glorious body?

The first principle of the gospel of Christ is faith, an absolute reliance on the power and integrity of God, and His eternal Son, for in Him dwelleth all the fullness of the Godhead bodily (Col. 2:9).

By faith we understand the ages were planned and the universe brought into existence by the Word

of God. By faith we receive Jesus and obey Him regardless of life or death, but without faith it is impossible to please Him. Man might doubt man's word and his power to keep his promises, but who would dare to doubt the record God gave of His Son, and make Him a liar. He that believeth and is baptized shall be saved: but he that believeth not shall be damned.

Another principle of the gospel is hope. Only those redeemed by the blood of Jesus can experience the blessed hope of eternal life and glory: a hope that reaches beyond the grave.

But the greatest of the principles of the Gospels is love. Being in the love of God is the most wonderful experience of the soul, for God is love: and he that dwelleth in love dwelleth in God, and he in him (1 John 4:7-16). The saints live above the law, for love fulfills the laws, voluntary, in Jesus. There can therefore be no use of force in the Church of God for Christianity is an appeal to conscience founded on the Word of God.

Abiding in the faith of all the fundamental doctrines of the Gospel is heavenly. Breaking faith with God is damnation. Abiding in Christ is the hope of glory (Col. 1:27). Without Christ there is no hope (Eph. 2:12). Love, supreme love, is God's approach to a ruined world (John 3:14-16). If the vicarious death of Jesus Christ on

the cross fails to draw men to God, then there is no other remedy (John 12:31-32).

Jesus came as a Prophet, to make a final offering for sin, by the sacrifice of Himself, "and unto them that look for him shall he appear the second time without sin unto salvation," Heb. 9:26-28. He came to call out a people for His name, and give them eternal life, to rule with Him in His future kingdom. He said: "All that the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should loose nothing, but should raise it up again at the last day," John 6:37-39.

After Jesus had fulfilled His mission and rose from the dead, He gave His Church her work to do. If He had not risen from the dead, this great commission could not have been given. Jesus ascended to the throne of God with the wounds of the cross in His body, as our High Priest to make the atonement for sin, and send the Holy Spirit down. Without the miracle of Pentecost, the Church would never have succeeded, or gotten under way.

Now just what is the mission of the Christian Church? Jesus said: "All power is given unto me in heaven and in earth. Go ye there-

fore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always even unto the end of the world. Amen."

No greater charge or responsibility has ever been given to men. Teaching is far more important than law enforcement and far more reaching in effect. God demands obedience of men and angels. The Jews were taught of God, and are Jews still, and hold to the unity of God, but they missed their Messiah because of unbelief in the trinity of God. Jesus made known the Father of spirits (John 1:18); (Hebrews 12:9), the deity of the Son, (John 10:30), and the personality of the Holy Spirit (John 16:7-11). This teaching makes it possible for one to be born of God, redeemed by the Son, and sanctified by the Holy Spirit. No other religion can save from sin and give eternal life. The Church has been made custodian of these truths (1 Timothy 3:15), and stewards of the manifold grace of God through Jesus the only begotten Son of God. The Church must declare the Trinity of God.

The Church was not made responsible for the management of the political world. When Jesus returns with His kingdom (2 Timothy 4:1) that will be the time to use force, then will Jesus restore the tabernacle of David (Acts 15:13-18).

But the Church is responsible to teach the Gospel of an endless life to the uttermost parts of the earth. The Christian home is an asset to the Church, and is responsible for the physical, moral and spiritual welfare and teaching of the children. If this little unit with big influence is faithful, there will be less juvenile delinquency in the land.

If Christendom were faithful to her charge, to teach the fear of God, the Gospel of an endless life, more homes would be a stronghold of the faith. Will the Church have carried out her commission when Jesus returns?

The true Church will not fail, for she is founded on the Rock, the deity of Jesus Christ and His teachings. She cannot be destroyed by the winds of doctrines of devils, nor by storms of persecutions, nor by floods of propaganda of false teachings. She is the body of the living Christ, the temple of the Holy Ghost, the pillar and ground of the truth, the bride of the coming King, a chosen generation, a royal priesthood, an holy nation. Death cannot destroy the true Church of Jesus Christ, but she was persecuted unto death, down through the ages.

The Apostles had no organization beyond the local congregation, no political favor, no educational prestige, no wealth, yet they overthrew paganism as the state religion of Rome by preaching the forgiveness of sins (Acts 13:38; 1 Peter 2:24),

and the resurrection of the dead (Acts 2:32; 1 Cor. 15).

Jesus said: "For where two or three are gathered together in my name, there am I in the midst of them." This faith was once for all delivered to the Saints, but soon the faith was changed by an organization of bishops who put themselves at the head instead of giving Christ the pre-eminence in all things. The personal communion with God and the assurance of His presence in the Assembly was then definitely conditioned on adherence of outward forms and under the authority of the organized bishops, which were unscriptural.

Loyalty to the state church was then considered more important than loyalty to Christ and the Bible. To disagree with the hierarchy was punishable by death. From this false conception of religion, Christendom has never fully recovered, but the general program of organized religion is *definitely not the Church of Jesus Christ*.

Leadership in Israel knew the prophecies of the coming King, and sacrificed the innocent Lamb daily in the type of the Lamb of God, that taketh away the sin of the world, yet they missed their Messiah through unbelief. Modern Christendom is missing the second advent and the rapture when she denies the fundamentals of the faith, and preaches salvation through other means than the blood shed on

Calvary for sins, and substitutes the religion of Socialism instead of the Gospel which the Holy Ghost sent down from heaven (1 Peter 1:12).

Christendom misses her mark when she tries to organize the political world into a one-world unit, mixing liberty of conscience with slavery of dictatorship, and calls that the kingdom of God. When she neglects her heavenly glory of eternal life and power, and stoops to a "this world" program that neglects the saving of the soul (Matthew 16:23-28).

Christendom fails when she tries to organize a one-world religion including Mohammedism, Buddhism, Modernism, etc., and calls that the church of Jesus Christ. Can Christianity endorse Communism? "What concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," 2 Cor. 6:15-18. "Having therefore these promises, dearly beloved, let us cleanse ourselves

from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," 2 Cor. 7:1.

Nations may walk away from God and His Word, Catholic organizations claim authority above the Bible, while great church conferences go on with an ethical program, with as little regard for God's Word as paganism itself. Only the personal revelation of Jesus with His kingdom can bring the human race to terms with the Almighty and set up the kingdom of God on earth (Revelation 19).

Is there no other way, O Christ,
Except through sorrow, pain, and
loss,
To stamp Thy image on my soul,
No other way but by the cross?

I cannot drink this bitter cup,
I plead with passionate protest;
Lord, let it pass—Thy hand lies
hard
Upon me—I am sore distressed!

And then a voice stills all my soul
As stilled the waves on Galilee:
"Can thou not bear the furnace heat
If 'mid the flames I walk with
thee?"

"I bore the cross, I know its weight,
I drank the cup I hold for thee;
Can thou not follow where I lead?
I'll give thee strength, lean thou
on Me."

And then with sudden shame I fall
 Low at His blessed, pierced feet;
 Lord, teach me how to follow Thee,
 And make me for Thy service
 meet.

I am not worthy e'en to lift
 Thy hallowed cross, Thy pain to
 share.
 Perfect through suffering, if Thou
 wilt,
 So I at last Thy image bear.
 —Sel. from Bible Helps.

IT TAKES COURAGE

To refrain from gossip when others
 about you delight in it.

To stand up for an absent person
 who is being abused.

To live honestly within your
 means and not dishonestly on the
 means of others.

To be a real man and a true woman,
 but holding fast to your ideals
 when it causes you to be looked
 upon as strange and peculiar.

To be talked about and yet remain
 silent when a word would
 justify you in the eyes of others,
 but which you cannot speak without
 injury to another.

To refuse to do a thing which is
 wrong, though others do it.

To dress according to your income
 and to deny yourself what you
 cannot afford to buy.

To live always according to your
 convictions.

Sel. by Jeanette Poorman.

PREVAILING PRAYER

Prevailing prayer must be persevering prayer, Luke 11:1-10. Do not think you are prepared to offer effectual prayer, if your feeling will let you pray once for this object and then leave it. Prayer is not effectual unless it is offered with agony of desire. The apostle Paul speaks of it as a travail of the soul, Gal. 4:19. I have known persons to pray till the blood started from their nose. Others till they were wet with perspiration in the coldest winter weather. Others till their strength was exhausted. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me," Rom. 15:30.

Sel. by Sister Jeanette Poorman

A CHRISTIAN HOME

If I could paint as artists do
 I'd paint a lofty hill,
 And o'er the hill I'd paint the
 clouds
 So lovely, calm and still;
 And on the hill I'd paint the grass,
 With daisies here and there,
 And children, saying, "Oh, how
 nice,
 Let's wear them in our hair!"

And then I'd paint a little house —
 A peaceful cottage home —
 From whence the children on the
 hill

Had gone to play and roam;
And near the house, with anxious
gaze,

I'd paint a mother sweet,
With hands uplifted, saying, "Lord,
Please guide my darlings' feet."

Inside the little cottage home
I'd paint a picture rare—
The family kneeling in a room
In earnest, sincere prayer;
The Bible in the father's hand
With smiles upon his face,
And lovely mottoes on the walls,
Bespeaking God's sweet Grace.

And then I'd skip across the years
And paint another scene,
When all the children, gone from
home,

With records clear and clean,
Were filling places high in trust
Both in the church and state,
And then as artist I would say:
"It's noble to be great."

Sel. Sister Jeanette Poorman.

—o—
The pastor who follows the modern pattern of teaching, without reproof and rebuke, without requiring obedience, will soon be leading a flock of wolves.

SUNDAY SCHOOL LESSONS FOR SEPTEMBER 1963

PRIMARY LESSONS

Sept. 1—The Beginning. Job 37:1-14, Gen. 1.

Sept. 8—Big Sister Miriam. James 1:22-25, Exodus 2:1-10.

Sept. 15—When Jesus Was

Twelve. Psa. 122, Luke 2:40-52.

Sept. 22—The Good Samaritan. Eph. 4:31-5:2, Luke 10:25-37.

Sept. 29—As Timothy Grew. II Tim. 1:1-5, Acts 16:1-5, I Cor. 4:17.

ADULT LESSONS

Sept. 1—I Will Wait For the God of My Salvation. Micah 7:1-20.

1—"A man's enemies are the men of his own house." Is that something for us to be concerned about?

2—How patiently would we suffer, knowing that the Lord would bring us forth to the light?

Sept. 8—The Burden of Nineveh. Nahum 1:1-15.

1—What do we learn from the fact that Nineveh, though once forgiven was later condemned?

2—Does man over estimate God's goodness?

3—What do we learn from God's mercy to Israel?

Sept. 15—The preaching of Jonah Forgotten. Nahum 3:1-19.

1—Are there any places comparable to Nineveh existing today?

2—Was it powerful armies or weakness within that destroyed Nineveh?

Sept. 22—The Just Shall Live By Faith. Habakkuk 2:1-20.

1—Does it require a great deal

of faith on our part to believe the prophecies of God?

2—When will the earth be filled with knowledge of the Glory of the Lord?

3—In what ways are conditions different now than they were in the day of Habakkuk?

Sept. 29—Revive the Work in the Midst of the Years. Habakkuk 3:1-19.

1—Do we realize the majesty and the power of God?

2—Is man the most unstable part of God's creation?

3—Would we dare to make such a statement as Habakkuk made in verses 17 through 19?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR SEPTEMBER 1963

RIGHTEOUSNESS

Memory verse, Psa. 119:137,
"Righteous art thou, O Lord,
and upright are thy judgments."

Sun. 1—II Thess. 2.

Mon. 2—Rom. 1:1-20.

Tues. 3—Titus 2.

Wed. 4—II Peter 3:1-14.

Thurs. 5—Matt. 5:13-26.

Fri. 6—Isa. 59:9-21.

Sat. 7—Psa. 97.

Memory verse, "Matt. 5:20, "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall

in no case enter into the kingdom of heaven."

Sun. 8—I Cor. 1:20-31.

Mon. 9—Rom. 10:1-13.

Tues. 10—Isa. 61.

Wed. 11—Prov. 11:14-31.

Thurs. 12—Matt. 6:24-34.

Fri. 13—I Tim. 6:1-14.

Sat. 14—Phil. 1:3-21.

Memory verse, "Clouds and darkness are round about Him, righteousness and judgment are the habitation of his throne."

Sun. 15—Jer. 23:1-8.

Mon. 16—I Jno. 2:18-29.

Tues. 17—Psa. 45.

Wed. 18—Isa. 11.

Thurs. 19—Rev. 19:1-15.

Fri. 20—Dan. 4:19-27.

Sat. 21—Eph. 6:10-24.

Memory verse, Eph. 6:14, "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness."

Sun. 22—Psa. 145.

Mon. 23—Isa. 42:1-17.

Tues. 24—Hosea 10.

Wed. 25—Prov. 12:15-28.

Thurs. 26—Ezk 33:12-20.

Fri. 27—Job 29.

Sat. 28—Phil. 3:1-14.

Memory verse, I Cor. 15:34,
"Awake to righteousness, and sin not, for some have not the knowledge of God. I speak this to your shame."

Sun. 29—Psa. 48.

Mon. 30—I Cor. 15:19-34.

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No. 17

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

GOD GIVES INCREASE

"So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come," Mark 4:26-29.

This parable of our Lord can be used in all its details to illustrate the harvest of the earth or the Harvest of souls. Either illustration behooves each one of us to be very thankful for these manifold blessings of Almighty God. In either illustration we, poor carnal creatures, cannot accurately enough or deeply enough count our many blessings. Our praise is too feeble, our praise is too shallow, our praise is too much coupled with sin to properly thank our God for His many blessings.

As we meditate upon the marvelous fact that God gives us an

increase, a harvest, we must include many detailed blessings which we need to be thankful for. We need to be thankful that God gives us the strength to carry out the many details, which are necessary that we might enjoy a harvest. We must be thankful that we have seed to sow and the intelligence to properly sow it. We must be thankful that we can sleep and that we can rise night and day. How thankful must we be that the seed grows and springs up, which depends wholly upon our God, and which man in all his knowledge does not understand. As the growth of the plant progresses from one stage to another, how thankful we must be that we are able to care for it and help it.

Actually the various stages of development are almost entirely dependent upon God and the necessary aids to growth which He may send upon the earth. Whatever we may do to aid the proper growth of the plant is very small, compared to the many details of development which are necessary that the plant may bring forth fruit. Also the various aids which we may be able

to give to the plant are dependent upon the knowledge and experience which God has given to mankind. This development from seed to fruit is so dependent upon God that it affords us the best understanding of God and His power that we have upon this earth.

According to the parable of Christ, when the fruit is ready we immediately put forth the sickle, the means of reaping the harvest. This implies the joy, satisfaction and zeal that is developed in us by the prospect of harvest. Through the years we have known no greater satisfaction than to gather the fruits of the harvest, whatever species or kind they may be. If it were not for the fruit of our labors, how sad and burdensome would our labors be? How often are we impressed that "God hath given the increase?" How often and how sincere are we about thanking Him for this increase? How do we show our thankfulness? To our God and to our fellowman?

We cannot fully meditate upon this subject without considering also the harvest of souls for Christ's heavenly kingdom. Do you think that our Lord is any less joyful over a harvest of souls, than we can be over a harvest of the fruits of the earth? The harvest of the soul is first an individual matter for each of us, as through God's grace upon us we only are responsible if we bring a harvest or not. The di-

sciples rejoiced greatly for the power that God gave them over sinful humanity, but Christ told them of something that was more important to rejoice over. "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven," Luke 10:20. We wonder whether we are thankful enough for the opportunity to have our name written in heaven? We believe that we can be too sure of ourselves and confident that our name is written in heaven? Remember the New Testament is our examination sheet now and that is what we must meet to qualify for the final grade.

How thankful we should be that the Gospel was not kept a secret among the apostles of Jesus but that it was lived in their lives and taught throughout the whole world. What we receive and hear does no good to anyone, unless we accept it, meditate upon it and deliver it to others. God rightfully expects a grateful return for His gifts to us and a useful improvement of His gifts in us. Did you notice that not much is said in this parable about the proper care of the plants, from the seed-time to the harvest? An intelligent husbandman will be very much concerned about this or he will not receive any harvest. Are we much concerned about our Spiritual fruit until it is ready for the harvest? Christ will gladly and un-

hesitatingly gather in the fruit when it is ready. God has always given an increase, more than we have deserved, have we as faithfully performed our part?

SALVATION

You can have it by accepting Christ as your Saviour, repenting of your sins and being baptized; not on your own plan but only on Christ's plan. The Bible says, One Lord, one faith and one baptism. There are so many faiths in the world today. This is a very serious question, Which faith are you going to accept?

The Bible says, If you fail to do the least of His commandments you are guilty of all. Just what is a commandment? It is anything and everything that Christ told us to do. In John 13 we find the commandment to wash your brother's feet, as Christ gave the example how to do it and that we ought to do it also. Some may say that travelers stopped at a home to get water to wash their feet. Yes, they did, but the Bible does not say the occupant of the home washed their feet to remove the sand and dirt. This feet-washing was instituted by Christ. I would pity anyone who did not have water at home to clean their feet. The feet-washing that Christ established as a church ordinance is: being humble, obeying our Lord's commandment and showing

the love for Christ and the applicant which you are washing and wiping the feet of.

Now the Mode of baptism. There is only one plan of salvation and there cannot be more than one baptism. In Rom. 6 we find, To be planted in the likeness of Christ's death. This means buried in water. On the Cross Jesus could not have bowed his head backwards, but it would be natural for a dying person to bow his head forward. A forward action should be used in being born of the water, as John 3 reads: "Except you are born of the water and of the Spirit you cannot see the Kingdom of God." To be born means to come out from something that entirely envelopes us, the water in this case. Matt. 28:19-20 explains the Gospel way of baptism. To be baptized in the name of the Father, and of the Son, and of the Holy Ghost. This means three different immersions, respecting all the Trinity, very plain is it not? The New Testament does not mention sprinkling in this sense, as one cannot be born of a few drops of water.

The Bible says, Come out from among them and be ye separate, read and known of all men. So if you are to wash your brother's feet you are to recognize him as your brother, by the distinction of an outside garment which tells you he is a brother, even if you never met him before, or if he is from another location or if you do not know his

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name. Many churches let the applicant choose his own way of baptism, whether backwards, forwards or sprinkling. This is an uncertain method as the Bible speaks of one baptism. Christ's way is the only way. Do not accept man's way, it will not do you any good. Christ's way is the only certain way, as He came to earth to deliver God's plan of salvation. Any of men's or women's organizations will only go as far as the grave. Always better to be safe, as you only live once to prepare for eternity.

Investigate and see which church is trying to follow all the commandments and obey them. If we don't there is no chance of being saved. The 11th chapter of 1 Corinthians tells us some of the requirements

of Christ's Church. If a woman should not pray or prophesy unless she has her head covered, with a prayer covering, why try to work out your soul's salvation in a church where they do not practice this? The church where the woman wears the prayer covering and also obeys all the other commandments, is the only safe church to labor with. There are several sects or churches within reach, which practice these teachings in 1 Cor. 11, so it is for you and I to find out which one obeys and puts into practice all the other commandments and obeys all of them most nearly.

The Bible says the woman's hair was given to her for her Glory, but the majority of the women cut off that Glory. What do you think God thinks of anyone who destroys or mutilates the gift which He gave her? Better keep your long hair and learn to do it up in a plain Christian way, as He would have you do. Why not be in fellowship with Christ's people, what communion hath light with darkness?

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Greenville, Ohio.

**"THEORY OR FACT,
CONCERNING GOD'S
CREATION"**

Part 3

Gen. 1:14-19, "And God said, Let there be lights in the firmament of

the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so." When was this? In the fourth day of God's creation, "darkness and light" or a 24-hour day. "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night (the sun and the moon): he made the stars also. And God set them in the firmament of the heaven to give light upon the earth. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning (darkness and light) were the fourth day."

Let us notice what the Bible says about God's works. *Psa. 8:3-4*, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained: What is man, that thou art mindful of him? and the son of man, that thou visitest him?" Reader, was or is David's word inspired? Paul says, "All scripture is given by inspiration of God, and is profitable for doctrine (teaching), for reproof, for correction, for instruction in righteousness."

Deut. 17:2-3, "If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought

wickedness in the sight of the Lord thy God, in transgressing his covenant, And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded." Beloved, let us beware of worshipping "sun gods." God is a jealous God, He demands all our worship. *Deut. 32:13-14*, "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon." Here are blessings bestowed upon God's Israel, in their day. *Judges 5:19-20*, "The kings came and fought, then fought the kings of Canaan in Ta-anach by the waters of Migiddo: they took no gain of money. They fought from heaven: the stars in their courses fought against Sisera."

"Light Upon The Earth," *V. 3*, "And God said, Let there be light: and there was light." *Exod. 10:21-23*, "And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: They saw not one another, neither rose any from his place for three days: but all the

children of Israel had light in their dwellings." This reference surely shows God's creative power to control light and darkness. Also Job 3:5-6, "Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months." We see here God's power to work His will, even changing His own creation.

Verses 20 through 23, "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day." Darkness and light, the fifth day of the Creation. God the divine Creator, Psa. 104:24, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

God gave man dominion over the birds, Verse 26, and over fish, He created the great sea monsters. Fish for man's food, Levit. 11:9, "These

shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat." God blessed those, whom we speak of as the lower creatures, just as He blessed man, He told them to multiply and supply or fill the earth. Verses 24 and 25, "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beast of the earth, after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good."

Verses 26 and 27, "And God said, Let us ("us" the Eternal God-head, Father, Son and Holy Spirit) make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him! male and female created he them." Note: At this point, the writer, Moses, has not told yet in chapter one, how God formed the man and the woman, male and female, only he described, or spoke of their image. He left for the next, the second chapter, a rehearsal of God's works in the Creation. Let us not

become confused and theorize, as some have, that there are two creations, two beginnings of Creation.

We believe that Adam was the first man which God created, Gen. 2:19, "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof." We believe that man's, Adam's image, when first formed of the dust of the ground, Gen. 2:7, that is his body was made in the image of God. Also that the soul of man, Adam, which God gave to him was and is made after the image of God, who is a Spirit, man became a living spirit. Yet we should remember that man was marred by the "fall," verse 27.

So, God gave dominion to man over the birds, the fowls, the beasts and all the creeping things of the earth, and God extended that dominion to Noah after the flood. Gen. 9:1-2, "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea: into your hand are they delivered." Verse 28, "And God blessed them (that is the man and the woman), and God said unto-

them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

We believe they were to, and did, take over this dominion of the earth after they were driven from the Garden of Eden, when the world began to populate or multiply, as recorded in succeeding chapters. Chapters two and three give the record of the man's and the woman's Creation, God's divine law to them, their fall, their curse and their being driven from the Garden, then their multiplying and populating of the earth.

Verses 29-31, "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat." This promise was to the "male and female," after they were formed God said this unto them. The preceeding verses are the only account of the Creation. "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." "Darkness and light," the

sixth and last day of God's Creation of the Earth and the Heavens and the host of them.

Our next article, the Lord willing, will show how man and woman came into existence and what God required of them, etc.

(To be continued.)

Bro. Wm. Root,
1612 Morphy St.,
Great Bend, Kans.

NEWS ITEMS

GOSHEN, IND.

The Lord willing, the Goshen congregation will hold its Harvest meeting Sunday, Sept. 8. All who can, come and worship with us.

Sister Maxine Swihart, Cor.

GRANDVIEW, MO.

The Lord willing, the Grandview congregation will hold a two-week series of meetings beginning Sept. 15 and Lovefeast services Sept. 28. There will be all-day services on Saturday, Sept. 28, and Sunday, the 29th. We pray that all who can, will come and be with us in these meetings.

Sister Jolene Andrews, Cor.

ELDORADO, OHIO

On May 4, 1963, the Eldorado congregation met at 2 P. M. for preaching. Bro. Eldon Flory of Michigan and Bro. Ben Klepinger brought us messages from God's Word. At 7 P. M. we again met for examination services, with Bro.

George Replogle bringing the examination sermon. Bro. Eldon Flory officiated at the Lovefeast.

Sunday morning we met for morning worship with Bro. Replogle in charge. At 9:30 we met for preaching services, with Bro. Klepinger, Bro. Blocher and Bro. Flory bringing messages from God's Word. We surely appreciate the presence and help of those who came from Michigan. May God bless you for coming and also those of the Englewood congregation.

Bro. Laverne Keeney came to be with us from June 30 to July 7, for a series of services. Sister Keeney and Donna came also and we truly enjoyed having them with us. Bro. Keeney did not fail in bringing us the Word of truth. On Sunday, July 7, we gathered at the water's edge and two dear sisters were received into the family of God by baptism. May we remember them at the Throne of Grace, that they may "grow in grace and the knowledge of the Truth." Truly the seed has been sown, may each one who heard it cultivate it, by living it every day so that it may bring forth a bountiful harvest.

Sister Dorothy Blocher, Cor.

PLEVNA, IND.

The Plevna congregation plans to have their Harvest meeting on Sept. 15, the Lord willing. Bro. Jacob Ness from Pennsylvania is to have our Harvest meeting sermon on

Sunday morning. Our Revival meetings from October 27 to Nov. 10 and close with a Lovefeast. Eld. Millard Haldeman is to hold these meetings. Pray for these meetings and for the brethren who are to bring us God's Word, that they might be filled with the Holy Spirit as they labor in His work.

We extend a hearty invitation to each and everyone to come and worship with us. If you cannot come, please remember us in your prayers. At our last Council meeting, Bro. Walter Bird was installed into the ministry. Pray for him and his companion as they take up this labor in their Master's work.

Sister Lois Chupp, Cor.

SIX SUBJECTS

Part 7

The heart of man a temple of God or the habitation of Satan. The heart of man, who after his conversion has fallen again into former sins, is now entirely in the power of Satan. This picture represents the inward state of a sinner which our Lord describes in Matt. 12:43. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out: and when he is come, he findeth it empty, swept and garnished. Then goeth he and taketh

with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." What an awful condition when Satan rules, inhabits and holds control in the heart which before was the dwelling of God, the temple of the Holy Ghost. The old sins and abominations of sin are again to be seen. The detestable beasts have again fixed their abode and established themselves there, as their home.

Man did not appreciate the grace that was given him. He forgot the purification from former sins and did not exercise himself in godliness and holiness. He that does not get better will get worse, there is no stationary portion here. He who does not seriously strive to enter in at the strait gate, who does not advance with perseverance and courage in the narrow path, who is not particularly careful to cherish a hatred to sin, who does not strive to confirm himself in despising the world and its pleasures; such a man will soon be again entangled in the snares of Satan by his artifices, by the attraction of sin and the lust of the flesh. Peter says, 2 Pet. 2:22. "The dog is turned to his vomit again and the sow that was washed to her wallowing in the mire." Guided by the impure light, man falls again into his former sins and devotes himself wholly to his lusts and passions.

The Holy Spirit fleeth, for how can the Holy Spirit of God dwell with the impure spirit? How can the same heart be a temple of God and a habitation of Satan? The angel of grace now recedes from the soul in sorrow, yet still with hands lifted up to show that Christ still has compassion on the sinner and entreaty calls, Oh if thou didst but know the things that belong unto thy peace. The paternal arm of God is yet extended out for thee. Return thou backsliding sinner, I will yet have mercy on thee, but he will not hear. Impudently he looks into the world, he considers and regards nothing, whether secret or open sin and shame. He sees not the abyss into which he is plunging. He knows not the abominations which dwell in his heart because his faith is dead. The star has lost all its splendor and he is totally blinded by Satan.

Behold fellow pilgrim, thus it is with thee if thou hast confessed, lamented thy sins and obtained pardon and if thou hast not been on thy guard through the grace of God to avoid sin. Giving thyself up to its power again, it is now worse and more pernicious than before, for sin and the Devil now establish themselves more firmly and rage more violently in thy heart and now thou art their entire servant and slave. Beware therefore of a relapse into former sins and practices. Hast thou once received grace, abandoned

the Devil, pride, unchastity, envy and intemperance. Hast thou declared war against anger and indolence, continue then their eternal and sworn enemy and never again let them rise in thy heart. Persecute them, avoid them when and wherever thou canst; for they will always try to return unto thee, resume their old abode, and assert their old right. As thou givest way to them so shall also the latter condition with thee be worse than the former.

Trust in God who is mighty to help thee and grant thee the victory over all thine enemies. Shouldst thou fail, recollect thyself, again raise thyself to renew the combat. Never make peace, never enter into a truce with sin. Always seize again the hand of omnipotence, of thy Redeemer, who can and will deliver thee. His arm is not too short to save. He is the stronger, he can bind and cast out the strong arm of Satan, take away his spoil and free thee again. Why shouldst thou suffer thy heart to be a house of Satan or why suffer it to continue any longer? Since thou canst become a temple of Almighty God?

(To be continued.)

LOOK UP AND LISTEN

I am but a stranger here
Though I've wandered far and near,
The Home and land of Bliss
Is now strange and amiss.

Wrong, faulty, improper and out of order

The root of men's minds is in disorder,

To break, derange and throw into confusion

The misleading mind causes delusions.

Isa. 66:4, I also will choose their delusions.

2 Thess. 2:11, God shall send them strong delusions.

God hath chosen you from the beginning

To the glory of our Lord, through sanctification.

Satan uses all power and all de-ceivableness

Satan glories in all who believe not the truth.

Our Father who hath loved us, hath given consolation

Giving warnings unto us for our salvation.

No man, no group, no sect, no party ever has a monopoly on truth, virtue and competence. Good intentions do not necessarily lead to good results. Those we like may be wrong, those we hate may be right. When an opinion is invested with enough power to suppress opposition, tyranny results. Democracy is the only system that makes it possible to effect changes without violence. Freedom dies under dogma. The rabble-rousers always

claim to know better, more efficient ways of dealing with our problems. It is self-evident that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness.

—Tobias Z. Martin.

THE SIN OF INDIFFERENCE

Sin is a failure to conform to the law or will of God. There are four prominent words in the Scriptures which are used to designate sin. One is the word "transgression." This refers to stepping over the line, violation of the law, and rebellion against the rule. The second word is the word "sin" itself. This is a more general term, meaning to miss the mark, wandering from the right path, doing or going wrong, and following aside from the mark. The third is the word "iniquity," which means crookedness, that which is opposed to right, lawlessness, unrighteousness, and contempt of the good. The fourth is the word "evil." This has in it the idea of badness, wickedness, unwillingness to go right. Indifference comes under the classification of sin, the second mentioned above.

Spiritual indifference is known by a number of characteristics. A person who is careless about his being in the world and who ignores

his obligation to God falls under censure and judgment. A case in point is that of Job's wife who rashly advised her husband to commit suicide and be done with his suffering. Another fatal attitude is indifference toward the Bible. Jesus describes such people as those who hear the Word and do not obey it. They are like people who build their houses on the sand. Another manifestation of indifference is a failure to seek *first* the kingdom of God. People who are unconcerned about the issues of the Church are in danger of losing out with God. This also finds expression in a cold attitude toward worship. Such indifference to our obligations and privilege to worship God brings a serious indictment against our Christian profession. The person who is careless about observing the teachings of the New Testament, who is thoughtless concerning the doctrines of the Word of God, is in serious offense. Such attitudes lead to unbecoming conduct, which tolerates sin. This attitude of carelessness about behavior is in itself probably as serious as the acts of sin which are committed. A feeling of irresponsibility toward the lost is another mark of indifference. It shows that a person does not have real love. To be unconcerned about making spiritual progress indicates a lack of conviction. This becomes a serious fault in the life of any Christian professor. Indifference

may also manifest itself in negligence toward our children. Parents who are unconcerned about leading their children into an experience of salvation and to the Church show that there is something seriously wrong with their spiritual life.

The sinfulness of indifference needs to be pointed out with specific applications. We hope to show that such attitudes toward life and toward our obligations to God become sinful and lead to spiritual death, loss of fellowship with the Church, and loss of salvation eventually. To be indifferent toward our being in the world is sinning against the soul. We are all accountable beings. Every man must give account of himself to God. Yielding to temptation of suicide is a very great crime and sin. However, on this side of actually committing suicide there are attitudes varying in degree which disregard the purpose of our creation—to bring glory to God. Unless we have a vital fellowship with Christ it is impossible to live to God's glory. Indifference to that purpose in life is sin against God.

Indifference toward the Bible is a foolish attitude. Jesus said he was a foolish man who built his house on the sand. To disregard the need of constant feeding on the Word is to disobey the will of God. He who is disrespectful to the message God has revealed in His Word is sinning against the Judge of his soul. We

cannot afford to neglect the Bible. It is a vital factor in genuine Christian experience.

Indifference toward the kingdom of God is a form of the sin of unbelief. The person who fails to promote the interests of God's love shows that he is caring more for himself than he is for God. The Christian is to show by his life that he is definitely on God's side.

Indifference toward worship is a form of irreverence. To be careless about worshipping God must be a great disappointment to Him. It is missing the mark of His purpose for us. It is a form of sin that needs to be confessed and corrected.

Indifference toward the doctrines of the Scriptures is a direct disobedience to God. To ignore the ordinances as taught in the New Testament and to reject the doctrines of the Bible is to set one's self up against God. Such attitudes always lead to careless living. It does not stop with an attitude; it finds expression in conduct. Jesus gave a sharp warning against such conduct for "as it was in the days of Noe, so shall it be also in the days of the Son of man."

Indifference toward conduct is a violation of our vow to God. We promised that we would renounce the world and sin to be loyal to God. Loyalty and indifference are contrary to each other. The failure to assume our obligations to control our behavior (by the grace of God)

is a form of sin which is very damaging in its effect. "To him that knoweth to do good, and doeth it not, to him it is sin."

Indifference toward the lost is a sin of willful rejection of God's command. The person who refuses to become interested in the missionary aspects of the work of the Church denies his Christian experience. Christianity by its very nature is self-propagating; its message must be told. Jesus by direct command requires us to go and teach all nations. To be inconsiderate of the spiritual need of the lost and to refuse to support the missionary efforts of the Church is a sin against the One who has asked us to make Christ known to the world.

Indifference toward spiritual progress is a wide missing of the mark. People who live in a self-satisfied condition in life and care little or nothing to become more Christlike are denying the faith. The very nature of the Christian life is progress, growth, improvement, and maturity. A failure to grow is an evidence of failure to possess.

Indifference toward the spiritual needs of our children is an open disowning of our parental responsibility. To have no concern for bringing our children into fellowship with God and with the Church indicates how little we value our own salvation. One who is happy in the Lord and who finds Christian living a joy is certain to want his children

to have the same experience.

These are matters involving life and death. Indifference is something far more serious than a fault. It is a disease. Christ died that we should live unto Him and not unto ourselves. To be indifferent to the appeals of the Gospel and to the needs of our own souls is living unto self and not unto Christ. Our attitudes in these matters determine the measure of spiritual power in the life of the church. "Woe unto them that are at ease in Zion." The Christian's life demands an active, progressive, and dynamic spiritual experience.

John R. Mumaw in
Christian Monitor.

THE CRITIC

A little seed lay in the ground
And soon began to sprout,
"Now which of all the flowers
around,"
It mused, "shall I come out?"

"The lily's face is fair and proud
And just a trifle cold.
The rose, I think, is rather loud
And then, its fashions old.

"The violet is very well
But not a flower I'd choose,
Nor yet the canterbury bell
I never cared for blues."

So on it criticized each flower
This supercilious seed,
Until it woke one summer hour
And found itself a weed.

OUR PILGRIMAGE

We are pilgrims on our weary way
With no place here to stop or stay,
But onward through the world we
roam
Seeking a home in heaven above.

Then we should here as strangers
be
And seek our Father's face to see,
Thus showing to the world below
That we our blessed Savior know.

You all will know Him if you do
Just as He commanded you,
There need not one be left behind
The call is made to all mankind.

The spirit by whom we were led
To Jesus Christ our living head,
Will lead you too, if you'll show
A willingness of mind and go.

To Jesus go, Who out of love
Came down a ransom from above,
That guilty sinners through His
blood
Be reconciled again unto God.

Then Oh, dear sinner will you still
Continue striving against God's will,
While mercy's offered and there's
time
Jesus still invites you to come.

In heaven we'll all, with one
accord
Sing songs of praise to our Lord,
There all shall crowns of glory wear
Oh, who would not this glory share.

—Sel. by Bro. John Koones.

BLEST WILL OF GOD

Blest will of God, be in our hearts
today,

Direct us in the things we do and
all we say.

When old self-pity—such a sneak
is he,

Would dim Thy will, bid him de-
parting flee.

For he would rob Thee of Thy
rightful place.

Where dwelleth joy and love's
abundant grace.

Blest will of God, be in each heart
and mind,

Send Thy great thoughts that help
us to be kind.

Lift us above suspicion, hurts, that
come,

That we may worthy be of heavenly
home;

That we may dwell in love and
peace while here.

And shed abroad Thy blessed hope
and cheer.

—Gladys Swimney VanDeventer.

BEHOLD THE GOODNESS OF GOD

Ex. 34:6-7, "The Lord God, merciful and gracious, longsuffering and abundant in goodness, and truth. Keeping mercy for thousands, forgiving iniquity and transgression, and sin; and that will by no means clear the guilty." Rom. 11:22, "Behold therefore the goodness, and severity of God." The word sever-

ity here meaning: strictness, exactness of observing rules. Gal. 6:7, "For whatsoever a man soweth, that shall he also reap." Rom. 11:33-34, "Oh, the depth of the riches both of the wisdom and knowledge of God: how unsearchable are his judgments, and his ways past finding out: for who hath known the mind of the Lord? Or who hath been his counsellor?" The apostle Paul did not put all his trust on the arms of men or man's organizations.

God forbid that I should glory, save in the cross of our Lord Jesus Christ. Gal. 6:15, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." In order to comply with the Gospel, we must be born again to become a new creature. This does not mean an initiation into some man organization or church. You can only be born once into this world, and only once into His Spirit or the Spiritual kingdom. John 3:5, "Verily, verily I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." Behold the goodness of God. He has made a way of escape, and opened the way by His only Begotten Son, Jesus, that we might be saved. Matt. 5:45, "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." By this we read and know there are two classes, referred to

as just and unjust. Most people agree on this, but where do we class ourselves? The Pharisees expressed themselves better than other men. God is no respecter of persons.

1 Pet. 3:18, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." Because Christ also suffered for us, leaving us an example, that we should follow His steps: He who did not sin, neither was guile found in His mouth, who when He was reviled, reviled not. When He suffered He threatened not. Who His ownself bare our sins in His own body, on the Cross, that we being dead to sins, should live unto righteousness. By Whose stripes ye were healed. Behold the goodness and mercy of God. 1 John 4:9, "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through him." He sent His Son to be the propitiation for our sins. Whereby can we boast, or feel proud? We have heard some say how good they were, perhaps it was to gain confidence.

Acts 13:37-38, "He whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man (Jesus our Lord) is preached unto you the forgiveness of sins. And by him all that believe are justified. From which ye could not be justified by the law of Moses." Where

is the man equal to Jesus? Heb. 2:2-3, "For if the word spoken by angels was steadfast, and every transgression, and disobedience received a just recompence of reward: How shall we escape, if we neglect so great salvation?" This is a great question for all humanity. Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him. By all the disciples that lived at that age and time, and some wrote it for us. We need not to go to the Old Testament, the Mosaic law or the prophets to find salvation. God also bearing witness, both with signs and wonders, miracles and gifts of the Holy Ghost, according to His own Will. God hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by Whom also made the worlds. Upholding all things by the Word of His power, when He had purged our sins, sat down on the right hand of the Majesty on high.

Matt. 28:18, Jesus came and spake unto the disciples, saying, All power is given unto me in heaven and in earth. It seems like many people doubt these sayings because they petition or pray to the Father and ignore the Son, Jesus our Lord. Who commanded His disciples to go and teach all nations, teaching them to observe all things whatsoever I have commanded you. Some ministers dodge around some of the Gospel, taught by Jesus and His

apostles and only teach what their church or creed adopted. Acts 20: 27, the apostle Paul said, "For I have not shunned to declare unto you all the counsel of God . . . Which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood."

Matt. 15:8-9, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. In vain they do worship me, teaching for doctrine the commandments of men." Laying aside the commandments of God. Ye hold to the tradition of men, much like in this day and age. V. 9, Full well ye reject the commandments of God, that ye may keep your own traditions. Mark 12:24, The Pharisees and the Sadducees came to Jesus with many questions to catch Him. Jesus answering said unto them, Ye do therefore err, because ye know not the scriptures, neither the power of God. These two groups were the most educated groups in that day. Yet they were ignorant of the things concerning the Lord Jesus. Set your affections on things above, not on things on the earth. Let your life be hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Whatsoever ye do in word or deed, do all in the name of the Lord Jesus. Let the peace of God rule in your hearts.

Behold the goodness of God, and the exactness and strictness of God. Rom. 2:4, "Despise thou the riches of his goodness and forbearance and longsuffering: not knowing that the goodness of God leadeth thee to repentance?" Matt. 24:37, "As the days of Noah were, so shall also the coming of the Son of man be. They were eating and drinking, marrying and giving in marriage, until the day Noah entered into the Ark. And knew not until the flood came, and took them all away: so shall also the coming of the Son of man be." Gen. 6:5-9, God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, And it repented (made sorry) the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth. But Noah found grace in the eyes of the Lord. The earth was corrupt before God, and the earth was filled with violence, much like of this day and age. God looked upon the earth and behold it was corrupt.

Thus did Noah of all that God commanded him, so did he. How about you and me? And the Lord said unto Noah, Come thou, and all thy house into the Ark: For in thee have I seen righteousness before me. Man is not able to give anything like what God, by the Lord

Jesus, gave unto humanity. Behold the goodness of God. Acts 10: 34-35, "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Jesus said unto them, Take heed that no man deceive you. Many false prophets shall rise and shall deceive many. But they that endure unto the end shall be saved. This Gospel of the kingdom (which He has established) shall be preached in all the world, for a witness unto all nations: and then shall the end come. For then shall be great tribulation, such as was not since the beginning of the world to this time. Heaven and earth shall pass away, but my words shall not pass away. Where is our stay, when heaven and earth are passed away? But of that day and hour knoweth no man. For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be. Watch therefore: for ye know not what hour your Lord doth come.

Jer. 17:9, "The heart is deceitful above all things, and desperately wicked: who can know it?" Heb. 4:12-13, "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discernor of the

thoughts, and intents of the heart. Neither is there any creature that is not manifest in his sight." Let us have the grace of God, whereby we may serve God acceptably with reverence. See that ye refuse not Him that speaketh from heaven. Jer. 17:10, I the Lord search the heart, even to give every man according to his ways, and according to the fruit of his doings. Matt. 13: 49, "The angels shall come forth, and sever the wicked from among the just." 2 Pet. 3:17, "Beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

2 Pet. 3:10-13, "The day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." "And I saw a new heaven and a new earth: for the first heaven and the first earth were

passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," Rev. 21:1-2. Yet we still hear of people who are praying for Him to come and set up His kingdom on this earth. Many are calling upon the Lord to do what they want, rather than according to His will and purpose. "Follow peace with all men and holiness, without which no man shall see the Lord," Heb. 12:14.

The Lord is longsuffering to usward, not willing that any should perish, but that all should come to repentance. He who would have all men to be saved and come unto the knowledge of the truth. Jesus saith, I am the way, the truth, and the life. That we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour. "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all," 1 Tim. 2:5. Behold the goodness of the Lord, Who gave His all to save humanity.

The day of wrath, that dreadful day
How can we escape His all-piercing eyes?
When men to judgment awake from clay

Hark, hear the trumpet of God sounding.

The day of judgment, that awful day

What power will be the sinners stay?

How shall we meet that great day
When heaven and earth shall pass away?

Every eye shall behold Him upon His throne

And see the far away home of the soul.

William N. Kinsley,
Hartville, Ohio.

SUPREMACY OF JESUS

1. Jesus is Supreme in Person.

Jesus is the only begotten Son of God: Deity manifest in the flesh (1 Tim. 3:16). He took upon Himself flesh and blood independent of the laws of biology; He had no human father, He needed none, He is self existent, has life in Himself (John 5:26). While He became human He still was super-human, above the laws of nature.

He walked upon the sea, calmed the storm, stilled the waves, turned water into wine, increased the five loaves a thousand fold. He caused the fish to gather where He ordered the net to be cast. He caused a fish to come up upon the hook with the proper coin in its mouth to pay Peter's tax and His own.

He cleansed the lepers, healed all manner of sickness instantly and

restored the dead to life again, even after corruption had set in (John 11:39). He had power to lay down His own life, and enter the spirit world (1 Peter 3:18-20), and after three days and three nights, take up His life in the body again (John 10:17-18); now no more animated by life blood, but by the eternal Spirit enter into glory (Rev. 1:13-18).

Jesus the Son is one with the Father and under Him holds supremacy and dominion over all the universe, above every name in heaven, and in the earth, and under the earth.

His pre-eminence continues throughout the New Testament. He was a greater Prophet than Jonah (Matt. 12:41), a greater priest than Aaron, even greater than the temple; a greater king than Solomon (Matt. 12:42). He brought a great revelation (John 1:17), a better covenant, a perfect offering, a better hope and a better resurrection. He is the central figure of the Bible, the revelation of God to man.

God hath spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds: Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better

than the angels, as He hath by inheritance obtained a more excellent name than they.

2. Jesus is Supreme in Purpose.

No other person was ever born to die to save others from the guilt and penalty of sin. Since eternal souls are wrapped in mortal flesh and must give an account to God; "He also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the devil," Heb. 2:14. There is only one mediator between God and man, the man Jesus Christ (1 Tim. 2:5). He came into the world to save sinners, to save that which was lost.

Jesus could have instituted an ideal political world, and a faultless social order, but He refused to be a judge or a divider over material things (Luke 12:13-21). He could have abolished sickness, but He came to abolish death and bring life and immortality to light through the Gospel (2 Tim. 1:10). His entire purpose in taking humanity upon Himself was to redeem mankind for a future eternal life and bliss. He came to deal with sin.

3. Jesus is Supreme in Doctrine.

As Jesus' name is above every name, so His doctrine is above all others. Fourteen times in His Sermon on the Mount He supercedes the law of Moses and declares: "But I say unto you." He supercedes the ten commandments when

He says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets," Matt. 22:37-40. This is the new order of conduct set for the kingdom of heaven. He never spoke of an Utopia in this life, or how to become rich and popular, but declared: "If any man will come after me, let him deny himself, and take up his cross, and follow me." He set the goal for spiritual values when He asked: "Is not life more than meat, and the body more than raiment?" His entire doctrine was based on self-denial now and glory and joy hereafter. No other philosophy can bring peace and love in the home, the church, and the state like obedience to the gospel of Jesus Christ. No other teaching can bring rest to the soul, and assurance of eternal life in the world to come.

4. Jesus is Supreme in Wisdom.

The wisest thing anyone can do is to obey God and prepare to meet Him in peace. The most insane foolishness anyone can be guilty of is to neglect salvation. "The fool hath said in his heart there is no God." The rich man who said: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry;" was told

of God: "Thou fool, this night thy soul shall be required of thee . . . So is he that layeth up treasure for himself, and is not rich toward God," Luke 12:19-21.

Jesus always did those things that pleased the Father. The fear of the Lord is the beginning of wisdom. To seek the Lord in prayer, and lead others to Jesus is the greatest thing a man can do. Jesus knew what was in man; He knew his past history, his present standing with God, and his future destiny. Eternal salvation is the greatest wisdom of the ages.

Jesus is Supreme in Works.

Jesus did the greatest work in human history. When Moses and Elias appeared with Him on the holy mount; they spoke of the death He could accomplish at Jerusalem (Luke 9:31). When He accepted responsibility for the sin of mankind, and met God in judgment for the guilt of the human race, He accomplished more than all mankind of all ages could do. He took away the Adamic sin, and provided for the personal sins of every penitent believer.

He has overcome the world, and regained for us what Adam lost (Rom. 5:19). He revealed the Father, He abolished death, He defeated Satan, He sent down the Holy Spirit and He called out a people for His name, and prepares them for His future kingdom, when

He will judge the world in righteousness.

In the creation all things were made by Him, and without Him was not anything made that was made. He upholds all things by the word of His power. He serves as an advocate for the saints at the throne of God.

Sel. from Bible Helps.

THE DEAD SPEAKETH

"HELL"

Joseph P. Robbins

The Greek words "gehenna" and "tartarus" both mean a place of punishment.

Matt. 23:33, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Hell in The Heart

In Gen. 6:4-5, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

Prov. 4:23, "Keep thy heart with all diligence; for out of it are the issues of life." The wickedness that existed in the world at that time was a product of hell. This wickedness provoked God's wrath and He sent the flood and destroyed the people.

Today we have about the same condition. Men are seeing the beauty of women and are lusting after them to the extent that they will

steal the virtue of a young woman and cause her to become the mother of a child outside of wedlock which is nothing less than having hell in the heart. He has caused her to fall from her virtue and become the victim of sin. Then the young girl who will trifle with a young man and sell to him her virtue has not only fallen a victim of sin but has hell in her heart and sold her body to be used as an harlot.

Then again, the young girl who will smoke the cigarette and drink the strong drink has lowered the standard of her morals and has become a product of hell.

And you married men who will steal the affections of another man's wife and break up that home, you have hell in your heart, and are on the road to hell and destruction, unless you quit that hellish business.

You women, who will throw yourself in another man's way and allow him to become too familiar with you and you step in between him and his wife and break up that home, you too, have hell in your heart and you too, are on the road to hell and destruction and will bring shame and disgrace on your children and home.

Hell in The Home

You men who drink and carouse around till late hours of the night and then go home full of booze and begin to beat and abuse your wife and children, you make your home

a hell for them and they become a victim of your hellish nature and your brutish acts. Then some of you will quit your home to associate with some low down woman and allow her to drag you down deeper into hell and you bring hell into your home and family.

You women who work in the factories and begin flirting with other men, you too are bringing hell into your home and shame and disgrace on your children. Your place is not in the factories, but home-makers and not home destroyers. You will if you continue to work in these factories, finally cause a separation, a broken home and a divorce suit.

You children, who will not obey your parents and go off into sin and bring sorrow and disappointment to your father and mother, are also bringing hell into your home. Whatsoever a man soweth that shall he also reap. How many children will not take the advice of father and mother and take their own way, have to their own sorrow made home a hell. We could go on and on for hours and hours, but space will not permit. You can't play with sin and not pay the penalty of it.

Hell in Eternity

Luke 16:22-23, "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man died

also and was buried. And in hell he lifted up his eyes, being in torment, and seeth Abraham afar off and Lazarus in his bosom." Read the rest of the story and see for yourself.

Rev. 21:8, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Rev. 22:15, "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie." Jesus says in Matt. 25:41, speaking unto those on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

In conclusion let me just say that I have written this as a warning to us all realizing we have a heaven to gain and a hell to shun. Let us not think that all the hell we have is here on earth. If that was the fact, that surely would be bad enough but that isn't all the hell we have, we have a hell in eternity, in the lake that burneth with fire and brimstone where the worm dieth not and the fire is not quenched, where there will be weeping and wailing and gnashing of teeth.

—March 1944 Issue.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

INCARNATION

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come: and even now already is it in the world," 1 John 4:1-4.

Incarnation is the act of assuming flesh, taking a human body and the human nature, according to Webster's dictionary. This fact of our Saviour is the basic foundation of the Christian religion. The apostle John gives us many thoughts upon this fact of our Lord but we shall center our meditation upon just a few. The apostle warns of different spirits and different teachings which will come into the world, down through the ages of time. Without question each reader must admit that we have many, many of these

spirits even today. Therefore one of each individuals greatest problems is to determine which spirit, which teaching is the truth. We have no sure proof, no definite guide to our decisions, other than the Holy Bible. How thankful we can be that Almighty God has preserved this Bible down through the ages.

Our text has some definite and strong statements in it. First we are told to "believe not every spirit." If we tried to do this today we could have only confusion and no certainty in any of them. Why can we not believe every spirit? "Many false prophets are gone out into the world" and we must try, compare, prove and decide which is actually true. This is a sad and very definite statement. How then are we to know which is true? "Every spirit that confesseth that Jesus Christ is come in the flesh is of God" is the true spirit. Of the many religions in the world today, only a few actually confess this. More sad yet is the fact that many denominations, supposed to be of the Christian religion, do not confess this fact. Dear reader beware,

try the spirits, what spirit are you believing? What spirit are you following, hoping that it will save your soul in eternity?

John tells of the birth of Christ, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," John 1:14. A miraculous birth as witnessed by: Mary, Joseph, Simeon, Anna, the shepherds, the wise men and many others. Jesus asked the disciples, "What think ye of Christ? whose son is he? They say unto him, The son of David. If David then call him Lord, how is he his son?", Matt. 22:42, 45. He was before David, He was His Lord and God, but He took on flesh under the lineage of David. Why that He might redeem man from sin, that He might deliver God's plan of salvation to everyone and that He might carry out the Father's Will. "But when the fulness of the time was come, God sent forth his Son, made of woman, made under the law," Gal. 4:4. He was made under the law that He might give God's people the first chance of salvation, but when they did not accept it, He offered salvation to all people who would accept it.

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory," 1 Tim. 3:16. Here we find

that the apostle Paul taught the same doctrine. Yes, it is a mystery in a certain extent, we cannot understand it all and in fact we must live it to understand much of it. God was manifest, revealed, brought to us in the flesh. Various items of this mystery are told over and over again in Paul's various letters, but most precious is the revelation that "Christ was received up into glory." We can refer to any other religion active in this day and they can show where their leader is buried, in most cases a costly shrine and sacred place; but not so with Jesus the Christ, for His has been risen and Paul tells us that He was received up into glory. Preparing and waiting for those who will accept and serve Him, as He told them to do while here upon the earth. Before Christ ascended unto God the Father, He revealed Himself unto His followers that they might definitely believe that He was risen, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have," Luke 24:39. This was so unusual, so unbelievable, that man should rise from the dead that we have many, many infallible proofs that He actually arose.

At the request of a Sister, we will bring a few thoughts on reincarnation; the teaching that the human soul transmigrates after death, into the body of another

human being, an animal or a fowl. We find this teaching in a number of religions: Brahmanism, Buddhism, Hinduism, by some of the American Indians and even in modern Theosophy—a universal brotherhood movement of mysticism began in 1875.

We find no proof or even hint of re-incarnation in the Word of God. In Genesis 2 we read that man was formed from two substances: first the "dust of the ground" from which God formed him and second "the breath of life" which God breathed into him. Perhaps the shortest and most definite statement of what happens to man after death is found in Eccl. 12:7, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." This statement is simple, definite and reasonable. Man with all his knowledge has tried down through the ages to prove otherwise and has utterly failed. Why not accept God's simple account as given in Ecclesiastes? The important thing to remember, dear Reader, is, If the soul, the breath of life, returns to God who gave it, He has a right to do with it as He wishes and He will. "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," John 5:29.

CORRECTION

On page 5, Bible Monitor of Aug. 15, "Theory or Fact Concerning God's Creation." In right column, line 13, begin reading with the word "perhaps." "Perhaps this is why early writers of the (so-called christian) church in church history, taught that the Son was born of God the Father, a spiritual being, before He was born of the Virgin Mary, before the foundation of the world." Please forgive this error.

Bro. Wm. Root.

"THEORY OR FACT, CONCERNING GOD'S CREATION"

Part 4

Gen. 2:1-3, "Thus the heavens and the earth were finished, and all the host of them." God had finished the work of His Creation in six days, as shown in chapter one, and as explained in our previous articles on this subject. "And on the seventh day God ended his work which he had made: (meaning it was completed) and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

From the beginning after the creation, God has authorized a day

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of rest for His people, a special day under each of His covenants, both Old and New. However, that day of rest was changed from the seventh day Sabbath, under the Law of Israel, to the New day, which David said was the day "which the Lord" made. Exod. 31:15-17, "Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and

was refreshed."

The subject of the "Seventh Day Sabbath" is a subject of its own, hence we cannot fully discuss this subject in these articles, however, we point out some facts to be observed, concerning this day of rest. First, God no where in the beginning commanded Adam to keep the seventh day as a perpetual observance throughout all succeeding generations, to the end of time. Second, although God commanded Israel to "Remember the sabbath day to keep it holy," as one of His ten commandments, we have it revealed in God's Word, that Israel's sabbaths were to cease. The old Law, or covenant, was nailed to the cross of Christ.

Nevertheless we find that the Law of Grace through the New Testament has brought every one of those "Ten Commandments" over into the New, in a different wording, except the seventh day sabbath, which was for Israel only. Then also we find, David declaring the "New Day" for the Christian era. Psa. 118:19-24, "Open to me the gates of righteousness: I will go into them, and I will praise the Lord: This gate of the Lord, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused (that is Israel refused) is become the headstone of the corner. (That is Jesus Christ.) This

is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." When we come to the New Testament we find that on the first day of the week the Lord Jesus Christ arose from the dead, and His disciples and the apostles met to worship Him and to "break bread" in His Church on that day. However, we must return to our subject.

Concerning this seventh day of rest, for the people of God, we turn to Heb. 4:3-11, "For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: (meaning Israel, the people under the Old Covenant) although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, To day after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is

entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

Seven is a perfect number, as used in God's Word, and we find it used many times throughout the entire Bible. Gen. 7:4, "For yet seven days, and I will cause it to rain upon the earth forty day and forty nights; and every living substance that I have made will I destroy from off the face of the earth." The seventh day was given by God to Israel, for their day of rest. See Exod. 16:23. Gen. 2:4-6, "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens." Here the writer is referring back again to the record of chapter one. He speaks of these things as, "in the day that the Lord God made the earth and the heavens." We should remember and be not "ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day," 2 Pet. 3:8. The fact that a single day is used here in our text, does not disannul the fact that God created the earth and the heavens and all the host therein in six days of "darkness and light." "For who hath known the mind of the Lord, or who hath been his counsellor," Rom. 11:34. The "day"

here mentioned might well refer to the "Day" or a day of the Lord.

Verse five, "And every plant of the field before it was in the earth, (spoken of in chapter one) and every herb of the field before it grew (it was made before it grew): for the Lord God had not caused it to rain upon the earth, and there was not a man (yet) to till the ground." For God now forms the first man, Adam. But there went up a mist from the earth, and watered the whole face of the ground. Psa. 104:14, "He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth." Verse 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Here the writer, Moses, is giving a rehearsal of what he says God created in verse 26, of chapter one.

The fifth chapter of Genesis gives the genealogy, age and death of the patriarchs, from Adam unto Noah, in its first 23 verses. Gen. 5:1-2, "This is the book of the generations of Adam. In the day that God created man (in the sixth day of the creation, chap. 1:26, chap. 2:7), in the likeness of God made he him: Male and female created he them; and blessed them, and called their name Adam, in the day when they were created," the sixth day. God made man (Adam) out of "the dust

of the ground." Gen. 3:19, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return." God breathed breath into man's nostrils. Isa. 2:22, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" The Lord with His breath put life in man. 1 Sam. 2:6, "The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up." This shows both the death (physical) and resurrection of man. There is also a spirit in man. Job 32:8, "But there is a spirit in man: and the Inspiration of the Almighty giveth them understanding."

Gen. 2:8-14, "And the Lord God planted a garden eastward in Eden: and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden: and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where is gold; And the gold of that land is good: there is beddellium and the onyx stone. And the name of the second river is Gihon: the same is it that com-

passeth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. These verses are a description of the Garden of Eden, beautiful indeed. As to how long Adam and Eve were inhabitants of this garden, or whether they ever left the garden, while they were living in it, we are not told. Also whether they ever bore children, multiplied their seed, before their temptation and "fall" we are not told. To the writer the third chapter of Genesis indicates they had not, nevertheless we will not theorize, where we have no authority, will leave this to God where all faith rests, taking Him at his Word. This we also try to do in the discussion of all the holy Scriptures, realizing we are not infallible in our thinking.

Gen. 2:15-17, "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." This also indicates that the garden was the whole bounds of their habitation. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." So, we see that God placed limitations upon the man, knowledge was withheld from him. God gave him His Law, and

God meant just what He said, there was a severe penalty placed upon man, should he disobey that law, it meant not only physical death, but spiritual death which is separation from God.

Gen. 2:18-24, "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." We do not think that this is another creation, but at the same time God created the man. Gen 1:26, 2:7, is only a rehearsal of that event. "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof." This again we believe is a continuation of God's creation, in His six day's work. "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and

shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed." Because they as yet knew not evil.

We have now given to the reader in these articles, Moses' description of the facts of God's Creation, together with his rehearsal of how it was done, and some things to follow. May God add His blessings to the reading and comments of His holy Word. (The end.)

Bro. Wm. Root,

1612 Morphy St., Great Bend, Kans.

NEWS ITEMS

LOVEFEAST DATES

Sept. 29—Mt. Dale, Md.
 Oct. 6—Walnut Grove, Md.
 Oct. 12—McClave, Colo.
 Oct. 20—Goshen, Ind.
 Oct. 20—N. Lancaster, Pa.
 Oct. 26—Englewood, Ohio
 Oct. 27—Bethel, Pa.
 Nov. 3—Shrewsbury, Pa.
 Nov. 9—Plevna, Ind.

REVIVAL MEETINGS

Lititz, Pa.—Sept. 15-29.
 Goshen, Ind.—Oct. 6-20.
 Plevna, Ind.—Oct. 27-Nov. 10.
 Waynesboro, Pa.—Nov. 4-17.

MIDWAY, IND.

Due to the smallness of our number and some ill health among us, we feel at this time unable to observe our Lovefeast this year.

Bro. Paul B. Myers, Cor.

McCLAVE, COLO.

The Cloverleaf congregation is having a two week's evangelistic meeting. Bro. Hayes Reed of Modesto, Cal., is the evangelist. On Saturday, October 12, will be the Lovefeast. Services beginning at 10:30 Saturday morning. Communion in the evening and all-day services on Sunday. The 14th of October the District meeting of the Third District will be held at the Cloverleaf church. Come and worship with us in all these services.

Sister Rosella Kasza, Cor.

SAVAGE RIVER, MD.

The Broadwater congregation just closed a ten-day revival with Eld. Paul Reed of Riner, Va., as the evangelist. Bro. Reed preached the pure unadulterated Word of God with spirit and power. Two young souls were received into the church by triune immersion, as a result of these revival efforts. May we ever hold them up at the Throne of Grace, that they might hold out faithful to the vows they have made to God and the Church.

Saturday afternoon, Aug. 3, we met for Lovefeast services. Visiting ministers present were Howard Myers, Carl H. Broadwater, Allen Eberly, Homer Mellott, Zenas Mellott, Addison Taylor and James Kegerreis. Brethren Howard Myers and Carl Broadwater brought the afternoon messages. Bro. Reed officiated at the Communion service.

Sunday morning we met for all-day services with a basket dinner on the grounds. Bro. Reed brought his last message to a full house on Sunday morning. Bro. Eberly brought the message of the afternoon, which was very inspiring and uplifting to all. We want to thank the members of other congregations for being with us and may the Lord bless them for their efforts.

At this writing Sister Hilda Sines is confined to the Sacred Heart Hospital at Cumberland, Md., recovering from a fall in her home on Aug. 14. We trust she will have speedy recovery.

Sister Bertha Dorsey, Cor.

GOSHEN, IND.

The Goshen congregation plans, the Lord willing, to hold their revival meetings beginning Oct. 6 through the 20th, closing with a Lovefeast. Bro. Ernest Miller of Virginia will be the Evangelist. We invite all who can to come and worship with us.

Sister Maxine Swihart, Cor.

APPRECIATION

I wish to express my sincere appreciation and thanks to you dear brethren, sisters and friends for your prayers during my affliction and period of hospitalization, to which we attribute the credit for my recovery through the great Physician.

We also thank you for the shower

of Birthday cards, greetings, visits, gifts and words of encouragement, which were invaluable to me. We can only thank you but assure you that your reward is sure. May the Lord bless you.

Bro. Paul B. Eberly.

MARRIAGE

Miss Ladonna Diane Delaney, daughter of Mr. and Mrs. Mark Delaney of Hasty, Colo., and Bro. August Lee Wertz, son of Bro. and Sister Emery Wertz, were united in marriage July 28, 1963, by Bro. Emery Wertz. They are now making their home at McClave, Colo.

OBITUARY

MARY ANN BEEMAN

Daughter of the late William and Mary A. (Hawkins) Clark, was born Feb. 23, 1870, in Yorkshire, England. She departed this life Aug 16, 1963, at the age of 93 years, 5 months and 24 days. She came to America with her parents at the age of two years. In 1891 she was married to Thomas Beeman, who departed this life May 7, 1955. Sister Beeman was a member of the Broadwater Chapel of the Dunkard Brethren.

Leaving to mourn her loss are four sons: Bertus, of Lonaconing, Md., R. 1; George, of Barton, Md.; Edward, of 1035 National Hwy., Lavale, Md., and Oscar, of Frost-

burg, Md., Rt. 1; four daughters: Mrs. Clara Hacker and Mrs. Blanche Klavuhn, both of Lonaconing, Md.; Mrs. Effie Layton, of Barton, Md., R. 1, and Mrs. Mary Shriver, of Barton, Md.; a sister, Mrs. Ellen Green of Barton, Md., R. 1; 36 grandchildren; 36 great-grandchildren; 10 great-great-grandchildren and many other relatives and friends. She was a devoted wife and mother and will be missed by all who knew her.

Mother was tired and weary
Weary with tears and pain.

Put by her staff and rocker
She will not need them again.

Into the sweet rest she hath
entered

No more to suffer or weep.

After life's long fitful journey
Mother hath fallen asleep.

Rest the worn feet now forever
Dear wrinkled hands so still,

Pulseless heart that no longer
Sorrow can quicken or thrill.

Years will glide o'er her gently
Fade the shadow land deep,

Drive back the tears, would you
wake her,
Mother has fallen asleep.

The beautiful rest for the weary
Beautiful rest for the true,

Lying so peacefully, ever,
Under the sunlight and dew.

Floating thru our heart strings
aquiver
Life breath of a whisper so deep.

He giveth sweet rest to His
faithful
And mother has fallen asleep.

Funeral services were held Aug. 18, 1963, at 2:30 P. M. in the Eichorn funeral home, Lonaconing, Md., by Eld. W. A. Taylor. Interment in Mt. View Cemetery, Moscow, Md.
Sister Bertha Dorsey, Cor.

SIX SUBJECTS

Part 8

Death of the Ungodly and the Reward of Sin

The impenitent sinner lies on his death bed, full of pains in his body and in his spirit, full of dismay and anxiety, full of fear and terror and at death full of trembling of the approaching judgment. He is totally deserted, without help and incapable of receiving comfort, because he believes not and acknowledges not the God and the Redeemer. Death stands before him and threatens to deprive him of all joy, all possessions, honors, pleasures and everything.

Satan now reproaches him with his sins. Before it was he that seduced him and represented sin in an attractive form. Now he torments him therewith, distresses his conscience and shows him the reward of sin that now awaits him in eternal perdition, eternal damnation and endless misery in hell. In despair he looks around and sees

everywhere nothing but images of terror. Within, his own conscience which he has lulled to slumber until now, torments him, awakes with all its power and plunges him into the anguish of hell.

He beholds hell itself, the gulf open and ready to devour him, to swallow him up forever. He cannot listen to anything good anymore, because he has long ago hardened his heart against all impressions of the good spirit and now becomes deaf to his voice. He turns away from the good spirit, from grace, from the angel and therefore he also departs from him and delivers him over to that despair, into the bosom of which he has voluntarily and presumptuously cast himself. Thus he gives up the ghost and appears before the judgment seat of Christ.

He hears from the mouth of his Lord, whom he despised during life, whose Word he never believed or which he has forsaken, whose grace he has condemned, whose blood he has trodden under foot. He now hears out of the mouth of his judge the irrevocable doom. Depart from me thou accursed into everlasting fire. Such is the reward of sin and the pleasures of the world. Rejected, condemned by the Lord, shut out from heaven and eternally banished from His face. He now plunges into the abyss, into an eternal wretched condition, into a fire that is never quenched and gnawed

by the worm that dieth.

Oh, how many of mankind are hastening to this eternal perdition? How many who are called Christians and would be considered such, are the servants of sin, of lusts and shameful desires, devoting themselves to luxury, to pride or envy. Who live rejoicing in one another's woes, are addicted to unchastity, indolence, anger, intemperance and intoxication. Perhaps they also still confess their sins but not to become better but merely from habit. They return again to sin and continue in their ungodly practices, confess again, sin again and thus proceed until their end.

Why change their mind to lament their sins without sincerity and turning to Christ the Redeemer, without seeking His grace and mercy. With all their confessions, their communions, going to church, hearing God's Word preached and other devotions, they still continue what they were before: servants of sin, children of the world, slaves of the Devil. The more they join in with outward forms the more do they pride themselves in them, as if they were under no necessity to change their hearts and be converted. Unexpectedly death approaches and bears them away and since they have sowed to the flesh they reap from the flesh destruction.

For what a man soweth that he shall also reap. Particularly awful is the death of those who having

once found grace have not preserved it. Who have once acknowledged Christ and have not remained with Him, but have fallen from Him again and cast themselves into the arms of the world of sin. Paul saith, Heb. 10:26, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Also Heb. 6:4-6.

Oh, you sinners that devote yourselves to your passions, if you did but know what you love. You love death and destruction, what now flatters you will one day torment you. Consider the evil of your ways and hate wickedness, renounce all lust and sin for it is your destruction. Hear the friendly voice of your good Shepherd, Jesus Christ, who calls to you: Come to Me, My blood will cleanse from all sin, I forgive you, I will make you happy, I will give My sheep eternal life. Harden not your heart against this voice of your good Shepherd, lest you one day hear the thundering voice of the Judge: Depart from me ye accursed in to everlasting fire. "It is a fearful thing to fall into the hands of the living God," Heb. 10:31.

(To be continued.)

FIGHTING

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is

laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing," 2 Tim. 4:7-8. No doubt the apostle Paul had much opposition while preaching the Word. It took much striving and struggling, but this fight was not to have his own way. "Yea, and all that will live godly in Christ Jesus shall suffer persecution," 2 Tim. 3:12. We should not retaliate but rather pray for those who mistreat us. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," Matt. 5:44.

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace," Jas. 3:17-18. Fighting is sometimes the fruit of jealousy. Do we provoke the Lord by jealousy? Is striving and fighting for old customs according to the spirit of holiness? "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled," Heb. 12:14-15. "They said, Lord, wilt

thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of." Luke 9:54-55. Jesus came to save those who are lost.

"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel," Matt. 10:5-6. Are you an Israelite, that you follow many Jewish customs? The apostle Paul brought the good news of salvation to the Gentiles and commanded us what is required of us that we might receive salvation. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel," Gal. 1:5. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," Eph. 1:5-7. Not of our works but by our obedience to His Word, we are born again.

"God, who at sundry (various) times and in divers (different) manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he

made the worlds," Heb. 1:1-2. Our hope of eternal life, which God that cannot lie, promised before the world began. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law," Gal. 5:22-23. If we be led of the Spirit we are not under the works of the law. Many of the churches are bringing parts of the Mosaic law into the church age. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ," Gal. 3:25-26. "For as many as are led by the Spirit of God, they are the sons of God," Rom. 8:14. For if ye live after the flesh, ye shall die. How about many habits of the world which we have acquired? "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things: and so is also the Holy Ghost, whom God hath given to them that obey him," Acts 5:30-32. Do you think all church-members have the gift of the Holy Spirit? Are they all led by Him when some follow the things of the world? Do we fight the good fight of faith or do we fight as the world fights?

Jesus was called the Prince of

Peace. "To give light to them that sit in darkness, to guide our feet in the way of peace," Luke 1:79. "These things I have spoken unto you, that in me ye might have peace. Be of good cheer: I have overcome the world," John 16:33. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another," Rom. 14:19. In whose kingdom are you? Jesus said, My kingdom is not of this world. Some put forth a great fight in this world for: honor, wealth and metals of every description. If we are under the influence and power of the Holy Ghost we will have a oneness of mind, peace, union, holiness and the love of God in our heart. Or do we have a fighting spirit to have our own way? "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all," Isa. 53:6.

Some religious people do not want to hear anything concerning the day of Pentecost, when they were with one accord in one place. "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us: and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the

grace of the Lord Jesus Christ we shall be saved, even as they," Acts 15:11. The Gospel was first preached to the Israelites according to God's Will, but because the Jews did not hear they were instructed to turn to the Gentiles. Christ's followers should have the spirit of humility and meekness. "Follow peace with all men, and holiness, without which no man shall see the Lord," Heb. 12:14. "For Christ is the end of the law for righteousness to every one that believeth," Rom 10:4. If any man have not the spirit of Christ he is none of His. "He was oppressed and He was afflicted, yet He opened not His mouth."

"He that loveth not knoweth not God; for God is love," 1 John 4:8. If we love one another, God dwelleth in us. Do we love our brother when we talk evil about him, and even then it is often not the truth. "For all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life, is not of the Father but is of the world, and the world passeth away, and the lust thereof but he that doeth the will of God abideth forever," John 15:16-17. Jesus said, Heaven and earth shall pass away, but my words shall not pass away. Beloved, if God so loved us, we ought also to love one another. "For this is the love of God, that we keep his commandments, and his are not grievous." The spirit of love and peace

do not harmnoize with fighting. Sometimes it takes a sacrifice to have peace. Jesus said, My peace I leave with you, my peace I give unto you. Some men's opinions unnecessarily causes contention and strife.

Let us all Thy grace receive
Gracious Spirit, love divine,
Let Thy light within me shine
Fill me with Thy heavenly love.
Fill my soul with joy divine
Union is a heavenly treasure.
Oh, how peaceful and how lovely
In the soul where union reigns,
That Divine love is the fountain
Whence true obedience doth flow.
Love's sweet lesson to obey, is
Loving Him who first loved me.

Wm. N. Kinsley,
Hartville, Ohio.

THE WATCHMAN'S CALLING

The Apple of God's Eye

"Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time," Rev. 12:12.

What a triumph when Jesus' bride is caught up in the Holy Spirit as Jesus comes to fetch her. What a day for all who love the Lord and who have prepared to meet Him with burning torches.

The heavens and they that dwell in them exult for joy. Now the longing has been fulfilled, the groaning prayer heard, the first-fruits of the Spirit have received sonship, the redemption of the body, Rom. 8:23. In chariots of fire and with horses of fire and in white clouds the bride of Jesus is led in triumph to heaven, at the blast of the trumpet and the call of the Archangel, because they are worthy.

Now Satan is cast out of heaven and therefore a great woe is cried over the earth and the sea. Never was there a darker night on earth and there shall never be again. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb . . ." Rev. 12:10-11. By the perfect holiness and redemption of the overcomers, in the blood of the Lamb, Satan is totally defeated and he is cast out of heaven, and for all eternity he will have no access to it anymore. The kingdom and the glorious golden crown from His Father, for the crown is His bride. In Rev. 5 we see the Lamb in the midst of the throne, receiving the book which is the deed of His kingdom, from His Father's hand. When he receives it the twenty-four elders and the four living creatures

sing: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us (the bride of Christ) to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us (the bride of Christ) unto our God kings and priests: and we shall reign on the earth," Rev. 5:9-10.

For nearly two thousand years it has been the work of the Holy Spirit to prepare and fetch the bride of Jesus out of this earth, that precious treasure for which Jesus died. Now this main work of God has been fulfilled in a glorious triumph. The Holy Spirit, by the blood of the Lamb, has transformed the greatest sinners into the very image and character of Jesus Christ. This the perfection of the bride of the Lamb, was the aim and the heart's desire of Jesus Christ in this long age of grace, where Jesus has been constantly in prayer and waiting for His saints. When the bride of Jesus is brought to our lovely Immanuel, this present age is brought to a close.

Now God turns towards His second great work, the redemption of Israel. Therefore we read about war in heaven, "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out,

that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him," Rev. 12:7-9. This is according to the great plan of God, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down (the re-election of Israel); and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things," Acts 15:14-17. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved . . ." Rom. 11:25-26.

Of course the wicked Haman (a type of anti-christ) does not want Mordecai and his seed (a type of Israel) to be saved, but by the intercession of Esther, the queen and bride (a type of the bride of Jesus) of Ahasuerus brings the adversary of the Jews to destruction and the Jews will be blessed and glorified. Who has an ear to hear, let him hear! Woe, woe unto the

enemies of the Jews, may God blot out their names from the Book of Life. Blessed and happy are they that risk their lives to save and protect the lives of the least brethren of Jesus. There will come a night on this earth that Christians and Jews will be persecuted harder than ever. Blessed is he who receives the anointed of the Lord, for he receives the Lord himself and as a reward for his faithfulness, he shall go into the glorious kingdom of Christ upon the earth.

In this connection I must tell you, beloved brethren, what is going to happen with the people of the covenant of God, Israel. Jesus said, "I am come in my Father's name, and ye receive me not: if another come in his own name, him ye will receive," John 5:43. Yes, there will come one to Israel in his own name: Anti-christ, who opposes and exalts himself, sits down in the temple of God, showing himself that he is God, 2 Thess. 2:4. He will make a covenant with Israel for seven years according to the prophet Daniel 9:27. By his power he shall gather Israel into their own land, the temple shall be built on the holy place in Jerusalem and offerings according to the law of Moses shall be performed. Israel will believe that he is the Messiah, for whom they have waited so long, but he is a liar. That thief comes not but that he may steal, and kill, and destroy. In the midst of the week

(after the first $3\frac{1}{2}$ years) Anti-christ will go into that temple of God and say that he is God, and he will cause fire to come down from heaven and by the help of a false prophet, Rev. 13, they will make an image which they will give life so that it speaks. All the earth will worship the Beast, as many as are not written in the Book of Life of the Lamb. Nobody shall be able to sell or buy, unless they have his mark on their forehead or right hand. He will stop the offerings in the temple, he will take away the continual sacrifice and shall place the abomination that makes desolate, about which our Lord Jesus Christ spoke prophesying over Jerusalem, Matt. 24. For all that is written in the book of Daniel shall be fulfilled on the great day of the Lord, therefore he that reads let him understand.

The anti-christ will look like a lamb but speak as a dragon. He will say, Come ye all to me and I will give you rest. When he has gathered many Jews to Palestine he will make secret alliances, with the kings of the north, yea he will cause all the enemies of Israel to come up against Palestine to swallow up little Israel. Yea, even the peoples that wish not to go up, must go up, for God has a judgment with all peoples in the valley of Jehoshaphat on account of His people Israel. The mighty armies of the enemies of Israel will come nearer and near-

er to Palestine, they will cross the borders of the land of Israel. The anti-christ will say to the terrified Jews, Wait and trust in me. The enemies will go up against Jerusalem through the valley of Armageddon; before them the land will be like Eden but behind them it is a desolate wilderness. The Jews will call upon the anti-christ, but he will do nothing. Then they will see that he is the super-deceiver, who has deceived them with his lies. In great anxiety and brokenness of heart, they will cry unto the God of Abraham. They will in deepest distress pray that prayer, which is recorded in Isa. 63 and 64. Send my Messiah! Blessed is He that cometh in the name of the Lord. And they shall look on God whom they pierced. Behold He comes with the clouds and every eye shall see Him, and they which have pierced Him, and all the tribes of the land shall wail because of Him. Then the veil shall fall from their eyes, and they shall see Him, Jesus of Nazareth, whom they have crucified, coming with the clouds of heaven and they shall weep bitterly. They will receive Him as their personal Saviour and He shall take away their sins. On that day a people shall be reborn.

He will set His feet on the Mount of Olives and save the remnant of Jacob. But anti-christ, the false prophet and the enemies of Israel, shall be destroyed forever. Satan

shall be cast into the abyss, and the earth shall be full of peace and the glory of the Lord. Jesus and His saints shall rule for 1,000 years and Israel be as a young lion among the Gentiles.

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THE TEACHING OF JESUS ON DRESS

Jesus gave clear teachings on every important subject, and I believe many are going to hell for refusing to obey God's Word on this subject. He also gave clear teachings on dress and its relation to salvation.

In Matt. 23:26 Jesus says that anyone who is not clean on the outside is not clean on the inside either. "Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." Many present day Pharisees are teaching that all God requires is to clean up one side. They say God looks only on the heart and doesn't see their outward rebellion in bobbed hair, rings, and the like which the Bible lists as sin.

Jesus here clearly states that we must clean up that which is within first, and this will result in the outside becoming clean also. On the authority of Jesus' own words we know that those who are unclean and disobedient on the outside are not clean on the inside either.

The old Pharisees of Jesus' time displayed far better judgment and logic than do our present day Pharisees. The old Pharisees would put a show on the outside with nothing inside. This is possible from a logical standpoint. The present day Pharisees refuse to show the signs of cleanness on the outside and want you to believe, that hidden under their covering of worldliness and sinful rebellion is a pure heart. Jesus here clearly points out the impossibility and fallacy of this illogical reasoning coming from a Pharisaical heart.

Thus we see that Jesus specifically declares in Matt. 23:26 that if the inside is clean the outside will be clean also. It is clearly revealed that to teach that one can be pure in heart and to knowingly dress contrary to God's Word with bobbed hair, rings, slacks, etc., is to call Jesus a liar and to exalt one's own reason above the plain teaching of our Lord. This is liberalism.

Some years after Jesus had ascended to heaven He came back to earth again and gave John a special message on the subject of dress. One church had made the sinful mistake of allowing a Jezebel to remain in its membership. This church had even sunk to the depths of allowing this Jezebel to take part in the church work. She apparently even taught a Sunday School class, for she was permitted to teach. Today Jezebel not only teaches Sunday

School classes, but plays the piano, sings specials, is president of the missionary organization, and is youth counselor.

Jesus speaks plainly about His feelings on having a Jezebel with bobbed hair, jewelry, and immodest clothes taking part in one of His Churches. In Rev. 2:20 we read, "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed unto idols." Jesus was against them because they "suffered," that is "allowed," this Jezebel to do her work, to say nothing of approving or defending her, as some men called ministers have done.

Jesus points out her damnable influence of teaching and seducing His servants to drop to her level. One Jezebel tolerated will soon lead the young girls into her sins and then the older ones. Jesus points out that those who follow her will be damned, in v. 23, "and I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts. In this Scripture Jezebel's children, dressed as she would dress, were not considered to be clean at heart, although some deceived preachers would teach such.

There is only one way that Jesus desires to be seen by a church that permits Jezebels, and this He gives

us Himself in Rev. 2:18 as He addresses this church. It is as the mighty Son of God who sees with eyes as a flame of fire how we dress, as well as how we testify, and is sitting as our judge with feet of brass. Notice how Jesus addresses this preacher who permitted a Jezebel to do her damning work. "And unto the angel of the church in Thyatyira write: these things saith the Son of God, who hath his eyes like unto a flame of fire, and His feet are like fine brass." If we call ourselves Christians, let us make sure that our lives follow the simple and plain teachings of Jesus.

In the closing part of the book of Revelation Jesus likens the most sinful system known, that of spiritual Babylon, to a woman arrayed in worldly dress. Rev. 17:4 reads, "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." Jesus could think of no figure more disgusting, yet many so-called Christians, in their ignorance, think Jesus doesn't care.

On the other hand Jesus compares His true Church to a beautiful woman arrayed in a modest, snow-white dress and no jewelry. Rev. 19:8 reads, "And to her was granted that she should be arrayed in fine linen, clean and white: for

the fine linen is the righteousness of the saints." Jesus could think of no more beautiful figure than a beautiful woman, modestly dressed, without any jewelry of any kind, to compare those to whom He loved most. How deceived those are, who think Jesus approves of those whom He Himself used as the symbol of His utmost disdain. How plain and easily understood are the teachings of Jesus, even with simple illustrations, so that all will be without excuse.

Sel. by Shella Stump.

LIFE IS TRANSIENT

Donna Garn Pillars

Life is transient? Yes, I know it;

All my friends must pass away;
Hopes and plans and life's enchantments

Linger only for a day;
Sudden partings fierce will hurt me

Stab my soul with mortal pain,
But, like grass and like the lilies,
Even these shall turn to gain!
Nature gives sure testimony
Of a coming, fairer day:
For the flowers fall has blighted
Decked with beauty are, in May.

Jesus said, "Behold the lilies."
"Mark the Father's loving care;
Are ye not to Him much greater?"
Though they fragrant be and rare?
Gold in sunrise testimony
As the darkness clears away,
Proves that earth's black ignominy

Will depart and leave the day;
Leave it—for our Christ has con-
quered—

Conquered death and hell and sin,
And His coming brings the morning;
Life eternal is with Him.

Christ is victor over transience!

He will prove it once again:
He who "Is and Was" returneth
Even with His own to reign.
Only earthly things are transient;
Things inhibited with clay;
And will be of little moment
When exchanged for heaven's day.
Did it matter to the lily,
Bending o'er the frosty loam,
When at last it felt the sunshine
Warmly beckoning to come?

Transient life with Jesus? Never!

He has conquered death and pain;
Life and power and praise and glory
Evermore in Him remain!

Saints are hid within His goodness
And made perfect with His love,
And they find death gain, an en-
trance

To eternal life above,
Lightly hold the earthly, transient;
Loosely cling to things of clay:
Grasp perfection's everlastings;
Your domain—Eternity!

WHEN GOD SEEMS DEAF

Julia A. Shelhamer

No matter how important the
prayer, He will not answer

1. When you are holding a
grudge.

2. When you do not forgive.

3. When you do not apologize
for your faults or sins.

4. When you are not making
every possible effort to pay
your debts.

5. When you do not make your
wrongs right and restore that
which you have wrongfully
taken.

6. When you are not kind and
gentle to all, even your enemies.

7. When you are indulging in any
known sin.

8. When you yield to temptation.

9. When you are jealous and
critical.

The least disobedience to God
throws Him into a spell of apparent
deafness to your prayers and He
will not answer; however repent-
ance and confession of sin on your
part will cause Him to open His
ears and His heart to you in the
most gracious manner and enable
you to cash in on over three thou-
sand wonderful promises in the
Bible. Worth trying, isn't it?

—Selected.

HONORABLE LABOR

The present circumstances which
press you so hard
Are the best shaped tools in the
Master's hand

To fit you for Eternity.

Do not therefore push aside the
instrument

Lest you lose also its reward.

FRIENDS

Not always those who live near by
Are friends on whom one can rely.
So many times there's things to do
Before they give their time to you.
If we're to prove our neighbors
friends

We ought to have some hands to
lend.

And any time we're in demand
Is when to show up with a hand.

FAMILY BIBLE

Our family Bible is quite old,

Its covers rather worn.

Although the message is all there

You'll find some pages torn.

If it could speak of all who've
looked

Its pages o'er and o'er

There would be lots of family
friends

To number quite a score,

For those who prayerfully turned
each page.

The sacred truth to find.

I feel a bond of kinship and

It strengthens heart and mind.

—Aloise Tracy.

RECIPE FOR MAKING TATTLERS

Take a handful of seed called
run-about, the same quantity of the
root nimble-tongue, a sprig of herbs
called backbite, a teaspoon of
"Don't-you-tell-it," six drachms of
malice, and a few drops of envy,

which can be purchased in any
quantity at the shops of Miss Tab-
itha Tattler and Miss Nancy Gad-
about: stir them well together and
simmer for half an hour over the
fire of discontent, which is kindled
with a little jealousy; then strain
through the rag of misconception
and cork in the bottle of ill will.
Shake it occasionally for a few days
and it will be ready for use. Let
a few drops of it be taken before
walking out, and you will be able
to speak all manner of evil.

Sel. by Sarah E. Yontz.

ON THE BORDER

You are standing on the border;
Jesus bids you, come inside.

See His arms, outstretched in
welcome;

It was for us our Savior died.

While the door is standing open,

We have loved ones waiting there.

They know of His love and mercy.

Now His heavenly joy they share.

Let us take the step, to cross the
border,

Talk to our Lord, in earnest prayer.

Ask for His forgiveness, love and
mercy,

He is always listening there.

Like a dear kind elder brother,

Jesus, our Lord, will stretch forth
His hands.

He will help us cross the border.

Our fear He knows; He under-
stands.

—Mary Langham.

THE LAW

Mollie Harlacher

Before Jesus came to earth and brought to us the saving Gospel, the people had the Old Law with all its precepts, ordinances and sacrifices which had to be offered up for the sins of the people, and if they offended in one point they were guilty of all, but when Jesus brought this New Law it was different. True, God gave the Old Law, but He saw it wasn't perfect, so He sent His Son with the "perfect law of liberty." God had a hand in the New Law also, for Jesus said His Words were of the Father. (John 12:49-50.) Again Jesus said that He came not to destroy the Law but to fulfill it. When something is fulfilled there is no more use for it, therefore the Old Law is of no effect only as a schoolmaster to bring us to the Christ. All that was necessary in the Old Law was brought over into the New. That being the case, have we any right to bring anything from the Old Law that is not recorded in the New? At the baptism of Jesus, God said, This is my beloved Son in whom I am well pleased. Hear ye Him. Why? Because He speaks the words of the Father, so let us take the Law Jesus gave us and be obedient to Him, which will please our Heavenly Father.

From Aug. 1944 Issue.

NOTE — OCTOBER 27, PRIMARY LESSON WAS OMITTED ON THE LESSON LEAFLET

SUNDAY SCHOOL LESSONS FOR OCTOBER 1963

PRIMARY LESSONS

- Oct. 6—The Children's Best Friend.
Matt. 19:13-15, Mark 10:13-16.
Oct. 13—God Made The Beautiful
World. Gen. 1:1-2:9.
Oct. 20—Enjoying God's Beautiful
World. Gen. 2:7-14.
Oct. 27—Samuel's Happy Family.
1 Sam. 1:1-20.

ADULT LESSONS

- Oct. 6—Zephania's Prophecy Against Sin. Zephaniah 1:1-18.
1—In what ways might we be guilty of trying to serve the Lord and Malcham?
2—Would it be worse to turn back from the Lord or to not seek the Lord or inquire of Him?
3—What does the Lord's sacrifice consist of?
Oct. 13—A Just Lord in the Midst. Zephaniah 3:1-20.
1—In what ways might we receive correction of the Lord?
2—Has man corrupted all of his doings today?
3—What will it be like when all people have a pure language, to call upon the name of the Lord and serve Him with one consent?

Oct. 20—Consider Your Ways.
Haggai 1:1-15.

1—Were God's people so concerned about their own welfare that they became careless in their relationship with Him?

2—In what ways may we be punished for failing to build?

Oct. 27—How Do You See It Now? Haggai 2:1-23.

1—How may we compare verses 3 and 4 with us today?

2—The temple was a symbol of God's glory. Do we have anything comparable today?

3—Do we have signets today?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR OCTOBER 1963

STEADFASTNESS

Memory verse, Gal. 6:9, "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

Tues. 1—Gal. 5:1-15.

Wed. 2—I Cor. 15:50-58.

Thurs. 3—Job 11.

Fri. 4—James 5:1-11.

Sat. 5—James 1:1-14.

Memory verse, Job 17:9, "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger."

Sun. 6—Josh. 23.

Mon. 7—Acts 20:17-27.

Tues. 8—I Kings 13:1-10.

Wed. 9—I Peter 5.

Thurs. 10—Phil. 1:21-30.

Fri. 11—Eph. 4:1-15.

Sat. 12—Heb. 12:1-10.

Memory verse, Gal. 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Sun. 13—Acts 4:13-22.

Mon. 14—Matt. 10:16-28.

Tues. 15—Luke 9:46-56.

Wed. 16—Dan. 3:8-18.

Thurs. 17—Heb. 10:7-25.

Fri. 18—Jer. 2:31-37.

Sat. 19—Psa. 103.

Memory verse, Rev. 3:11, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

Sun. 20—Rom. 2:1-13.

Mon. 21—II Tim. 3.

Tues. 22—Heb. 3:1-14.

Wed. 23—I Thess. 5:14-28.

Thurs. 24—Jno. 15:5-17.

Fri. 25—Heb. 4.

Sat. 26—Gal. 6:1-14.

Memory verse, II Peter 3:17, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

Sun. 27—II Kings 22:1-7.

Mon. 28—I Sam. 12:13-25.

Tues. 29—II Thess. 2.

Wed. 30—Job 27.

Thurs. 31—Rev. 3.

BIBLE MONITOR

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No. 19

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

A FRIEND OF JESUS?

"Ye are my friends, if ye do whatsoever I command you," John 15:14. Among the many important teachings of Jesus in John 15 we find this short statement. No doubt each of us has found that it is almost impossible to get along in this life without friends. A dear friend, whom we can trust without question at all times, is a very valuable asset in life. This fact means more to us when such a friend is one of note, ability or influence. Without any question each of us would like to have Jesus for our friend, because there is no one else that can compare to Him in every way, in this life and also in the life to come.

Actually most friends are not as easily acquired as Jesus is, according to our text. More than this, here is a friend of which there can be no question, whatever the nature or condition of need. He will always be true. Dear reader, as you acquire a friend, here or there, be very careful not to do anything or neglect to do anything, that you may lose Jesus as your friend. Here is

a friend that sticketh closer than a brother. The fore-part of this chapter gives a very impressive illustration of His friendship for us. He is the vine and we are the branches. It should not be difficult for any of us to understand how much the branch depends upon the vine for its every being. Do we strive to be that close to Jesus? Do we continually feed upon His Words? If so, we cannot help but bear much fruit for our God.

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him," John 14:23. Don't you believe that such living is a taste of Heaven?

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever," John 14:15-16. Without love and concern for one another there is not much friendship. With true love there is friendship forever. United with Jesus, "For whosoever shall do the will of my Father which is in heaven, the same is my brother

er, and sister, and mother," Matt. 12:50.

Those who keep Christ's commandments are actually doing no more than it is the duty of a servant to do. However, the love of Christ as a Master is such, that He considers those who do what He commanded them to do, not merely as good servants but as friends. We find among the princes of King Solomon's Court, many who had high positions and among these was one who was "the king's friend," 1 Kings 4:5. However, in Christ's kingdom we each can be referred to as His friend, if we do "whatsoever" He commands us? Let us each carefully meditate always, upon that word "whatsoever." "For this is the love of God, that we keep his commandments: and his commandments are not grievous," 1 John 5:3.

True friendship, such as Christ shows to His obedient children, is portrayed in a number of Scriptures. "There is one body, and one Spirit, even as ye are called in one hope of your calling," Eph. 4:4. We need to carefully try the spirits to be certain that we are following the Spirit of Christ. "But he that is joined unto the Lord is one spirit," 1 Cor. 6:17. This Spirit will satisfy all our desires forever and we need look for none other.

As Christ came near to the end of His stay upon this earth, it seems as though He honoured His dis-

ciples more and more: He referred to them many times as "brethren," John 20:17, etc. He came to His disciples at the Sea, when they were no doubt discouraged with the gain of this life and He said, "Children, have ye any meat," No, and they were hungry but Christ had some already to eat, and He offered it to them, "Come and dine," John 21:5. We find that with all the many blessings which His disciples received above perhaps what others received, that even the most noted of them still humbly considered themselves as servants of Christ, 1 Pet. 1:1; Jas. 1:1. In what state do we consider ourselves?

Many times Christ commanded His followers something like this, "These things I command you, that ye love one another," John 15:17. Do we? If not, why not? What kind of a friend are we, among each other? Will a friend say or do anything to harm another? Would we like to be a friend of Christ and of the world, too? When two interests are so different and concerned about such different purposes in life, can they agree or can they be friends? "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him," 1 John 2:15. Will we always allow the teachings of Christ to settle our questions of loyalty and true friendship?

THE REDEEMED

Eph. 1:3, "Blessed be the God and Father of our Lord Jesus Christ. In whom we have redemption through his (Jesus) blood, the forgiveness of sin, according to the riches of his grace." Is there redemption from sin without a Redeemer? We are redeemed from sin by the blood of the Lamb, Christ. Col. 1:13-14, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." V. 18, "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." Is this true in this day and age? Many adopt for a creed just what suits them of the New Testament and deny the power of the blood and the divinity of the Lord Jesus.

1 John 4:1-3, "Beloved, believe not every spirit, . . . because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-christ, ye have heard that it should come. And even now already is it in the world." Whosoever shall

confess that Jesus is the Son of God, God dwelleth in him. 1 John 5:3, "For this is the love of God, that we keep his commandments, and his commandments are not grievous." How about the people who claim to be Christians and are interested mostly in: dancing, sports and places of amusement? Whom are we serving? There are two great powers, the power of God and the power of Satan.

Josh. 24:15, "Choose you this day whom you will serve: But as for me and my house, we will serve the Lord." Matt. 6:24, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." John 12:26, "If any man serve me, let him follow me: and where I am, there shall also my servant be." Matt. 28:18, Jesus came an spake unto them (the eleven disciples), saying, All power is given unto me in heaven and in earth. How can you set a man or a church above Christ? Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. How many of you are doing this?

Eph. 4, I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. Speaking the

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truth in love, may grow up unto Him in all things, which is the head, even Christ.

Eph. 3:9, The apostle preached the unsearchable riches of Christ. How can men believe the Holy Bible and yet deny the divinity of Christ? He was manifested in the Spirit and also in the flesh. Why call ye me, Lord, Lord, and do not the things which I say? Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. Many will say to me in that day (when He will judge the world) Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out devils? And in Thy name done many wonderful works and then will I profess unto them, I never knew you,

depart from me.

Man has sought out many ways to get to Heaven. Years ago they tried to build a tower to Heaven. John 14:6, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." There is no other way to get to Heaven than by the way of the Cross, God's own appointed way. Heb. 3:18, To whom sware He that they should not enter into His rest. So we see that they could not enter in, because of unbelief. Acts 17:24-25, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things." He now commandeth all men everywhere to repent: because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained.

John 5:22, "For the Father judgeth no man, but hath committed all judgment unto the Son." Heb. 3:12, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today: lest any of you be hardened through the deceitfulness of sin." Luke 1:68, "Blessed be the Lord God of Israel: for he hath visited and redeemed

his people." Gal. 3:13, "Christ hath redeemed us from the curse of the law, being made a curse for us." That the blessings of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Tit. 2:13-14, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Rev. 5:9, "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation."

Eph. 5:17, "Wherefore be ye not unwise, but understanding what the will of the Lord is." Be renewed in the spirit of your mind: and that ye put on the new man. Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Many Christian people are grieving the Holy Spirit by traditional worship. It takes a sacrifice to redeem or atone. The Lord Jesus made a great sacrifice, suffering on the Cross and shedding His blood for the sins of the world, to redeem all mankind. Will you obey Him? We must make the decision whom we will serve. If you never made this decision, you are not saved.

We hear some church members say, We do not want to hear anything of slaughter-house religion

and deny the power of the blood of Jesus to cleanse them from sin. Isa. 53:7, "He (Jesus) was oppressed, and he was afflicted (crucified), yet he opened not his mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he opened not his mouth." He was wounded for our transgressions and with His stripes we are healed. 1 Pet. 2, For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again: when he suffered, he threatened not: but committed himself to him that judgeth righteously. How about many of the great men of our day? Unto you therefore which believe, He is precious. It is a sad condition that so many church-members do not believe in the cleansing blood of the Lord Jesus, expecting to be saved by their own righteousness and good works.

Christ loved the Church and gave Himself for it: that He might sanctify and cleanse it with the washing of water by the Word. Water is a cleansing substance and also regarded as sacred. The apostle Paul never taught the Gentile people the law or ceremonial worship, as a continuous repeating of a prayer six or more times in a service. Man has adopted many ways of worship.

Ceremonial worship was under the law or the dispensation of the Jews. John 4:23-24, Jesus said, "The hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit and they that worship Him must worship Him in Spirit and in truth."

If we are still under the law, are we not bound to keep all the law, or bound to all the teaching of the law? The Lord Jesus said, while on the Cross, "It is finished." Was this not the end of the dispensation of the law? Eph. 2:13-14, 16, 18-19, "Now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one (Jew and Gentile), and hath broken down the middle wall of partition between us. That he might reconcile both unto God in one body by the Cross, having slain the enmity thereby. For through him (Jesus) we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." We are all brethren, all nations who accept Jesus as their Saviour. God is no respecter of persons. Is your all on the Altar of sacrifice laid? You can only be blest, and have peace and sweet rest, as you yield to Him your body and soul. Are you washed in the

blood of the Lamb? In the soul-cleansing blood of the Lamb. The blood that cleanseth from sin, will never lose its power. What can for sin atone? Nothing but the blood of Jesus. What can make me whole? Nothing but the blood of Jesus. Oh, precious is the flow, that makes us white as snow, no other fount I know, nothing but the blood of Jesus.

Bro. William N. Kinsley,
Hartville, Ohio.

SATURDAY, THE JEWISH SABBATH, OR SUNDAY, THE LORD'S DAY, WHICH?

The writer has been requested to give to the readers of the Bible Monitor the teaching, in God's Word, on the above subject. First: We are told that the seventh day Sabbath was given to Adam. Gen. 2:1-2, "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." This Scripture does not say a single word about giving anything. Adam is not named; it only tells what God did.

The Seventh-day Baptists, of whom we are sorry to say, a small group of our own beloved fraternity, the Dunkers, were erroneously carried away with the Sabbath doctrine, early in the seventeenth cen-

tury, under the head of the "Ep-arata Society." The Adventists and Sabbatarians of all types pretend that the keeping of the first day of the week, commonly called Sunday, is an invention of the Roman Catholic church and that Protestants cannot prove its observance through the Bible, but only through the written or unwritten tradition of the corrupt church of Rome. Our answer to this is—We say that Sunday, under other names, namely the first day of the week, or the Lord's day, mentioned in the New Testament, was kept and hallowed in the time of the Apostles.

Again we are told that the Sabbath was made for man. Mark 2: 27-28, "And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath." Sabbath was made for what man? For all (man) men? Verily, no. The following Scriptures will tell us who the Sabbath was made for. What men. Deut. 5:24, "And ye said, Behold, the Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth." Note those words, "We have seen this day that God did talk with man." Also Psa. 78: 25, "Man did eat angels' food: he sent them meat to the full." Herein is described the man for whom

the Sabbath was made, Israel, "all Israel."

Sabbatarians are endeavoring to prove that the change from Saturday to Sunday was a heathen institution, dating from the days of the Emperor Constantine, about A.D. 320. However, we can safely challenge those who affirm that Sunday was a chief holy day of paganism, to advance a single passage from either a heathen or a Roman author which speaks of a weekly holiday in honor of the Sun. The Romans had an annual holiday in honor of the Sun, but not a weekly one. It always fell on Dec. 25, which now commemorates what the world calls Christmas, or the nativity of Christ.

(Before we go further in the study of this subject, in support of our above statement concerning the historical facts of our beloved church, we quote the following taken from *Secular History*): By *George P. Fisher's History*, on page 565, and we quote "The Memmonites were early established in Pennsylvania. THERE, ALSO, the Dunkers, a small part of whom became 'Seventh-day' Baptists . . . called, in England, Sabbatarians . . . were planted in 1719." (End quote.) (This is also established by our own Church Histories. We give this in passing.)

We are told again, that, "The seventh day was embodied in the moral law, and kept by the patriarchs and prophets for thousands

of years." We ask—Where is the proof of the Sabbath previous to Exod. 16:29? The word Sabbath does not occur in the Bible until 2500 years after the creation. No allusion to its observance or violation.

Christians made so by the teaching of the New Testament, who are the true followers of Christ, base the keeping of Sunday on the resurrection of Jesus Christ who rose from the dead on the first day of the Jewish week. We note: that the four evangelists point out very exactly the day of the Lord's resurrection; a thing which does not occur in many important events of the life of our Saviour, namely his birth, baptism, transfiguration, etc., the Holy Spirit thus making the day precious and memorable to the followers of the crucified Jesus. No doubt this is the reason that the primitive church held her religious meetings on that day and that the Christians of subsequent ages have followed the apostolic example.

In Acts 20:7, we are told that Paul remained seven days in Troas and that on the first day of the week the disciples came together to break bread. Paul also in his first letter to Corinth wrote, 1 Cor. 16:2, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Although these words do not directly say that public services,

as we understand them, were held on Sunday, yet they seem to indicate that the first day of the week was already a holy day (being the resurrection day), and that deeds of charity were considered as particularly expedient on that day. Heb. 10:25 shows that the early Christians at the time the epistle was written had already special meeting days, and the above mentioned passages show that the keeping of the Sunday commenced in the time of the apostles.

Sabbatarians must not forget that Paul absolutely rejected the Sabbath day with circumcision. "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain," Gal. 4:10-11. Also Gal. 5:2-4, "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." "For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision: but faith which worketh by love," verses 5 and 6. Col. 2:16-17, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, of the new moon, or of the sabbath days: Which are

a shadow of things to come: but the body is of Christ."

The Origin of the Sabbath. The first Sabbath was given to Israel in the wilderness. There is where it was first instituted and named. In the wilderness, before their eventful halt at Sinai's base, and that was after the lapse of twenty-five centuries from the history of man's creation. *Exod. 16:29*, "See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." The above text is not only the first record of the Sabbath law, but it is the first time the seventh day is called sabbath. It was not long after this that the Sabbath law was incorporated in the Decalogue, which was the law given at Sinai.

Which is the fourth commandment, "Remember the sabbath day to keep it holy," *Exod. 20:8*. The word "Remember" implies that the law had been previously given, as seen above. For proof we offer the following. *Neh. 9:12-14*, "Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes

and commandments: And madest known unto them thy holy sabbath, and commandest precepts, statutes, and laws, by the hand of Moses thy servant." He does not say "restore" but "madest known;" hence the Sabbath was a revelation, something they never knew before.

Also, *Ezek. 20:10-12*, "Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Note this language carefully, "I gave them my sabbaths." This language clearly indicates that they did not previously have the sabbaths. Again Israel did not know how to prepare victuals for the Sabbath. *Exod. 16:22-23*, "And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord, bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." These verses shew that the Sabbath was a new "Ordinance" to them and

not that it was a day of worship and rest handed down to them from the days of Adam, for they did not know how to rest, on the Sabbath day.

Exod. 16:26-29, "Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." These verses show that the people had not heretofore been observing the Sabbath as a day of rest. Hence, they did not know how to deal with the violation of the Sabbath; the circumstance stands related thus: "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him." Therefore we should be impressed with the weight of this last thought; for it is conclusive, that if the Sabbath had been previously given to

the patriarchs, Israel certainly would have known how to dispose of an offender.

Note: If God's Sabbath had been observed, previous to the giving of the Sabbath in the wilderness, then the violating of the Sabbath is not once named, but after that it was given to Israel, their violation of the Sabbath is frequently mentioned. Neh. 13:18, "Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaining the sabbath." Also Ezek. 20:13, "But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them." Ezek. 22:8, "Thou hast despised mine holy things, and hast profained my sabbaths. Sabbatarians vehemently proclaim, that, "The sabbath was given in the creation week." Also that, "The command to observe the Sabbath is associated with nine moral precepts; which are binding upon all men during all time." Their writers say, "Which day do you keep, and why?" Also they say, "For over four thousand years this day was sacredly observed by the people of God." (See "The Christian Sabbath," page 1; see also, "Origin of

Truth Found," page 7.)

But the Word of God says, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it," Gen. 2:2-3. This text which Moses wrote in the Pentateuch, affirms three things: (1) God ended His work on the seventh day, (2) God rested on the seventh day, (3) God blessed and sanctified the seventh day. It simply tells what God did on the seventh day, after His Creation, of all things, in the six days of His Creation. The language is not imperative—nothing commanded. Besides, the record does not say when God blessed the seventh day. Therefore, the theory of founding the Sabbath upon Gen. 2:2-3, is clearly without warrant. The children of Israel's deliverance from Egypt brings in a new era in the history of that people; with this new era there is strong presumptive proof that there was a change in the reckoning of time. For Exod. 12:2, says, "This month shall be unto you the beginning of months; it shall be the first month of the year to you." Hence, in this new era God gave His people a Sabbath, not named in any previous era.

(To be continued.)

Bro. Wm. Root,
1612 Morphy St.,
Great Bend, Kans.

NEWS ITEMS

MINISTERIAL LIST

Please make the following corrections in Feb. 1st issue:

Mellott, Homer, R. 1, Oakland, Md., E.

Reinhold, Benj. E., 348 Chocolate Ave., Mt. Joy, Pa., E.

WAUSEON, OHIO

The Lord willing, the Lovefeast services of the West Fulton congregation will be at the close of our Revival, Oct. 12. All are welcome to come.

Sister Leola Beck, Cor.

QUINTER, KANS.

The Quinter congregation will hold their Revival meetings from Nov. 17 to Dec. 1, with a Lovefeast on Nov. 30. Eld. Floyd Swihart of Goshen, Ind., will be the evangelist. We want to invite all who can, to come for fellowship and worship at these services.

Dorothy Jamison, Cor.

ENGLEWOOD, OHIO

We, the Englewood congregation, were glad to have Bro. Ernest Miller from Harrisonburg, Va., come into our midst to hold a Revival meeting for us, from Aug. 18 to Sept. 1. Bro. Miller preached the Word with power as he was directed by the Spirit. We were richly fed with words of eternal truth. We were blessed with beautiful weather. The attendance and interest were

good throughout the meetings.

Visiting ministers during some of the meetings were Brethren Melvin Roesch, Eldon Flory, Homer Mellott and Charles Leatherman. These ministers, including Bro. Miller, all had their families with them. We were pleased to have visiting Brethren and Sisters from eight congregations during the meetings and invite them back anytime. We rejoice that four souls accepted the Lord and were baptized. We hope and pray they will always remain faithful to their vows and rejoice in the God of their salvation, ever living a life of service for the Master.

Our responsibility is greater now. Let us be zealous in following all Christ's teachings and examples, that have been so forcibly brought to us by our Brother. Our prayers go with Bro. Miller as he labors in other fields of service. May we all pray for one another that we may be overcomers, until our Lord returns for the faithful.

Sister Sylvia Surbey, Cor.

BETHEL, PA.

The members of the Bethel congregation have been blessed with another series of meetings. The meeting began August 4 and closed August 18 with Bro. Eldon Flory of Hart, Mich., in charge. Bro. Flory gave us some very inspiring messages which should make us all want to live closer to our Lord.

Although no souls were added to our number during these meetings, the responsibility of each one, who heard these messages, is greater than before.

The middle Sunday of these meetings, August 11, we had our Harvest Meeting. The visiting Elders and Ministers were Brethren: La Verne Keeney, Ammon Keller, Adam Fahnestock, Allen Eberly from Lititz, Jake Ness from Shrewsbury, Ray Shank from Mechanicsburg, Frank Shaffer from Waynesboro and Eldon Flory from Michigan. These Brethren brought us very good thoughts during the afternoon services. Are we each and everyone ready for the Great Harvest on High?

We were very glad to have Sister Flory and children with us during these meetings and pray a special blessing on Bro. and Sister Eldon Flory as they go back into their field of labor. Also we were grateful for the many visiting Brethren and Sisters from other congregations and hope they come to worship with us again.

Sister Darlene Longenecker, Cor.

THE KINGDOM

The kingdom of the Lord, the kingdom of God, and the kingdom of heaven are terms used in the Scripture early in the Old Testament and throughout the New Testament. They are terms expres-

sing a special relationship of the believers with God. They also imply a certain relationship existing between the believers, or those who belong to the kingdom of God. As a term of relationship, it may also imply a particular kind of obligation of those who belong to the kingdom, and of One who is the head of the kingdom. In any case, the kingdom of God, or the kingdom of heaven, is one of many terms used to express the nature of the believer's fellowship with his God and his Creator. It is evident that in the beginning of time, the Creator did not at once set up a system of government such as is now the outgrowth of many experiments of government among men.

As far as man is concerned, forms of government are only forms of relationship that have developed through the passage of time and experience. Husband and wife — the twain who became one flesh — constituted the first form of human relationship and, no doubt, there were obligations which were respected by each toward the other. That tie of obligation has not ceased from the first day of married life unto the present time. When the family began, new obligations were laid upon the parents, and new responsibilities of man to man were brought into existence. Children learned obedience to parents. Brothers learned that friendship and helpfulness were required to further

the best interests of the life which they must live in common with each other. Yet this beginning of the home did not establish the elaborate system of government so essential to the welfare of large communities and a means of regulating the interests of widely separated peoples — separate in many ways: distance, modes of life, and material interests.

The idea of a kingdom implies a certain degree and kind of organization. The law of God was not written until in the days of Moses and Israel in the wilderness of Sinai. But Israel knew what law was, and the harsh laws of Egypt were a sore trial to them, for theirs was the lot of the slave under the domination of a cruel system of a tyrannical king. His was an absolute monarchy. The princes of his land had privileges. The priests possessed high places of honor and privilege. The statutes of Egypt were written and Israel was under the burden of a law which gave them no rights or recognition. Somehow, systems of government grew up among men and nations, but the law of God, inherent in the divinely imparted conscience of men, had been sorely neglected. The best forms of government are those which recognize and respect the common rights of all men. God's government is righteous, and it is also full of sympathy for the good of all mankind. The kingdom of God is a hard kingdom, to those

who rebel against its high ideals of the rights of human and divine relationships.

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another," Rom. 2:14-15. In this statement by Paul, we have the basis of all conceptions of the righteousness of those regulations which direct and control human relationships. And we may also say, that in the same divinely given conscience we have the basis of men's conception of the rightful claims of divine law over the lives of men. See Rom. 1:16-32. Men knew God but would not retain the knowledge of God in their hearts. They became vain in the imaginations and rejected what knowledge they had of God and His rights, and set up for themselves their own worship and their own gods. The laws which they set up among themselves bear witness to their selfish ways and their godless methods in human relationships.

The history of mankind, and the story of God's dealing with men as recorded in the Scriptures, gives evidence of the laws of relationships as of God to man, man to God, and of man to man. The forms of gov-

ernment may not be explicitly formulated; they need not be, when they are clearly understood by the facts concerning them as seen by the simple story of the Word.

The Creator and the Creation

God in creation is set forth in His title—"In the beginning God created the heaven and the earth." This title (Elohim, Hebrew) is used throughout the Old Testament, but is not the only title which describes Him. The name of God as Creator is a plural form, and in the creation chapters, He is manifested as "The Spirit of God," which moved upon the face of the waters, and as the One who said "Let *us* make man in *our* own image." His unity is then expressed in the statement, "So God created man *in his own image*: in the image of God created he him; male and female created he them." To the Hebrew people the Creator was the "Strong, or Mighty One." It is said that this name of God is used more than 2500 times in the Scriptures. His fullness of might or power is seen in the creation, and in the manifestations of His power in behalf of His people. In this spirit He is worshipped and is honored by obedience to His will.

No set of laws was required for the fellowship of the Creator and our first parents who walked in the Garden with their God. In the simplest obedience they lived in the

Garden and satisfied their needs. In the wisdom with which they were endowed they had dominion over the creation entrusted to them by the Creator. In the simplest manner God appealed to their intelligence and to their respect for His will by warning them of the danger of partaking of the tree of the knowledge of good and evil. It required no complicated set of rules or organization to establish the necessity of obedience to God and prevent the judgment for transgression. Perhaps the first rule of life has always been, respect for the will of others and proper regard for that which is right or good.

The Gospel of Christ is not so complicated that it should require the organization of society to know and respect the will of God. It was the Jew who required of Jesus a sign of His work and authority. To them Jesus replied, "This is the work of God, that ye believe on him whom he hath sent," Jno. 6:29. As God was revealed to Adam, so Jesus Christ is revealed to the world. The first obligation of mankind today is that of honor to Jesus Christ. But it is probably a fact that the organization of society has become so complicated that God and His Son are entirely lost to the conscience of men. Constitutions of state and societies do not contain the name of God, and avoid the name of His Son. If men desire to amalgamate society on some common basis, it

usually gives consideration to the religious ideals of men and purposely spurns the name of Jesus Christ. This makes possible the union of men, but it ignores the obligation of the Creator to Him who created all men. The "Us" of creation is obliterated from the conscience of man. And the God of the creation is no more the Mighty One who gave life and breath and being to those who have been fitted for the highest fellowship of our existence and who spurn it for the possible fellowship of those who have forgotten God. It is possible that human organization with all of its complications has become so involved that it has destroyed the primal purpose of God, to maintain both the divine and human fellowship on the basis of a common obligation to God and man.

No matter what forces dissolved the fellowship of man with God in the beginning of our human obligations, men are not warranted in continuing the neglect of obedience to the will of God. All too frequently men lay the blame of sin upon the serpent. It is a common error among men to say that "If it had not been for the devil we would be in Paradise today." The fact is that no man has been in the Edenic Paradise since the day that man was driven from it. None have found their way back to its innocence and peace and plenty. The sword of angels guards the way to

the tree of life and on every hand one continues to meet the serpent of deception and lies. Every individual knows his own life to be tainted with disobedience and rebellion against the righteous laws of God. Who is worthy of walking and living in the sphere of a sinless relationship with the Creator, or living in the realm where there is no knowledge of good and evil, or of returning again to that garden where only one pair of humankind lived for a brief time in divine perfection with unbroken fellowship with the Father, Son, and Holy Spirit? This latter fellowship is now possible, but it is possible only by grace and through the mediation of the Son of God. "That which we have seen and heard declare we unto you, that ye may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ," 1 Jno. 1:3.

What plans men have made, and what organizations have been effected, and what social organizations have been framed by which mankind may make the earth an Eden and by which the happiness of men may be perpetuated here on earth? But, sad to contemplate, none has ever brought success. Even the church, though it has striven to promote righteousness among the believers and to salt the earth with its goodness, has failed, after two thousand years of time, to restore even a small portion of mankind to the

primeval peace and happiness of Eden and the fellowship of God in His righteousness on the earth.

There was no kingdom compact or organization in the relationship of man to man in the beginning, but the spirit of obedience to God and honor to His law was as important in the beginning as it ever will be in any phase of God's kingdom among and for men. If the first two individuals could not have been so organized as to perfect their obedience and faithfulness to the law of God, especially after their transgression, what success could be hoped for in the following and more complicated conditions when men multiplied on the face of the earth?

The Kingdom and the Family

A number of problems arose for mankind after the transgression. An enmity existed which was not present in the beginning—the enmity between the seed of the serpent and the woman's seed. The pains of human life and generation became present and there was no escape from them. A state of inequality between men and women was established. "Thy desire shall be to thy husband, and he shall rule over thee." Nature required a subjugation in order that it might furnish food for man. "In the sweat of thy face shalt thou eat thy bread." The failure of the flesh to survive was declared by the Creator and there could be no change of His law con-

cerning the certainty of returning to dust. Here were five new principles of life with which man in the new state of society had to do. There was no promise of the termination of any of them, while men lived upon the fact of the earth. These laws, or principles of human life, have been constant and are still in force. Did conditions of life in the family period of life change, or was it effective by any means to remove or ameliorate the five new principles in human life and relationship? It seems to be the object of all human calculations and organizations to change these age-old encumbrances on human life. Have any kingdoms among men been effective in doing so?

It would scarcely have been possible for Adam and Eve to have put into practice the system of eugenics. The law of inheritance was present, and was fulfilled, for "in Adam all died." The law of selection was not possible, for there were but two souls in the world from which sprang all races of mankind. The law of regression was proved in the nature of the families that were born from the first, and most perfect, specimens of human-kind. "By one man's disobedience many were made sinners." It is not possible to prove the ancient tradition that before his transgression man was of immense stature, and after transgression shrank to his present height. There is no intima-

tion that one of the immediate consequences of sin was sickness, for Adam lived to be 930 years old, and died. The progeny of the first family consisted of more than three sons, whose names are recorded in the Book; for Adam lived 800 years after Seth was born, and begat sons and daughters. Tradition attributes the number of children as seventy.

But what of the nature of the family of Adam? The first-born constituted the first of a new character of human beings on the earth. The first were created beings. Cain was the first-born of man. Instead of being the work of God's fashioning from the dust of the earth he was the fruit of the flesh of mankind. Besides having his life obligation to God as a Creator, Cain had the obligation of sonship to those who gave him birth and nurtured him in childhood and assisted him to the age and abilities of manhood. Another strange observation in the story of Cain and Abel is this, that the father and mother of Cain and Abel were not apparent in the scene. Yet their parental interest is manifested later, in the statement of Eve. "And (she) called his name Seth: For God, said she, hath appointed me another instead of Abel, whom Cain slew." Here we note the mutual interests of family life. The jealousy existing between Cain and Abel also portrays a sense of relationship, and an obligation in the maintaining of proper attitude with

respect to it. The recognition of a duty to God in worship was present. All of the family knew God, and offered the sacrifices due Him. There failed only one element in true worship, the offering of bloodless sacrifice. The selfwilledness of the wrong sacrifice was further revealed in the death of the brother whose acceptance with God excelled that of his own. Cain slew his brother whose deeds were righteous and his own were evil. When men brook no rivalry it is because of selfishness, and that trait no law can control, save the law of self-denial, which comes to men through the new life in Christ.

Could a family law have prevented the death of Abel? Did our first parents lack control over the deeds of their children? Was Cain spoiled by undue attention as a first-born son? The proper regulation of the family life should have included the regulation of parental life and attitude toward children. It should have regulated the duty of children to parents, and the proper discipline of children regarding their mutual relations and obligations. But Cain became a murderer. When four people fail to find proper adjustments in human relationships, when they have lived so closely to the presence of God and with such knowledge of His will and with such perfections of life and character as that which proceeded from the hands of the Creator, what may

be said of the possibilities of regulating the lives of so large groups who live in so meager light of the things of God and have inherited so much of the depravity of human nature? Can kingdoms maintain the good that exists in the world? Or can they remove at least some of the evils of social wrongs and of ungodliness of the godless world?

The Existence of Two Kingdoms

When men do not agree, and rise up against each other, kingdoms are divided and peace on the earth is destroyed. God pronounced a curse on the earth on account of Cain's sin against his brother. But Cain said to God, "Thou hast driven me out this day from the face of the earth; and from thy face shall I be hid," Gen. 4:14. God had said, "A fugitive and a vagabond shalt thou be in the earth," but Cain added to it, "Every one that findeth me shall slay me." He assumed more than the Lord had said. God did not establish the law of retribution, and demand the judgment of death for the manslayer at that time. But it is evident that Cain, with the guilt and fear of his conscience, separated himself from society. He "went out from the presence of the Lord, and dwelt in the land of Nod." A new society was established by a rebellious and unrepentant man.

The new family of Cain was established, a city was built by Cain

for his son, and the murderous nature of the father was perpetuated among his descendants. Cain killed his brother, and Lamech killed two men. The judgment of Cain was recognized as a sevenfold judgment and Lamech assumed a seventy-sevenfold judgment for his crimes.

While the family of Adam was perpetuated through the birth of Seth and the sons and daughters of Adam who are not recorded by name, it is remarkable that no record of death by the hands of men among them is recorded. The statement is made for each of the patriarchs, "And he died." From the days of Enos, the son of Seth, began men to call upon the name of the Lord. The authorities in translation have suggested, as the margin reads, that men began to *call themselves* by the name of the LORD; that is, they recognized the distinction between the family of Cain and those who held to their obligations to, and fellowship with, God, in worship. "Enoch walked with God."

Two families were upon the earth. Each lived in the fellowship, and by the nature, of the life which they had assumed. When men in general assumed to follow their own ways of life, to choose their own fellowships, and proposed to establish a unity of fellowships between the sons of God and the children of men, the world went forward with speed to its destruction.

Sel. from Christian Monitor.

A MATTER OF PRAYER

When you are weary of body and soul,
Weakened by many a care;
When work is claiming its strength-taking toll,
Make it a matter of prayer.

When you're discouraged, distraught or dismayed,
Inclined once again to despair;
Remember there's One who can come to your aid,
Do make it a matter of prayer.

When you're confused in this world's tangled maze,
When life seems a muddled affair;
Direction will come for all your ways,
If you'll make it a matter of prayer.

When happiness sets your heart all ablaze,
Your joy you feel you must share;
Forget not to offer thanksgiving and praise,
Make it a matter of prayer.

—Grace Broadcaster.

BUILDING ON A SOLID FOUNDATION

The words building, housing, home, and kindred terms are quite common in these days of reconstruction. It is asserted by some writers that houses were known before tents in early Bible times. To prove this Genesis 4:7 is quoted as

proving that the word "door" refers to a house. In the seventeenth verse we read that Enoch "builded a city." In the twentieth verse we read that Jabal, son of Lamech, "was the father of such as dwell in tents and have cattle." When Abram—later called Abraham—was told to go to a new land, we read that he had to leave his "father's house," Gen. 12:1. In Hebrews we read that "by faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob" (11:9, R.V.).

The word "house" is found in the Book about 2,084 times; the word "household" 65, and the word "house top" 16. Houses, then, were a familiar feature of antiquity, and were used for different purposes.

A rock in the Bible is generally considered as a place of safety, a refuge from impending danger. Figuratively, it typifies divine help, and is applied to God Himself. David said of God that "He set my feet upon a rock, and established my goings," Psa. 40:2. He also said, "The lord is my rock, and my fortress, and my deliverer," II Sam. 22:2.

It was a familiar figure of speech Jesus Christ used when He made this comparison with regard to His teachings: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descend-

ed, and the floods came, and the winds blew, and beat upon that house: and it fell not: for it was founded upon a rock," Matt. 7:24-25. These words come to us with a plain, common sense application. Their results upon us and others are such as Philip James Bailey mentions in the following lines:

"We live in deeds, not years: in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs.

He most lives

Who thinks most, feels the noblest,
acts the best."

The same author said, "It matters not how long we live, but how."

Now comes the other side of that graphic picture of human life. Jesus thus presents the opposite view and its result: "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell: and great was the fall of it," Matt. 7:26-27.

We read in the same passage that "the crowds were astonished at His teaching, for He taught them as one who had authority, and not as their scribes."

Both sides of this picture of human life are stated in a way that

compels attention. It impresses one as presenting two inescapable alternatives in personal life. They are plain utterances, so far as their phraseology is concerned, but they present deep truths that affect one's life according to his own choice. They also confirm the words of the officers sent to arrest Christ. They came back without Him, and being asked why they had not brought Him with them, they said: "Never man spake like this man," John 7: 46. Most truthfully did Jesus Christ say: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life," Jno. 8:12.

Regnier, a satiric poet of the sixteenth century, said that "Every one is the architect of his own fortune." This is a faint echo of Paul's words, "For every man shall bear his own burden," Gal. 6:5. The following from Robert Waldo Trine's "In Tune with the Infinite" is worth remembering:

"It is the man or woman of faith, and hence of courage, who is the master of circumstances, and who makes his or her power felt in the world. It is the man or the woman who lacks faith and who as a consequence is weakened and crippled by fear and forebodings, who is the creature of all passing occurrences.

"Within each one lies the cause of whatever comes to him. Each has in his own hands to determine

what comes. Everything in the visible, material world has its origin in the unseen, the spiritual, the thought world. This is the world of cause, the former is the world of effect. The nature of the effect is always in accordance with the nature of the cause. What one lives in his invisible thought world, he is continually actualizing in his visible, material world. If he would have any conditions different in the latter he must make the necessary change in the former."

Building of any kind requires knowledge, skill, and willingness to do the best in order to achieve success. Hence, spiritual building, the formation of character, the shaping of one's life according to the best thinking and knowledge one can find, are implied in the process. This was the idea of Paul with relation to others after he had done his share of the upbuilding process in behalf of others. He places Jesus Christ as the unique personality and power underlying all. "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ," 1 Cor. 3: 10-11.

—Daily Argus-Leader,
Sioux Falls, S. Dak.

WONDERFUL WORDS

My Bible—God's own Holy Word
Doth mean so much to me,
And ever keeps my heart assured
Of rich eternity.

Inspired of God, there is no phase
Of life to it unknown.
However intricate the maze
God's light thereon is thrown,
And makes our jumbled pathway
plain
Dark corners are made bright,
Beneath its ray no snare remain
To trap us in the night,
From out a cave, where shadows
haunt
The way it did make clear,
And led me far from doubts that
taunt
And fill the heart with fear.

O heart, God's love alone hath
freed
His Word within thee hide,
That its reflection thus may lead
More lost ones to His side.

Sel. by Sister Montez Sigler.

REVERENCE

Reverence is the attitude of respect and awe. It is akin to worship. It has in it the element of fear. It is felt when we stand in the presence of some mighty power, like the Niagara Falls, or the gathering clouds, or the onrushing train. It describes the feeling we have when we are in the presence of a

great personality. It is used in the Bible to define the respect one person has for another who seems to embody in himself traces of the divine. It reaches its greatest height when we contemplate the Divine Being.

Judging from the remarks we sometimes hear, it would seem that there are those who are without the spirit of reverence, no matter what the circumstances may be. They are like a certain judge we read about in the Bible—they neither fear God nor regard man.

It hardly need be said that a spirit of reverence is exceedingly becoming in a world like ours, and in the light of a faith like ours. There are forces at work about us that inspires us, that fill us with a sense of our littleness, and that make us feel we are at the mercy of powers that can overwhelm us. We are very small and very feeble. It is the most natural thing in the world for our reverent thoughts to go out toward One who can preserve our lives and bring them safely on their appointed journey.

It is a striking fact that the noblest natures were never irreverent. Reverence may be called the very first element of religion, and indeed the very soul of religion. It is a sign of strength, and not of weakness. The contemplation of the divine intensifies this spirit, and brings us into harmony with the noblest natures of all time. Reverence is

the essence of worship, for without the sense of the greatness and goodness of God we cannot honor and adore Him. It is that something that makes us want to be still in His presence.

—Selected.

FIRST

Begin the day with God,
Kneel down to Him in prayer,
Lift up your heart to His abode,
And seek His love to share.

Open the Book of God,
Whate'er your work may be,
Where'er you are, at home, abroad,
He still is near to thee.

Conclude the day with God,
Your sins to Him confess,
Trust in the Lord's atoning blood,
And plead His righteousness.

HE NEVER GAVE

The old German shoemaker had just sent his boy with a basket of garden stuff to a poor widow. He worked hard at his trade and cultivated his little garden patch, yet nothing was more common in his life than some such deed as this.

"How can you afford to give so much away?" I asked him. "I give nothing away," he said. "I lend it to the Lord and He repays me many times. I am ashamed that people think I am generous when

I am paid so much. A long time ago, when I was very poor, I saw someone in want, and I wondered if I could give. I could not see how? I did give and the Lord helped me. I have had more work, my garden grows well and never since have I stopped to think twice, when I have heard of some needy one. No, if I gave away all, the Lord would not let me starve. It is like money in the bank, only this Bank never breaks, and also the interest comes back every day."

—Selected.

CREATED FOR?

Man was created with a capacity for communion and fellowship with God. God created him for His pleasure, for His glory and to the praise of that glory. Man is the noblest creative act of God. When man lives out the purpose for which he was created and strives for the goal appointed to him of his Creator, then he is content and life has become a worthwhile thing. One of the most insane philosophies ever accepted by many is, that the best way to get the most out of life is to go away from God all the days of life, just so that you turn around before you die. The time to start walking with God is not when I am about to die but when I start to live. Sin knows few (if any) happy old folks. Pleasures in sin end up by no pleasures in life.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

SANCTIFICATION

"They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world." John 17:16-18. This prayer of Christ for His followers is for His immediate disciples and for all those who would believe in Him and follow Him, through the witness that these disciples have left. His followers will meet the same sinful world which He has met here upon the earth, and they will need to be kept from the evils of this world while they are here, to follow Christ in administering the Gospel to any who will believe and accept it.

Sanctification is: to purify from sin, to make holy or sacred, to set apart for a holy use. We cannot read very far in the Bible until we are convinced of the fact that, neither Christ nor His interests were of this world. He did not receive honor, riches or pleasure in this world, for the blessing which He received were not worldly blessings

and they came from God only. God could care for His Son many times better than the world could and just so God can care for His followers many times better than the world can. In order for God to care for Christ, He must serve Him and for God to care for us, we must serve Him also.

The more nearly Christ and God worked together the more nearly they could serve the Heavenly purpose. The more nearly Christ and His followers work together, the more nearly they can serve the heavenly purpose also. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me," such is Christ's prayer and concern for His followers. Do you know of any better way for us to carry out God's Will? Do you know of any better way for us to influence the world to accept and follow Christ? Any group of individuals who wish to work together for a certain purpose, must have a set of rules by which each one may work with the others, even from a small family to

a large nation. God's Word is the set of rules for all who wish to be in His Kingdom, why try to serve in His Kingdom any other way?

Sanctification means far more than just keeping us from evil, it means also to make for and live by means which make us more Godlike, for His honor and glory. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ," 1 Thess. 5:23. Even in this world, one cannot be made better by that which is untrue, but rather by that which is true. Of what are we certain of its truth, other than God's Word? Sanctification sets us apart for God's Will and enables us to continue therein. Sanctification is a continual growth towards holiness, by being more active and useful in the Master's service, as time goes on. In this life even, when we stop growing and developing, we start withering away from a useful life; the same is true of our spiritual life and it is so much more important, that we dare not fail to continue to develop to be more useful in God's kingdom.

Christ is not only the Author of our faith and practice, but He also must be the Finisher of it. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new," 2 Cor. 5:17. Those

who are sanctified by God's Word will believe, teach and live by God's Word. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his," Rom. 8:9. The blessings of God are too important to take a chance on. Sanctification of our entire life is a must and anyone is very foolish who does not wholly control his life by God's Word. According to our Text God's Word is the only thing, of which we can be certain that it is the truth. Why take a chance with that which might be, when each of us has available a complete set of directions of which we know that it is true?

Before Christ left this world He sent His followers into the world to speak, live and do according to God's Word. He did not leave us wondering, but He came to this earth to deliver all of God's Will unto us. His disciples have written and re-written His teachings and God has preserved them for us. Are we intelligent enough to accept that which is Truth? Who can be so foolish as to trample under foot the Word of God and accept myths, fables and hearsay? Christ sent His followers into the world to speak, live and do according to God's Word; that God might be glorified and that we might be saved from the wrath of God. "Let us draw near with a true heart in full as-

surance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering: for he is faithful that promised," Heb. 10:22-23. "Peace be unto you: as my Father hath sent me, even so send I you," John 20:21.

THE PERPLEXITIES OF CHILD REARING

"Train up a child in the way he should go: and when he is old he will not depart from it," Prov. 22:6. This is a wonderful promise and yet a challenge to the Christian home today. It is becoming more of a problem to raise a child and instill into him the proper religious training necessary to ground him in the basic gospel principles. We as parents, fall short in meeting our obligation to our God and to our children. Eph. 6:4 states, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." This is a command the parents of the church are failing to meet. Too many of our children, when reaching the age of accountability, are ignoring their Christian heritage.

I would like to emphatically state that we do not lose them instantaneous. In all individuals spiritual

about by very early training, conditioning, environment, and influence brought about by their parents and their peers. Practically all case histories of mentally ill patients, can be traced back to improper mental development in their early childhood. I believe this could be applicable to those we have lost and are losing to spiritual illness. We could trace a great majority of the spiritually ill to improper spiritual grounding and development in youth. I do not deny that there are cases where there has been proper training in the home and still the individual is lost to sin, but I do feel that with the proper training and insight into our children's problems and anxieties, our percentage of youth, making a stand for the faith, would be much higher than it is.

No parent has attained perfection in raising a child because the parent is dealing with the human element. No two individuals are alike, therefore, there can be no definite pattern devised that can be followed. Parents can develop within themselves a better understanding and pray for more wisdom in raising their children. I fear that too many times, when we think we are giving them proper training and instruction, we are ignorantly building up resentment or doubt as to their spiritual security. There are so many things that leave an imprint and impact upon the minds of our

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children during their growth from childhood to adulthood.

Let us look briefly at some of the high points in childhood growth and development, from the Christian aspect, beginning with the infant. The small infant needs tender loving care by the mother, to give it that assurance that will be later needed when facing the world. I think most Christian mothers fulfill this need to a great extent, but there seems to be a trend toward the modern methods of caring for the infant. There is not enough time in the modern housewife's schedule for a great deal of handling and caressing, which is greatly needed for proper adaption to later development. As you can see, even at this early stage a little spark of distrust can be

generated. If we cannot convey to the child the proper stability, security, warmth, and affection needed for a healthful development, how then can we expect to convey the proper spiritual stability and security that will later become a necessity? Many children today are not getting this love and affection that is so important in infancy. Christian parents, when God so richly blesses us with these little gems, let us extend to them all the love and affection we possibly can. Our Lord likened the kingdom of heaven as one of these.

The next steps toward adulthood are the toddler and the pre-scholar. It is during toddlerhood that we begin our training of right and wrong. During toddlerhood there is a certain amount of negativism and the child becoming aware of oneself. He must have ample opportunity to practice things on his own, yet have proper restrictions and correction. It is at this early age that the instillation of spiritual values must begin. The bowing of his head during prayer, being confronted with Biblical pictures, and of course many other things. Although these things seem insignificant to him or her at the time, the impact they have will be revealed later on. As the child progresses on into pre-school years, these things can be enlarged upon according to his ability to comprehend and digest them. Too often we do not

realize the importance of having a small child in church service or Bible study. Most of the sermons or discussions are no doubt beyond their comprehension. The psychological impact it has, from the spiritual aspect, imbeds itself into these little minds much more than we parents realize.

The pre-school years are sometimes considered a crucial stage of development, where a child fluctuates between overdependency and yet is eager for dependence. At this point, in the child's eyes, his parents are all wisdom, strength, and virtue. Let us stop here for a moment and just think what type of example we are setting for this child. Parents, too many times, we do not realize what those little eyes and ears see and hear. It is also amazing what a wonderful memory they have at times. During these early years, and even on into adolescence, a seed of doubt and spiritual distrust can be sown. Parents arguing over church problems, for example, can create doubt as to the validity of his parents' convictions. Of course constructive discussions are beneficial to the child as they help to develop and ground him in his own convictions. Very controversial matters that would not be beneficial to the child should never be discussed in his presence. There are so many things we can say or do that defeat our spiritual objective in raising our children.

The middle years of childhood are quite a problem for the Christian parent today. The child goes off to school to be confronted with many things, possibly contrary to what he has been taught thus far in his childhood. It is here that our own convictions that we have tried to convey to the child are put to the test. A certain psychiatrist once stated, "Give me a child until he is seven and I will make him what I will." There is a lot of truth in this statement. It seems God is being discredited on every hand. Everything must be understood from a human standpoint. The theory of evolution has almost been accepted a hundred percent in our schools. That alone could be a subject in itself and could be enlarged upon a great deal. My own children have been confronted with the idea that their belief is a fallacy and Catholicism is the only true religion. We get here a small picture of what our youth faces in the schools. As they progress to higher education, the test becomes greater. It is also important that the parent try and influence his son or daughter to associate with a peer group, that would be a good influence on them. I know this is rather difficult sometimes but it is our duty to try and steer them in the right direction.

Probably one of the most frustrating phases of childhood growth for both the parent and the son or daughter is adolescence. This is

the last phase prior to adulthood. The central theme during this period seems to be finding ones self and seeking dependency from his or her parents. It takes a great deal of understanding, firmness, and tact in dealing with the young adolescent. If this young individual isn't spiritually grounded by now, you are just a little late with the spiritual necessities he needed at an earlier date. It is true he is young and has a long way to go in his spiritual growth, but he should be grounded on the basic gospel principles. Of course, there is always hope for all, even those who become very indifferent at this age and even later have no use for the faith. We must continue to pray for them. At this age there is a certain amount of rebellion. Let us hope that this rebellion is not directed towards the church. Many times the adolescent rebels and is trying to seek dependency from the parent and subconsciously wants a negative answer or some restrictions by the parent. Too often the parent fails to recognize this anxiety that is present in the emotional makeup of the individual. I will acknowledge the fact that many times this is difficult to detect in the adolescent. Very often the parents will continually give the adolescent everything he or she asks for, not knowing that inside, this young person wants restrictions. In later years the parents wonder why this young man or woman has no respect

for their convictions. They no doubt would say, we have given them everything they wanted and tried to help them all we could and now they have no respect for us or our beliefs. We adults respect those with convictions, high ideals, and individuals with some backbone. A young man or woman expects this very thing from us, dear parent. These are the things he admires and wants to see in a parent although he may never openly tell you. We have set the example and have been the admiration, he or she has looked up to from infancy. Now, just prior to adulthood, this young person sees this image wavering in his relationship with the parent. It is no wonder they lose respect for us and our spiritual convictions. There must be restrictions, regulations, and rules if we are to gain respect of our children. They must also have some liberties and acknowledgment from the parents that they have confidence in this young individual, if he or she is to attain a stable and healthful adulthood.

My own children are very young yet. My wife and I realize that we have a task and challenge before us. We will make mistakes as all parents do. We have no assurance as to the fruits of our labors. We must hope and pray that we use wisdom in our training so that when they reach the age of accountability they will see the necessity of salvation.

I only hope what little I have

presented in this article will stimulate some thought within the minds of Christian parents. This is a very broad subject. There are complete courses taught on childhood and adolescence in the field of psychology. It is very obvious that I haven't scratched the surface on this subject from the Christian aspect. Our children are going to face greater obstacles in this Christian venture than we have faced in the past. If we seek the Lord's help and guidance and ask for wisdom in raising our children, I am sure, I am positive. He will open the way for them along their Christian journey. If our younger generation is not getting the proper indoctrination, is there any hope for the future of the church?

George T. Swihart.
Quinter, Kansas.

SATURDAY, THE JEWISH SABBATH, OR SUNDAY, THE LORD'S DAY, WHICH?

Part 2

In this our second article on the above named subject, we begin by pointing out that God gave the law of His Sabbath to Israel, to those of their households. God gave that law to Israel in the form of a Covenant with them, and it was a special Covenant with them, which had not been given to their fathers. Which is another proof that the patriarchs had not had the law of

God's sabbath Exod. 31:13. "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore: for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death," verses 14 and 15.

After calling all Israel together, Moses uttered words to them shewing them and us, that this covenant was for them specifically, and was not given to their fathers. Deut. 5:2-3. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." There and then, at that very time. God speaking—by Malachi: listen—This very law or covenant was pointed out by Malachi the prophet, about the year B.C. 397. Mal. 4:4. "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Here we have Israel's own testimony that the covenant in

Horeb was made not with their fathers but with them.

God Himself names who shall keep His sabbaths, which was "Israel." In a text previously quoted, God again through the prophet says, "I made known to them my holy sabbaths." After which it is said: "So the people rested on the seventh day," in humble obedience to the new law given. It is further explained that, "One law shall be to him that is homeborn, and unto the stranger that sojourneth among you," Exod. 12:49. So we see that Gentile servants or strangers, tarrying in Jewish families, were required to obey the Sabbath law. Under similar circumstances common courtesy requires the same in our society today.

But, alas: alas, the people of our day have largely disregarded God's law, concerning a holy day of rest, and have made it an holiday, or just another day of the week. There is nothing strange in God's provision, for the Sabbath under ancient Jewish law. Sabbatarians sometimes criticize the expression, "Jewish Sabbath." We remind them that they use in their writings the expressions, "Jewish altars," "Jewish synagogues," etc. We remind them also how God's prophet prophesied, shewing God's judgment for spiritual whoredom, for Restoration of Judah and Israel, for God's judgments against them, speaking in a parallel sense, "I will also cause

all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts," Hos. 2:11.

God speaks of the feast days as "YOUR SABBATHS." Levit. 23:32, "It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath." Also Jeremiah speaks of "HER SABBATHS," Lam. 1:7, "Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths." Now, we want to show that the "Ten Commandments," which includes the Sabbath, are embodied in the 'Sinaic Covenant.' Sabbatarians deny this. We refer the reader to a discussion between Eld. Crout of New York and Eld. Cornell of Battle Creek, Mich., in the year 1869, both men of ability. On page 86 of said volume, (we quote) Eld. Cornell says, "All must agree that Moses used the word covenant in this text, Exod. 24:8, not as signifying the ten commandments, but the argeement made concerning them." (End quote.) Exod. 24:8 reads thus, "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath

made with you concerning all these words." We quote also from a volume, "The Two Covenants" by J. N. Andrews, as follows, (quote) "We say that the first covenant was the solemn contract or agreement between God and the people of Israel concerning the law of God." (End quote.)

Dear reader, let us now hear what the Word of God says, Exod. 34:28, "And he was there (speaking of Moses), with the Lord forty days and forty nights; and he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." Deut. 4:13, "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Also Deut. 9:9, "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water." That these Scriptures show the "Ten Commandments" are recorded in the "Sinaitic Covenant," there can be no question. Why then do Sabbatarians deny this? The writer of the Hebrews records in Heb. 9:1-4, "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made: the first, wherein was the candle-

stick, and the table, and the shewbread: which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aarons rod that budded, and the tables of the covenant."

After showing that the old covenant was faulty, and the necessity of a new, a faultless covenant, the writer gives an itemized account of what was contained in that old covenant. He starts with "ordinances of divine service, and a worldly sanctuary; . . . tabernacle, . . . candlestick, . . . table and shewbread, . . . and the tables of the covenant" The texts we have quoted above, are too plain to need comment, showing the truth of our proposition that "The Sinaitic Covenant included the Ten Commandments." Let us now turn to Josh. 7:11, "Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff." Achan violated the eighth commandment, and it is called "transgressing my covenant."

Also Israel in the time of Joshua bowed to and worshipped other gods; violating the first commandment. It is said, "Ye have trans-

gressed the covenant of the Lord." A covenant includes a contract or agreement; but what is there in an agreement, or contract, unless it is associated with the matter agreed about, or upon? Israel's agreement was, "All that the Lord hath said we will do," this they made at Horeb. Yet, what is that agreement worth unless we have the laws and ordinances agreed upon? Therefore, we say, dear reader, the "Ten Commandments" were included in the covenant in Horeb.

Our next proposition is "The Sinaic Covenant was to cease or to be abolished." Turning now to Heb. 8:7-8, we read, "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them (Israel), he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Christian friends, it would not be difficult to name a number of objectionable features in that old covenant, hence we see the wisdom of God in abolishing it. The old covenant was but the shadow; the new covenant the substance. Therefore, Paul says, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator," Gal. 3:19.

To further prove our proposition,

we call your mind to the following Scriptures . . . Let us look further at the "Limited Dominion of the Law." Rom. 7:1-6, "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now are we delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

The Romans had become dead to the law, it had been abolished, just as we are to be dead to the world. No law hath power over a man after that it hath ceased or been abolished, just as is shown in the law of mar-

riage, which the Apostle has shown in these verses. Our union with the old covenant law has been dissolved, our relation therefrom is severed. Israel were delivered from a law, "wherein they were held," that law being dead. The law that held them was the law of Moses, the Decalogue and law of ceremonies. As they were once "baptized unto Moses," so are we now "baptized into Christ." Sabbatarians wrestle hard with this figure, this text, hence, to make the facts further plain, let us look at it thus. First Israel was joined to the law of Moses. Second Israel joined with Christ crucified, cancels the law. Third, Israel becomes joined to the law of Christ. Hence now, true Israel is delivered from the law, that being dead wherein they were held.

(To be continued.)

Bro. Wm. Root,
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NEWS ITEMS

LOVEFEAST DATES

Oct. 20—Goshen, Ind.
Oct. 20—N. Lancaster, Pa.
Oct. 26—Englewood, Ohio
Oct. 27—Bethel, Pa.
Nov. 2—Pleasant Ridge, Ohio
Nov. 3—Shrewsbury, Pa.
Nov. 9—Plevna, Ind.
Nov. 23—Waterford, Cal.

REVIVAL MEETINGS

Plevna, Ind.—Oct. 27-Nov. 10.
Waynesboro, Pa.—Nov. 4-17.

DAYTON, VA.

Since our church building is not finished, we will not hold our Oct. 19 Lovefeast until a later date.

BETHEL, PA.

The Lord willing, the Bethel congregation will hold its Lovefeast on Oct. 27, with all-day services. To this meeting, all are cordially invited, come and enjoy these services with us.

Sister Darlene Longenecker, Cor.

BRYAN, OHIO

The Pleasant Ridge congregation plans to hold their Lovefeast on Nov. 2, the Lord willing. Services starting Saturday at 10:30, Communion in the evening and services on Sunday. We welcome all who can to come and enjoy these meetings with us.

Sister Ruth Kleinhen, Cor.

WAYNESBORO, PA.

The Lord willing, the Waynesboro congregation plans to have a series of meetings from Nov. 4-17. Bro. Ernest Miller of Virginia will be the Evangelist. We invite any who can, to come and enjoy these meetings with us. Pray that the church might be strengthened and sinners may be saved.

On Sept. 8 we were again permitted to enjoy another Lovefeast together, with Eld. Ord Strayer officiating. We were glad for the presence of each one, especially the ministering brethren, who gave us many good thoughts that should help us to live closer to our Lord. May the Lord bless each one for their coming.

Sister Elizabeth Wisler, Cor.

WATERFORD, CALIF.

The Lord willing, the Pleasant Home congregation plans to hold their Lovefeast services on Saturday evening, Nov. 23.

Sister Blanche Wyatt, Cor.

CERES, CALIF.

The Pleasant Home church held their revival meetings July 7-21, with Bro. Ernest Miller as Evangelist. Bro. Miller expounded the Word so ably to us, that we feel we have been spiritually built up and made more responsible.

Three souls were received into the church as a result of these revival efforts. May we ever hold them up at the Throne of Grace, that they might hold out faithful to the vows they have made to God and the church.

Our Lovefeast was July 20, with Bro. Roscoe Reed officiating. There was a goodly number surrounding the tables. We pray God's richest blessings upon Bro. Miller, as he goes to other fields of labor. We

want to thank the members of other congregations for being with us and may the Lord bless them for their efforts. It gives us a spiritual uplift to associate with those of like precious faith.

Sister Blanche Wyatt, Cor.

OBITUARIES

ZORA MONTGOMERY

Daughter of William and Christiana Hively Montgomery, was born Nov. 3, 1892, in Knox County, Ohio, and departed this life Aug. 25, 1963, at the Montgomery County Hospital, Dayton, Ohio. She was one of a family of seven children: Mrs. Jessie Swank, Mt. Vernon, O.; Mrs. Sylvia Honeshell, Edison, O.; Mrs. Eva Harris, Fredericktown, O.; Mrs. Mary Keefer, Butler, O.; Mrs. Fern Sponsler, Ashland, O.; and William Montgomery, Fredericktown, O. These have all preceded her in death.

She taught school for nine years, quitting when her mother became ill, who passed away in 1921. She then kept house for her father until he passed away in 1938. For nine years she taught Sunday School classes. Sister Zora accepted her Saviour and was baptized April 12, 1910, into the Church of Brethren. In 1926 she transferred her membership to the Dunkard Brethren Church. Some years later she moved to Stark County and in 1946 to Montgomery County, where she spent her last years.

She leaves a number of nieces and nephews. Funeral services were conducted at the Englewood Dunkard Brethren Church by Bro. Herbert Parker and at the Owl Creek Church of the Brethren, near her former home, by Bro. Paul Myers. She was laid to rest in the Owl Creek cemetery, Ankenytown, Ohio.

Sister Sylvia Subrey, Cor.

FAY ROOT

A native of Monitor County, Missouri, was born Feb. 23, 1874, to Lewis and Mary Lott. In 1875 she moved with her parents to Douglas County, Oregon, there they resided until 1882, when they moved to Coos County, Oregon. This is where she spent her girlhood.

On June 10, 1891, she was married to Bro. Hezekiah Root. To this union were born four children. In 1919 Bro. and Sister Root moved to Waterford, Cal., where they have since resided.

Sister Root accepted Christ as her Saviour and was baptized on Oct. 18, 1891, by Bro. John Sonewitz. She was a loyal and faithful member of the Dunkard Brethren church and to her Lord until death. She was preceded in death by her beloved companion of almost 70 years on April 25, 1961. Also preceding her in death were three children: Nellie Pearl Whitmer, William Forrest Root and Gracie Viola Andrews.

After an extended illness, she

quietly passed away at her home near Waterford on Sept. 21, 1963, at the age of 89 years, 6 mo. and 28 days. Lovingly she is survived by one daughter, Fernia Switzer of Waterford, 9 grandchildren, 28 great-grandchildren and 4 great-great-grandchildren.

Sister Root will be long and sweetly remembered by her family, the church and her many friends. Our loss will be Heaven's gain.

Dearest mother, thou hast left us
A voice we loved is stilled
A place is vacant in our home
Which never can be filled.
Our loss we deeply feel
But 'tis God who has bereft us
He can all our sorrows heal.
Yet again we hope to meet thee
When the day of life is fled,
There in Heaven with joy to greet
thee

Where no farewell tear is shed.

Funeral services were conducted on the afternoon of Sept. 24 at the Pleasant Home church in Waterford, with Eld. Hayes Reed in charge, Bro. Paul Byfield assisting and Bro. Dennis Wyatt in charge of the singing. The final resting place is the Modesto Cemetery.

Sister Blanche Wyatt, Cor.

MEN'S TEACHING OR GOD'S WORD?

It is with great sadness of heart that I have witnessed: that learned

theologians have lifted their voices and have written against the gift of the Holy Spirit, and even seminaries of theology have taken a position against the gift of grace even as to exclude those who believe in it. My brethren, it is dangerous to lead warfare against the Holy Spirit; therefore I will not be silent but in the name of the Lord I will go against them.

They say, since the completion of the writing of the New Testament the gift of tongues and of prophecy are no longer working, by the power of the Holy Spirit. As a proof for their statements they quote 1 Cor. 13:8-10, but what they are trying to prove is not all this Scripture tells us. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." Now the question is, What is that which is perfect, which when it comes shall do away with, that which is in part? V. 12 gives us the answer, "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known." Who is this whom we shall see face to face? Who is it whom we shall know just as perfectly as He knows us now? It is Jesus, Hallelujah.

We shall see Jesus face to face and then we shall be like Him (1 John 3:2), we shall know Him perfectly. O, how I long for that day. When will it be? When Jesus comes again, Hallelujah. When the sun rises, all darkness shall disappear. But now we have the prophetic Word sure, to which ye do well taking heed (as to a lamp shining in an obscure place) until the day dawn and the morning star arise in your hearts. But we still need that precious lamp, the spirit of prophecy which is the testimony of Jesus. "There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever," Rev. 22:5.

But as to the writing of the holy New Testament, there is not one reference in the Bible, 1 Cor. 13, or anywhere else, that after certain things are completed the gift of prophecy and tongues shall stop. Such teaching is man's opinion, because they who say so are poor as to the power of the Spirit, they shall not make the Gospel poor.

Now I can give many passages of the Bible which teach clearly that all the gifts of the Holy Spirit shall continue till Jesus comes. "He (Jesus) said unto them. Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damn-

ed. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover," Mark 16: 15-18. This is our commission this very day, because we shall preach the Gospel till Jesus comes, we shall be faithful servants and we shall trade with the talents entrusted to us till Jesus comes. Jesus said, "Occupy till I come."

When this Gospel age started, Jesus gave us His Gospel and His Holy Spirit. This Spirit was poured out mightily and He gave to the body of Christ, nine precious gifts of grace for the edification of the saints. None of these gifts shall be missing in the body of Christ, now or when He comes. Paul prayed for the Gentile assembly at Corinth, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift: waiting for the coming of our Lord Jesus Christ," 1 Cor. 1:4-7. Notice this last verse! Very important teaching, without the help of all the gifts of grace of the Holy Spirit, the bride of Jesus will not be prepared to meet her Bridegroom. How earn-

est it is that we do not quench the Spirit and that we do not lightly esteem prophecies. Those are grieving the Holy Spirit who teach against some of the precious gifts of God's plan.

We need the apostle Paul to put all things in the right order. He did not forbid speaking in tongues and prophesying at Corinth, as long as they did so in an orderly way, but he gave spiritual instructions of discipline for the church of God in chapter 14. We will do well by taking heed to every single word of It, then we will become a Pentecostal assembly and that is what God wants us to be. Hear His last admonishment, "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues," 1 Cor. 14:39.

But I am not empty, for I am full of matter, the spirit within me constrains me. How can a body walk without a foot? How can a body see without an eye? How can a blind man walk securely on the way? The body of Christ is no cripple and just as important is every one of the gifts of the Holy Spirit, for the body of Jesus Christ at any time or at any place. "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues," 1 Cor. 12:27-28. "For

the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will," 1 Cor. 12:7-11.

These are the gifts of the Holy Spirit which He has given to the body of Christ. Just as the Holy Spirit has not been withdrawn so also His gifts have not been withdrawn. "For the gifts and calling of God are without repentance," Rom. 11:29. Therefore what God considers needed, you shall not consider useless. These gifts of grace which shall be operating in every local assembly of Christ on earth today, in the discipline of the Holy Spirit, working as signs and helps, nourishing and cherishing to the body of Christ. As means to reveal hidden sins and revelations of God's Will and counsel, of coming things according to the written Word and the glorification of Jesus.

Prophesying is exercised in exactly the same way as you read in the Prophets, the Spirit of the Lord comes upon them and speaks

through them what they do not know nor understand, 2 Pet. 1:20-21. This happens in the same way today as in Bible times. Pray for that precious gift in your midst. The gift of tongues may operate alone when you are praising the Lord and speaking mysteries, by the Spirit to God. But in the assembly it should be followed by the interpretation in the same Spirit, that the assembly may be edified. Therefore do not despise tongues but pray for the gift of tongues and those who speak in tongues should pray that there may be interpretation. Those who have the gift of discerning spirits, should discern if it is the Holy Spirit who speaks or not? Dear Brethren, pray always for the protection of the Blood of Jesus, which will keep Satan away from you. He who receives visions or revelations will not disturb nor hinder, when he is under the power of the Holy Spirit. May we be rich and blessed in the grace of Jesus as we await Him from Heaven? The Spirit and the Bride say, Come.

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WHAT ABOUT INSTRUMENTAL MUSIC IN WORSHIP?

By George W. Bailey

This is a subject the majority have given little thought to. The use of

instruments of music in worship is so common the average person seems to take for granted that such is perfectly all right. To some this is a trivial matter, but if it can be shown to be a deviation from the divine order then it ceases to be a trivial matter.

If Satan can cause us to deviate from the New Testament in what some call a minor thing, he has made progress, for he knows how prone we are to ignore minor innovations, and how prone we are to proceed without checking to see if we are right. He knows how we try to make all kinds of allowances for our failure to comply with that teaching which which we think is not very important. It behooves us therefore to "prove all things; hold fast that which is good," 1 Thess. 5:21.

If we are to prove all things and hold fast to that which is good, what about instrumental music in worship? Does the Bible have anything to say along this line? Can we by the Bible prove it to be right or prove it to be wrong? Will you study this with me, and let's see if we can gather some information from the Bible that will help us know for sure what is right? Are you ready to enter into this study with an open heart and a ready mind? I believe we have in this great audience today many who want to be right in every way, and who are ready to go all the way in

serving God. I hope this is true with you. Will you lay aside all prejudice, listen intently, make notes of what is said, then weigh this carefully, and be governed accordingly? Only in this way can a study of this kind help us.

What About It in Light of Man's Love For It, or in Light of Custom?

Are we governed religiously by what we like? Is this the criteria by which we should be judged? Personally, I am very fond of instrumental music. I thrill to hear great symphonies, but my love for such music is no foundation for having it in the church. If we were governed merely by what we like, all kinds of things could be brought into the worship.

God does not leave this matter of acceptable worship to our own taste. "It is not in man that walketh to direct his steps," Jer. 10:23. God designs the worship that He will accept. He knows what is best in worship, and how man can best worship Him.

In religion we are not governed by custom. It matters not what everybody else is doing; the question is what does the Lord say? The majority could be wrong and often are wrong when it comes to matters of religion. Moses once said to his people, "Thou shalt not follow a multitude to do evil," Ex. 23:2.

What About It in Light of Old Testament Practice?

In studying the question of instrumental music in worship people often point to the Old Testament for authority. If we are governed by what was practiced in the Old Testament then we should go all the way back to Jerusalem for worship, for such was the instruction given the people under that covenant. Furthermore, if we are governed by the Old Testament we should offer animal sacrifice, burn incense in worship, practice circumcision, keep the Sabbath day holy, etc. Why go back to the Old Testament for authority to do some things and not for authority to do other things?

The law of Moses was for the Israelites. "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them!", Psa. 147:19-20. But Heb. 8:7 reads, "For if that first covenant had been faultless, then should no place have been sought for the second." Heb. 10:9-10, "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Gal. 3:24-25, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that

faith is come, we are no longer under a schoolmaster." Col. 2:14, "Blotting out the handwriting of ordinances that was against us which was contrary to us, and took it out of the way, nailing it to his cross." John 1:17, "For the law was given by Moses, but grace and truth came by Jesus Christ."

While instruments of music were used by David and others under the Mosaic dispensation, they were always used in the outer courts and never in the inner court which is typical of the church; hence, the Old Testament use is no authorization for its use in Christian worship.

What About It in Light of What May Be in Heaven?

Some think that there is authorization for instruments of music in worship because in the book of Revelation mention is made of such with reference to heaven. Does the book of Revelation say for sure instruments of music will be in heaven? John did mention that the great angelic chorus sounded like harpers harping on their harps. Since the book of Revelation is highly figurative and deals so much in symbols, can one prove that literal instruments such as we have on earth will be used in heaven? Will temporal instruments, made of earthly materials, be used in heaven? Even if one could prove that to be the case—that would prove nothing with

reference to what we are to have in our worship here on earth. Revelation also speaks of bowls of incense and many other things in heaven. Does this mean we should have these in our worship? That which proves too much proves too little!

What About It in Light of The New Testament

Does the New Testament command the use of instruments in worship? Does the New Testament give examples of the use of instruments of music in worship? Does the New Testament necessarily infer that we should use instruments of music in worship? Or, does the New Testament grant liberty along this line? In other words, is it an expedient, rather than a principle? Does the Lord specify the kind of music that should be used in our worship to God?

Beloved, there are nine passages in the New Testament that deal with music in worship. All of these passages specify vocal music. Let me give you these passages. Matt. 26:30 reads, "And when they had sung an hymn, they went out into the Mount of Olives." Acts 16:25 reads, "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." Next, "That the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and

sing unto thy name," Rom. 15:9. In 1 Cor. 14:15, Paul said, "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also."

Eph. 5:19 reads, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Col. 3:16 has this wording, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Here is the reading of Heb. 2:12, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." Now listen to Heb. 13:15, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." James 5:13 says, "Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms."

My friends, these are the only passages in the New Testament that deal with music in worship. Do these passages give us liberty to offer any kind of music we desire? To the contrary, they specify the kind of music to be offered. If the Lord had said, "Make music," then, we would be at liberty to make any kind of music we desired, but the Lord didn't make it that general.

Rather, He specifically mentioned vocal music as the kind to be offered unto Him.

Why is that all noted historians tell us that for five or six centuries the early church used nothing but vocal music in their worship to the Lord? Because they understood that that was the kind of music God had ordered.

Don't we have a parallel in the commandment God gave to Noah when He told him to build the ark of gopher wood? Is there any passage where God told Noah *not to build the ark of any other wood*? Would Noah have done wrong had he mixed some other wood with the gopher? What about the offering of the animal sacrifices during the days of Moses? Didn't the Lord specify the lamb to be offered? Did the Lord ever say *not to offer* any other animal? Would the Israelites have obeyed the Lord fully had they offered some other animal?

In like manner, the Lord has specified that we offer unto Him the fruit of our lips, singing and making melody in our hearts unto Him. Can we fully obey Him without doing exactly what He specified, any more than Noah, had he built the ark of some other wood? Would we be less wrong to offer some other kind of music than the Israelites, had they offered some other kind of animal? The Lord has definitely told us what kind of music to offer. That ought to be sufficient. Christ-

ians for centuries understood it that way, and were content with only that kind of music. Why couldn't we do the same? If we can add to the Lord's instructions in one thing, why couldn't we do it in other things?

People often say that the instrument of music is on a parallel with the song books, tuning forks, etc., but this is not a parallel at all. We cannot sing without notes, whether we read them, or have them in mind, and, in using a song book, we are doing exactly what the Lord said, not adding anything to that command. But the instrument is a definite addition to what the Lord said. A tuning fork is used only to get the pitch, but stops before the singing begins. It is not heard along with the singing, and does not add to the actual singing, while the instrument is heard, and plays a vital part in the music that is being offered. May we be content with the New Testament instruction and be governed thereby.

What About It in Light of Reverence for God's Word

Does it really matter whether the instrument is used in Christian worship or not? Let me ask if it would have mattered whether Noah had used some other wood in building the ark? Wasn't he told specifically what kind of wood to use? Would it have been all right for him to have done other than what he was

instructed to do? Don't you admire Noah for his respect for God's Word?

What about the sacrifice to be offered by the Israelites? Didn't God specify the offering to be made? Were they told not to offer any other? Would it have mattered had they offered some other animal other than the one God specified?

In Leviticus 10:1-2, we are told the story of Nadab and Abihu's offering unto God a strange fire which God had not commanded. It did not matter in their case whether or not they did exactly what God said, for God sent down a fire from heaven and devoured them. They did not fully respect His word. When God specifies something, can we generalize and still be right? Can a man have the utmost respect for God's word and do other than what God has told him to do?

Beloved, is it safe for us to add to our worship in song? Why should we even want to do so? Surely God knows best, and we can best worship Him when we do exactly what He says. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son," II John 9.

How can we "earnestly contend for the faith which was once delivered unto the saints," as we are told in Jude 3, and deviate from things that are mentioned by God

as a part of that faith? The apostle Peter tells us that we have all things that pertain unto life and godliness (II Peter 1:3), and we dare not try to bring in something else.

I realize that many people will think that this matter of music in worship is so trivial and minor that it doesn't even warrant a discussion, but I beg of you to remember Moses, Nadab and Abihu, and others who transgressed in what people would commonly call a minor thing, but who suffered the penalty for so doing.

Ladies and gentlemen, I appeal to you to have the utmost respect for the Word of God, and all that it teaches. I plead with you to go back to the New Testament form of worship, and offer unto God that which is specifically mentioned, and in nothing deviate therefrom. May I also plead with you to listen carefully and prayerfully to everything the Lord has to say, and submit to it without question. I appeal to you to do this with reference to becoming a Christian. Will you without doubt come to believe in Christ, and all that He claims? Will you repent of your sins, and confess the name of Christ before men? Will you be buried with Him by baptism into death, which baptism is said to be "for the remission of sins," Acts 2:38? This will enable you to walk in a new life (Rom. 6:3-4). The Bible says that it saves you (I Peter 3:21). The Holy Spirit

guided one to tell Saul. "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord," Acts 22:16. When a man is saved, the Lord adds him to His church (Acts 2:47).

Will you be content to be a member of the New Testament church, engage in the worship as outlined, and endeavor in all things to follow the Lord, trusting Him implicitly for the fulfillment of His promises? This is our plea. Many churches of Christ that do not use nor endorse the use of instruments of music in their worship, for we firmly believe this is as God wants it to be!

Sel. by A. G. Fahnestock.

GOD GAVE US FATHERS

A father is a precious gift—
How kind that He should give
An earthly one to lead the way
To show us how to live.

The heavenly Father knew full
well
How children turn away
From truth and right, when life is
young,
And pleasures lead astray.

So He gave fathers—earthly ones,
With love and tender care,
To help Him lead the little ones
From sin's deceptive snare.

Sel. by Sister Elizabeth Wisler

THE MILITANT CHURCH

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?", Son of Solomon 6:10.

The church is not a luxury liner on which a favored class may sail glamorously and carefree over the sea of life to the golden shore. It is a rescue ship on which all hands must be on deck throwing lifelines and shouting words of salvation and hope to perishing humanity.

The church is not an insurance office where a member may slap down a big premium and go on his way doing as he pleases with coverage against hell-fire. It is an *assurance* agency where the truth from God's Word, when obeyed, guarantees the believer victory over sin in this life and the hope of glory in the life to come.

The church is not a social club whose members meet weekly to exchange admirations and envies; it is a soul-saving station where volunteers are trained, armed, and warned to go out and care for the dying.

The church is not a political forum in which to debate national politics or world issues. It is an outpost for the King of Kings, whose perfect government shall one day reach unto the ends of the earth.

The church is not a nursery for

petting and pampering a few of its promising members. It is a school for strenuous spiritual discipline for all who would pass to honors on that eternal graduation day.

The church is not a refrigerator in which to ice down and preserve the doctrines and traditions of the church historic. It is a furnace in which the Holy Spirit would heat the hearts of all true believers and send them forth in Pentecostal flame to become effective witnesses for Jesus Christ.

The church is not a drive-in hamburger stand where the neurotic pilgrim may grab a hurried bite and hardly miss the coin that it costs or the time that it takes. It is a banquet where the King's sons and daughters may feast in peace.

The church is not a theater where personalities are paraded and talents displayed; it is a battle station where every man is a soldier and must buckle on the whole armor of God to fight a common enemy under a victorious Captain.

The church is not a registration booth where citizens may wrangle and vote over selfish and petty issues they might deem important. The church is an altar where self is slain and what is purified in its place is presented unto God a living sacrifice.

Sel. by Sister Jeanette Poorman

Without Christ, Life is not worth living, neither is death worth dying.

"I have learned, in whatsoever state I am therewith to be content," Phil. 4:11.

SUNDAY SCHOOL LESSONS FOR NOVEMBER 1963

PRIMARY LESSONS

Nov. 3—God Gives Happy Days and Quiet Nights. Gen. 28:10-16, 29:13.

Nov. 10—God Cares For His Beautiful World. Acts 14:14-18.

Nov. 17—God's House and God's Day. Exodus 20:8-11, Psa. 118:24.

Nov. 24 — (THANKSGIVING)
Thanking God For His Gifts.
Leviticus 23:39-44.

ADULT LESSONS

Nov. 3—Satan Standing by to Resist. Zechariah 3:1-10.

1—Does Satan resist us on an individual basis?

2—What is the significance of the garments?

3—Was God's promise of our Christ a great setback to Satan?

Nov. 10—When Ye Fast. Zechariah 7:1-14.

1—Are many professing Christians held in captivity by sin?

2—Are we sometimes guilty of keeping the ordinances of the New Testament unto ourselves instead of unto the Lord?

3—Is it possible that God may be crying unto us now?

Nov. 17—Be strong. Zechariah 8:1-23.

1—Is there need today to preach that a man speak truth, execute judgment and peace, imagine no evil, and love no false oath?

2—Should we be able to manifest the presence of God in our lives to the extent that men would desire to go with us?

Nov. 24 — (THANKSGIVING)

What Shall I Render Unto the Lord. Psa. 116:1-19.

1—Can we be thankful without being humble?

2—What is the sacrifice of thanks giving?

3—Does our thankfulness usually cause us to call upon the Lord for as long as we live?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR NOVEMBER 1963

GIVING THANKS

Memory verse, I Thess. 5:18, "In everything give thanks: for this is the will of God in Christ Jesus concerning you."

Fri. 1—II Cor. 4:8-18.

Sat. 2—I Tim. 4.

Memory verse, Col. 3:16, "Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Sun. 3—Psa. 50.

Mon. 4—Col. 1:1-13.

Tues. 5—Amos 4:4-13.

Wed. 6—Jonah 2.

Thurs. 7—Isa. 51:1-6.

Fri. 8—Psa. 147:1-12.

Sat. 9—Heb. 13:9-18.

Memory verse, I Chron. 16:8, "Give thanks unto the Lord, call upon his name, make known his deeds among the people."

Sun. 10—Jno. 6:5-14.

Mon. 11—Rom. 14:1-12.

Tues. 12—Lev. 7:11-21.

Wed. 13—Acts 17:33-44.

Thurs. 14—Deut. 8:1-18.

Fri. 15—Luke 2:25-41.

Sat. 16—Gen. 8:15-22.

Memory verse, Phil. 4:6, "Be careful for nothing: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

Sun. 17—Jer. 30:18-24.

Mon. 18—Psa. 69:30-36.

Tues. 19—Dan. 6:10-33.

Wed. 20—Psa. 26.

Thurs. 21—I Cor. 15:50-58.

Fri. 22—Acts 28.

Sat. 23—Ezra 3:8-13.

Memory verse, Psa. 100:4, "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."

Sun. 24—II Cor. 9:6-15.

Mon. 25—Eph. 5:6-21.

Tues. 26—I Tim. 1:9-20.

Wed. 27—Luke 17:11-19.

Thurs. 28—Psa. 68:19-35.

Fri. 29—Psa. 119:57-64.

Sat. 30—Dan. 2:14-24.

BIBLE MONITOR

VOL. XLI

NOVEMBER 1, 1963

No. 21

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

CHRISTIAN SERVICE

John 21:1-25, v. 12, "Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord." Those who partake freely of the spiritual food which the Lord provides are ready for Christian service. The purpose of Christian service is to honor and glorify God, through our Lord and Saviour. In order to do any Christian service we must plan and do according to Christ's commandments and not according to our own ideas. For anyone to accomplish anything for Christ he must unreservedly, unquestionably, wholeheartedly and willingly say, "Lord, what will Thou have me to do?"

Jesus had been teaching His disciples what to do and how to do it, for about 2½ years. Apparently they had learned fairly well to follow their leader, but now that He was gone, they were bewildered. It seems that His disciples were now fully convinced that He was risen from the dead, but still they lacked a leader.

We find them planning their own way of life, at Peter's suggestion. This plan was unfruitful. After their plans brought no success they were willing to take anyones advice. However, with the immediate success they had, John was convinced that it was the Lord who had advised them. Again we find them all ready to flock to their Leader. Not only the multitude of fishes but also the ready meal, astonished them to realize again the power of their Lord and Master.

Here we find the great lesson for the disciples and us. Where is our love? Whom are we looking to for the plans of our life? How would you and I answer, if our Lord was to question us upon how we live and do? Would any of us try to cover our mistakes by wondering, What then is John or Mary to do? Am I guilty of arranging what I do and say—too much—upon what John or Mary does and says?

How much of what I do and say is actually, willing service for Christ? How far am I ready to go in my Christian service? Even

unto the losing of my life? "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that does the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils; and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity," Matt. 7:21-23. Is God cruel and unjust? Was Jesus too harsh in these words? Was Jesus too harsh to Peter?

Were the disciples poor students in their Lord's service? What am I returning for what my Lord has done for me? Would anything in my power be able to pay for my blessings? Will Jesus withhold any blessings that I can use in Christian service? Our service for Christ and our obedience to His commandments are dependent upon, our willingness to devote our all to Christian service. The souls that are led to their Saviour are not all by ministers, not all by the multitude of followers, but by every member being a working member, filling his sphere and doing his best, while praying, "Lord, how wilt Thou have me to do?" Devoted Christian service should be our choice because, no other task holds forth such great opportunities and no other service holds in store such a great reward.

SATURDAY THE JEWISH SABBATH, OR, SUNDAY, THE LORD'S DAY, WHICH?

Part 3

Our next proposition is, "The Ten Commandments were to be done away." The law was not to be destroyed, but it was to be fulfilled. Jesus said, Matt. 5:17, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill."

As shown in our last article, the Sinaic covenant, which contained the "Ten Commandments," was to cease, be abolished, set aside, for the new law under the Gospel. Hence the "Ten Commandments" were to be done away. The apostle Paul in writing to Corinth gives us the following, 2 Cor. 3:7-11, "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses of the glory of his countenance; which glory was to be done away." This means that the thing written "the ministration of death" was "glorious."

"How shall not the ministration of the spirit be rather glorious?" Meaning that which should remain. "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that

which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away (the Law and the Commandments) was glorious, much more that which remaineth is glorious." Meaning the Gospel.

The word "ministration" means service or agency. That the Ten Commandments were the ministration referred to, is evident, for they were the only ministration or service ever written on stones. It was a ministration of death, because the law of Moses, including the Decalogue, had no grace, no favor, was purely a ministration of condemnation, of death. Even in the sacrifices there was only a remembrance of sin. "Life and immortality has been brought to light through the Gospel." The ministration of the Spirit is the Gospel, "for my words (says Christ) are spirit and they are life." It, therefore, was Gospel, good news, for the apostle to pen for the Corinthians, and us; that the ministration of condemnation and death, given at Sinai, which imparted so much fear and terror, had been abolished; that the ministration of the Spirit, the Gospel, remained. While the "Ten Commandments," as they were written in the law, were to be done away, to cease or be abolished, yet Christ fulfilled the law by bringing over into the Gospel, in Spirit nine of those "Ten Commandments" in other formation, but the fourth

commandment, "Remember the sabbath day to keep it holy" is not mentioned in the Gospel.

Please note the Ten Commandments as compared in the Old and New Testament: The Ten Commandments of the Old Testament: (1) "Thou shalt have no other gods before me," Exod. 20:3. (2) "Thou shalt not make unto thee any graven image, thou shalt not bow down thyself to them, nor serve them," Exod. 20:4-5. (3) "Thou shalt not take the name of the Lord thy God in vain," Exod. 20:7. (4) "Remember the Sabbath day to keep it holy," Exod. 20:8. (5) "Honor thy father and thy mother," Exod. 20:12. (6) "Thou shalt not kill," Exod. 2:13. (7) "Thou shalt not commit adultery," (8) "Thou shalt not steal," Exod. 20:15. (9) "Thou shalt not bare false witness," Exod. 20:16. (10) "Thou shalt not covet," Exod. 20:17.

The Ten Commandments of the New Testament: (1) "Worship God," Rev. 22:9. (2) "Little children, keep yourselves from idols," 1 Jno. 5:21. (3) "I say unto you, Swear not at all; . . . but let your communication be, Yea, yea, Nay, nay," Matt. 5:34-37. (4) "The seventh day sabbath was not taught after Christ's resurrection." (5) "Children obey your parents in the Lord: for this is right," Eph. 6:1. (6) "Thou shalt not kill," Rom. 13:9. (7) "Neither fornicators, nor idolators, nor adulterers, . . . shall

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inherit the kingdom of God," 1 Cor. 6:9-10. (8) "Steal no more," Eph. 4:28. (9) "Wherefore putting away lying, speak every man truth with his neighbour," Eph. 4:25. (10) "Covetousness, let it not be once named among you," Eph. 5:3.

The writer will perhaps discuss these commandments farther along in these writings, so will leave them for the present. Sabbatarians tell us, "It was the glory of the face of Moses that was done away." This is unthinkable. Think of the Apostle writing to the Corinthians for their encouragement, that the glory of the face of Moses, exhibited at Sinai's blazing summit, had been done away fifteen centuries after the venerable patriarch had been dead.

The facts are, the glory was a divine, a heavenly glory. That glory never has been done away, and it never will be. It may be transferred, but will always remain. The redeemed will be clad in that glory. Again, it was further good news for the apostle to tell his brethren, as he did in Heb. 12:18-24, "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, and if so much as a beast touched the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

When the apostle tells those ancient Hebrews: "Ye are not come to the mount that might be touch-

ed," etc., he does not mean the literal mount, for that would be no news to them; they well knew that. Besides, the terror he describes had ceased long ago; hence, we believe he meant, they are not come to the law delivered on that occasion, which we have seen clearly, included the "Ten Commandments." The apostle has given us, the gladsome news, that we are not under the old law, given at Sinai; but are under the Gospel, have come to the loving Jesus, the Mediator of the New Covenant. The scene at Sinai was one of fear and dread; even Moses himself said, "I exceedingly fear and quake." "For they could not endure that which was commanded." That this had special allusion to the Decalogue is clear. Who could endure the manner of keeping the ancient Sabbath? Who could endure the severe penalty of its violated law? Who, we say who? Let Sabbatarians answer.

We vindicate our proposition further, using the striking figure of Abraham with his two wives; which is described by Paul in his Galatian letter, Gal. 4:22-31, "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth

to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free."

"To be heir with the son of the free woman," most emphatically means to turn from Sinaic law, the law of Moses, and be joined to Christ. As Hagar and Sarah could not dwell together, so, neither can the law and the Gospel. Therefore the "Ten Commandments," as written in the law, was transformed a new law, written in the Gospel. When you arrive at the substance, the shadow ceases. "No man putteth a new piece of cloth unto an old garment," or "new wine into old bottles." Jesus said. Sabbatarians violate this teaching; they try

to put a new piece of cloth (the Gospel) to an old garment (ordinances and institutions of the law). They vainly seek to join Hagar and Sarah. As Abraham was called upon to hear Sarah and drive out Hagar, so are we called upon to hear Christ. "for by the works of the law shall no flesh be justified." The apostle sums up the proposition by saying, Gal. 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Our next proposition, of the above subject is, Sabbaths were to cease. The first Scripture text on this proposition is, We call your attention again to the Lord's Word, through the mouth of His prophet Hosea. Hos. 2:11, "I will cause her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." This is God's Word and that Word is sure, God is a God who changeth not, and "His Word is settled in heaven." The text above quoted clearly includes all the days kept sacred by the Jews, and plainly declares that they shall cease. Also this prophecy has parallels in the Scriptures, and they have a special mission, which is to confront Judaizing teachers, who teach throughout the Gospel Dispensation, as they taught in the days of the apostles. Also the apostle Paul, in writing to the Colossians, gives further evidence in sup-

port of our proposition. Col. 2:14-17, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross: And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath days. Which are a shadow of things to come: but the body is of Christ."

The word "ordinance" is defined, "an established rite, or ceremony." Hence, the keeping of the Sabbath was an ordinance included in the text. Again, "which were against us." The Decalogue was against us in the following particulars: (1) The penalty was death in nearly every instance. (2) The manner of keeping the Sabbath. (a) They were to do no work, Exod. 35:2. (b) They were not to go out on the Sabbath, Exod. 16:29. (c) They were to kindle no fires on the Sabbath, Exod 35:3. (3) The law of their ceremonies rendered it a burden. The above was surely a part of the yoke "that neither our fathers nor we were able to bear." The apostle says, as quoted above, "They could not endure that which was commanded." He was alluding to Sinai, hence the Decalogue is clearly included in the law "that was against us."

Friend, Christ has taken the old

law of Moses out of the way, "nailing it to the cross." Why do preachers of our modern days, emphasize so strongly that we, the people are to be saved by keeping the "Ten Commandments," as written in the law? . . . why not, rather, point sinners to the keeping of the commandments written in the Gospel? How clear, that which is written in the Gospel, that, "we are freed from the law; that being dead wherein we were held!" Under the old law persons were judged for their meat, their drink, and their Sabbaths; just like Sabbatarians tell us we should not eat pork but keep the Sabbath, etc. Not so under the Gospel. Paul further explains, "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind," Rom. 14: 5. The law governing their ceremonies being past, hence the ceremonies ceased.

(To be continued.)

Bro. Wm. Root,
1612 Morphy St.,
Great Bend, Kans.

NEWS ITEMS

OLD BIBLE MONITORS

Anyone having copies of the Bible Monitor from 1922 to 1950, which they would like to put to a good use, please write to: E. M. Alltus, 2813 Fitzpatrick Avenue, Modesto, California 95350 and

state the dates of the copies which you have. Postage will be gladly sent for those which she can use.

YORK, PENNA.

The Shrewsbury congregation met in regular quarterly council September 9. Bro. Howard Myers had the opening, reading 2 Thess. 4 and led in prayer. Our Elder gave a few good admonitions, then took care of the meeting. Some unfinished business was discussed and arrangements were made for our Fall Lovefeast. We were dismissed by "Bless Be The Tie That Binds" and Bro. Ebling closed with prayer.

On August 18 we began our Revival meeting with Bro. Edward Johnson from Wauseon, Ohio as our Evangelist. Bro. Johnson was with us two weeks and he did not shun to preach the Gospel. He brought to our minds many prophecies to come to pass, which should make us all want to live closer to our Lord.

We were made to rejoice when four young souls were received into the Church by triune immersion. May we ever hold them up at the Throne of Grace, that they might hold out faithful to the vows they have made unto God and the church. May they ever live a life of service for the Master.

Our prayers go with Bro. Johnson as he goes to other fields of labor. We were happy when a brother asked to be re-instated and was

taken into the Church by the right-hand of fellowship. May we pray for one another that we all may live faithful unto God, as Satan is as a roaring lion going about seeking whom he may devour.

Sister Shella Stump, Cor.

NEW ADDRESS

Eld. Ord L. Strayer, R.D. #6,
Harrisonburg, Virginia.

DEAR BRETHREN AND SISTERS OF THE DUNKARD BRETHREN CHURCH

In response to requests from a plain and devout group of Denmark Brethren and Sisters, the Elders of our General Conference, assembled at Santa Cruz, Cal., in June 1963, authorized the General Mission Board to make an investigation as to their wants in Denmark.

The Mission Board appointed Elder Millard Haldeman and the writer, first, to visit some of the members of this group, who are presently in Chicago, studying the Greek and the Hebrew language.

That visit was made and a full report was prepared and presented to each member of the General Mission Board. After much prayer and consideration, without one dissenting vote, and with the prompting of a number of Elders not on the General Mission Board, the Board authorized the same two, who went to Chicago, to go to

Denmark and visit these Brethren and Sisters and learn their wants and wishes.

Bro. Haldeman and the writer left Cleveland, Ohio, by air October 3 and returned October 21. We were overwhelmed at our findings. We were received with much hospitality, we were made more than welcome. We spent much time in prayer and worship with a group of people, a remnant of the Alexander Mack movement remaining in Europe, comparable to the Dunkard Brethren Church here in America.

This is only a preliminary report. Having a revival meeting before me, it will be some little time before I can get to it, but by God's help, I shall try to prepare for the *Monitor*, a series of articles that will give each member of our beloved Church, a true and enlightening picture of the problems a people of God, in another land, are facing.

I am sure, after you have learned of our findings, that each member will be more thankful unto our Heavenly Father for our beloved Church, for the faith, for the courage, for the sacrifice and the effort of the generation before us, who saw the wisdom, and made the move to give us the Dunkard Brethren Church, that we can worship as we do today.

It deeply behoves us that we "Earnestly contend for the Faith."

that our children and grandchildren can continue in the work that our fathers and mothers started and that we presently enjoy.

Bro. Paul R. Myers,
Greentown, Ohio.

OBITUARY

CHARLIE MILTON KINTNER

The son of Eld. Jacob and Eliza Kintner, was born near Sherwood, Ohio, on Jan. 5, 1876 and peacefully answered the Master's call on Aug 16, 1963, at the age of 87 years, 7 months and 11 days. He died at a Nursing Home near Wabash, Ind., where he had been for nearly two years.

On Sept. 9, 1900 he was united in marriage to Josephine Yoxthimer, who died on October 3, 1952. To this union three daughters and three sons were born: Mrs. Alva (Beth) Smith, Wabash, Ind.; Mrs. Harold (May) Johnson and Henry of Kokomo, Ind.; Monroe of Converse, Ind.; Mrs. Lee (Fanny) Carter, Russiaville, Ind., and Franklin of Winter Haven, Fla.

He was one of ten children of which two survive: Dan of Defiance, Ohio and Belle Fleagle of Hicksville, Ohio; 17 grandchildren and 22 great-grandchildren survive. Two grandsons preceded him in death.

In 1892 he became a member of the church of the Brethren, in 1914 he was installed into the Deacon's

office. Around 1930 he became a charter member of the Plevna Dunkard Brethren church and lived in a faithful devoted life in both churches. He enjoyed writing for the Bible Monitor as long as his health and eyesight both permitted. He and his family came to Flora, Ind., in 1918, where they lived until the early thirties and since has lived near and in Greentown, Ind.

Funeral services were conducted at the Plevna Dunkard Brethren church by Eld. Vern Hostetler, assisted by Bro. Clarence Surbey, Bro. Harley Rush was in charge of the hymns used. He was laid to rest in the Thrailkill cemetery near Swayzee, Ind.

F A T H E R

Used to wonder just why Father
Never had much time for play;
Used to wonder why he'd rather
Work every minute of the day
Used to wonder why he never
Loafed along the road or shirked;
Can't recall a time whenever
Father played while others
worked.

All I knew was when I needed
Shoes I got 'em on the spot;
Everything for which I pleaded
Somehow father always got.
Wondered, season after season
Why he never took a rest,
And that I might be the reason
Then I never guessed.

Saw his cheeks were getting paler
 Didn't understand just why;
 Saw his body growing frailer
 Then at last I saw him die.
 Rest had come, his tasks were ended
 Calm was written on his brow;
 Father's life was big and splendid
 And I understand it now.

Sel. by Beth Smith

THE DAYS OF NOAH

"But as the days of Noah were, so shall also the coming of the Son of man be," Matt. 24:37. The twenty-fourth chapter of Matthew opens with the disciples asking Jesus for a sign of His coming and of the end of the age. Jesus at once answered, giving many signs indicating the end of the age. He spoke of deception, wars and rumors of wars, famines, pestilences, earthquakes, and false teachers; and then He warned them of the Great Tribulation, the terrible period of judgment coming upon the earth; and finally, in verses 37 to 39 of chapter 24, He summarized it all:

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be," Matt. 24:37-39.

Now notice please, "For as in the days that were before the flood . . . so shall also the coming of the Son of man be." Those verses are the heart of the entire discourse that Jesus gave. He simply said, "When the conditions which existed before the flood are repeated in our time, then we may know that the coming of the Lord is near at hand." All we have to do then, is to find out what the conditions were in those days before the flood, and compare them with the events taking place today, and as a result we can see the near end of this age. Jesus says, "If you want to know when I'm coming back again, then study the days that were before the flood."

Now, the entire record of the days before the flood is contained in three short chapters in the Word of God—Genesis 4, 5 and 6. Those three chapters can be read in ten minutes, and they are absolutely the only authentic record of the conditions existing during the days before the flood. I have examined many secular history books, but none can go back as far as the flood let alone going back to the times before that flood.

Genesis 4 gives us a picture of the economic and industrial conditions that existed in the world before the flood.

Genesis 5 gives us a dispensational picture of God's dealings with man.

Genesis 6 gives us a picture of the

moral conditions before the flood, which caused God to send the deluge upon the earth.

I. Genesis 4—Industrial and Economic Conditions.

If you will carefully read Genesis 4:17-21, you will notice six striking things that were characteristic of the days before the flood. We want to examine each factor carefully and see how our present days seem to be a repetition of the days before the flood.

1. *The pre-flood age, was an age of city-building.* Verse 17 says, "And Cain builded a city, and called the name of the city after his son, Enoch." This is the first mention of cities in the Bible. When God created man, oddly enough, He did not place him in a city, but in a garden. Cities were first invented and built by wicked men, and ever since they have been the symbol of wickedness and corruption. In the crowded life of the city, sin develops at an alarming rate. The first great city building boom in history took place in the days before the flood, and the evils that go along with city life followed.

And now, I want you to notice that the past generation or two, has seen a literal repetition of the days of Noah. Just a little more than fifty years ago, almost 75 per cent of the population of the world lived on farms and in small rural communities. But along came the

industrial revolution (the invention of labor-saving machinery), and as a result of the new machinery, less labor was needed on the farm, and more help needed in the factories in the city. Today, those population figures are exactly reversed in our country. 75 per cent of the population now live in the cities, and a corresponding increase of wickedness and crime have resulted. Certainly Jesus knew what He was talking about when He said, "as it was in the days of Noah, so shall it be . . ."

2. *The days of Noah, were days of the breakdown of the home.* Verse 19 says, "And Lamech took unto him two wives." The days before the flood saw the breakdown of the home; one man, his wife, and their children. Lamech was the first name in human history to break God's law of creation, one man and one woman. Jesus said, "They were marrying and giving in marriage." Certainly, He was not condemning marriage, for that is a God given institution! The evil is the abuse of marriage, and not its legitimate use! The original Greek word translated "giving" implies "trading" or "swapping" in marriage. But God made one man (Adam) to be the husband of one wife (Eve) and said: "Therefore shall a man leave his father and his mother and cleave unto his wife (not "wives"), and they shall be one flesh."

Not too many years ago, a divorce was the height of shame. The parties concerned were often so ashamed that they left the community to begin life anew where they were unknown. Divorces were hard to obtain. Churches refused fellowship to the guilty parties, and emphatically discouraged divorce. *Today, all of this is changed!* Divorce has been glorified and it is made a means of becoming popular!

During one recent year in Hollywood, there were twice as many divorces as marriages. The span of the average marriage in Hollywood is 4 years and 4 months! Think of it! No wonder Hal Boyle wrote, when commenting on the separation of Joe Dimaggio and Marilyn Monroe, "The real problem isn't that so many Hollywood marriages end up in the divorce courts. The enduring wonder is that so many people in Hollywood even bother to get married at all." And to think that people who call themselves Christians would watch those folks on television! My blood runs cold to even think of a Christian's looking at that hell soaked, immoral, stench of Hollywood! Listen to what the Bible says:

"Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." Proverbs 4:14-15.

During the past fifty years, the divorce rate has increased 1,000 per

cent. Did Jesus know what He was talking about when He said that the days just before the return of the Lord would be like the days just before the flood?

3. *Noah's days were days of agricultural development.* The first mention in the Bible of cattle raising for a profit is part of the record of verse 20. "And Adah bare Jabel: he was the father of such as dwell in tents, and of such as have cattle." The age before the flood was one of great development in farming and animal culture.

Today also, is a day of development in agriculture and in animal husbandry. I was amazed when I looked in my encyclopedia under the topic, "Agriculture." It starts like this: "Great strides have been made in agricultural education in the twentieth century. Scientific research has developed many new crops and farm animal breeds. *Until 100 years ago, agriculture had changed little since ancient times.*" Does that sound like we are living in an age of agricultural development? Such were the days before the flood, and Jesus says, so will it be when He comes to the earth again!

4. *The age before the flood was a musical age.* Verse 21 says, "And his brother's name was Jubal; he was the father of all such as handle the harp and organ." I would just like to say a word about this fourth characteristic of the days before the

flood. We find it was a musical age! Now, little needs to be said about this present age, in this connection.

Never was there as much music in the air as there is today! A great percentage of radio and TV programs are musical, and such music! We are in an age of swing, jazz, and tin-pan tabulations which are beyond description. Public officials are alarmed at the present "rock 'n roll" craze that has spread teen-age delinquency across the nation! A 22-year-old young man from Tennessee seems to be the popular star. His name is Elvis Presley. He nets over \$4,000 each time he makes a public appearance. He uses a combination of hill-billy and rock 'n roll music. He plays a guitar and at the same time swings his body in a sort of "bump and grind" routine usually seen only in burlesque. The beat to the music is very similar to an African beat called the "Rhythm of death"—a musical beat which sets off a charge in the brain of people who hear it, that incites them to acts of violence and murder and rape! One fifteen year old girl said: "He isn't afraid to express himself; when he does that on television, I get down on the floor and scream."

Music does something to a person, you know! It reaches the seat of the emotions, and can be helpful as well as harmful, but this "music from hell" could make a murderer

out of your own son or daughter!

5. *The days of Noah were days of advances in steel and other metals.* The age before the flood was a metallurgical age. Verse 22 says, "And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron."

Brass is an alloy of copper and zinc. Iron is the basic material for all steel, and the Bible says that Noah's days were days when men were artificers (skilled workmen) in brass and iron. I looked in my encyclopedia again, and this is what it said: "Iron is the most necessary metal for *modern* industry." Jesus said that the time when men begin to use iron and steel again would be near the time of His return!

The steel industry today ranks at the very top of all industries. Isn't it remarkable how the iron and steel strikes we have experienced literally tied up everything? As the supplies of wood decreased, men developed the products of metal to an amazing degree. Just think back thirty years when you bought one of your first cars. It had a wooden frame, wooden bows across the top, wooden running boards, and wooden dashboard. Compare this with today's automobile. Brethren, our days are similar to the days before the flood! We have skilled craftsmen in the use of iron! Jesus was right!

6. *The days before the flood was a marked age of violence.* In

Genesis 4, we have a picture of the first real "big shot" in history. Lamech killed two men and then boasted about it to his wives. Verse 23: "And Lamech said unto his wives . . . Hear my voice, ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt."

Listen, friend, do you know of any age in history that was more brutal and more full of acts of violence, than our's today? Just take a look at the evening newspaper, or study the report of Dr. Sorokin of Harvard. He said that 967 major wars have been fought during the past 2,500 years, and that the atrocity and frequency of wars have increased 500,000 per cent during the last 700 years. And to top all this violence, men are even given honors for killing great numbers of men or shooting down certain numbers of planes.

The same six conditions that existed before the flood, exist today! Jesus said: "For as in the days that were before the flood . . . so shall also the coming of the Son of man be."

II. Genesis 5—A Dispensational Picture.

In the first part of Genesis, chapter 5, we have the genealogy of the descendants of Adam, and exactly six times, we read: "and he died." Then, suddenly, we come to a

breath-taking interruption in this account! Chapter 5, verse 24 says: "And Enoch walked with God: and he was not; for God took him." Isn't that a sudden change?

Each of those six men who died were almost 1000 years old. God's day is 1000 years, but man's day (since the fall) is less than 1000 years. No man ever quite reached the age, one thousand. I believe these six men are typical of the six days (1000 year-days) that God is going to deal with the human race! Then will come the terrible judgment, called in the Scriptures the Great Tribulation. For six thousand years now, men have been dying, but shortly a sudden change will take place. Some, like Enoch, will be raptured!

There were three distinct classes of people in the days before the flood.

1. Enoch—the man who walked with God and escaped the flood by being raptured (translated) before the judgment broke.

2. The family of Noah — the family who went through the flood, safely hidden in the ark.

3. The multitude—who perished in the flood because they did not believe the preaching of the (at least two) great preachers of their day.

Do you know that the Bible also distinctly says there are just three classes of people today? Look at I Corinthians 10:32: "Give none

offense, neither to the Jews, nor to the Gentiles, nor to the church of God." Those three groups before the flood seem to be typical of the three groups existing today.

1. Enoch—raptured before the flood, is a type of the church being raptured before the Great Tribulation. Enoch was only one person, but so is the church. Christ is the Head, we are His body.

2. Noah's family — passed through the flood, is typical of the nation Israel (the Jew). The Scriptures reveal that a remnant of the Jews will be carried safely through the Great Tribulation by the special grace of God to be planted on a renewed and cleansed earth.

3. The multitude — who perished in the flood, are typical of the third class of people Paul mentioned, the Gentiles. The unbelievers will be destroyed at the judgment of that great day! Again I want to point out that Jesus said: "As it was in the days of Noah . . . so shall it be in the days of the coming of the Son of man."

III. Genesis 6—A Moral Picture.

The fifth verse of Genesis 6 sums up the moral conditions that existed before the flood: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." I hardly need to comment on that verse and its similar fulfillment to-

day. My dear Christian friend, I believe we are living just moments before the great midnight hour in God's dealings with men, and so I appeal to you, with the Apostle Peter:

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation (conduct) and godliness, looking for and hasting unto the coming of the day of God, . . . Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless," II Peter 3:10-14.

We Christians are to "diligent," that is, we are to put forth, hard, honest, persevering effort to live a clean and upright life that when He comes we may face Him without shame and fear.

If you are not a Christian, stop this moment and think! Accept the Lord today! You may be in eternity tomorrow!

Sel. from Bible Helps.

"I press toward the mark for the prize of the high calling of God in Christ Jesus," Phil. 3:4.

"AWAKE AND SEE THE LIGHT"

"Awake thou that sleepest and arise from the dead, and Christ shall give thee light," Eph. 5:14.

A mother, trying to awaken her small child from sleep, said, "Come child, wake up!" to which the child replied, "I am awake, Mother, my eyes are just sleeping." How many of God's children are in a similar situation, spiritually? We say we are the Lord's; we sing, "I am thine O Lord," but at the same time we may fail to arise from our comfortable slumber; fail to pray unto God to "Open my eyes that I may see, Visions of truth Thou hast for me."

It is the desire of our Father in heaven that we be awakened enough to arise. No matter how we answer to the Lord or to others it is soon recognized to what extent we are awakened. We are told in 1 Corinthians 15:34 to "awake to righteousness and sin not, for some have not the knowledge of God: I speak this to your shame." Shame indeed! for this condition remains unto this present day.

If the child of God is fully awakened he will not "suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other mens' matters," 1 Peter 4:15. Now perhaps "busybody" does not sound like too gross a matter to give much thought to, but, in an attitude of

indifference, drowsiness overtakes us and we are liable to find ourselves in this particular position, the conscience seemingly not disturbed because the "busybody" feels justified in the fact he is not a murderer or a partaker in a number of the other works of darkness listed in God's Word. But notice, busybody is mentioned right in line with the murderers, thieves, and evil doers. In God's sight sin is sin be it big or little, it can keep us out of heaven if we do not repent of it. Water will make wet, whether it is in the ocean or in a thimble, it is still water. The apostle Paul rebuked the Thessalonians for walking disorderly, being busybodies (3:11). He mentions it again in his instructions to Timothy (5:13). Truly it is no little matter.

James tells us "If any man among you seems to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Awake! "Awake to righteousness and sin not." Only when fully awakened is the glorious light revealed. ". . . let us therefore cast off the works of darkness, and let us put on the armour of light," Rom. 13:12. Let us be mindful that one of the exhortations to holiness is to "study to be quiet, and to do your own business . . ." 1 Thess. 4:11. To "let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every

man," Col. 4:6. Are you awakened? Have you received the light Christ has promised? Let us be sure we are fully awakened, for without that light we are "as sounding brass or a tinkling cymbal," 1 Cor. 13:1. How do I know I have that light? Here is the answer: "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God," John 3:21. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently," 1 Peter 1:22. "He that loveth his brother abideth in the light," 1 John 2:10. So then "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin," 1 John 1:7.

When every candle of the nine fruits of the Spirit are lit, and kept burning, there will be, within and without, a light that cannot be hid. Be watchful. If there begins to be an inclination to slumber, reach out and lay hold on the new commandment the Lord Jesus gave us: not that "ye judge one another," but "love one another."

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," Rev. 22:14.

Sel. from Bible Helps.

THE BEST MEMORY

Forget each kindness that you do,
As soon as you have done it.

Forget the praise that falls to
you,

The moment you have won it.

Forget the slander that you hear,
Before you can repeat it.

Forget each slight, each spite,
each sneer.

Whenever you may meet it.

Remember every kindness done
to you.

Whatever it's measure.

Remember praise by others won,
And pass it on with pleasure.

Remember every promise made,
And keep it to the letter.

Remember those who lend you
aid,

And be a grateful debtor.

Remember all the happiness that,
Came your way in living.

Forget each worry and distress,
Be hopeful and forgiving.

Remember good, remember truth,
Remember Heaven's above you.

You will find through age and
That many hearts will love you.

Sel. by Bro. Nelson Myers

—o—
Courage consists, not in blindly
overlooking danger, but in meeting
it with eyes open.

—o—
"For me to live is Christ," Phil.
1:21.

—o—
To have is to owe, not own.

SONG**THE DUNKARD BRETHREN
CHURCH**

(Tune—"How Firm a Foundation")

Oh blest institution, inspired of the
Lord,

To glorify God and illumine His
Word;

Thy purpose how firm, and thy pre-
cepts how true,

Our deepest devotion we give
unto you.

To know the Lord Jesus, our earn-
est desire,

To go forth to serve Him and
others inspire;

As workmen approved, no shame
can we know,

Oh teach us the message, we
willingly go.

The harvest is great but the reap-
ers are few,

The Lord calls for workers His
service to do,

With full consecration, and faith
strong to dare,

With sword of the Spirit, we con-
quer through prayer.

Oh blest institution! Oh Brethren
dear!

How sweet are thy lessons, thy
Vision how clear!

God sanctify, bless thee, and cause
thee to stand,

In the Power of His Spirit, up-
held by His hand.

Sister Elizabeth Alltus.

ALCOHOLIC DRINKS

I bear no malice toward those en-
gaged in the liquor business, but
I hate the traffic.

I hate its every phase.

I hate it for its intolerance.

I hate it for its arrogance.

I hate it for its hypocrisy; for
its cant and craft and false pretense.

I hate it for its commercialism;
for its greed and avarice; for its
sordid love of gain at any price.

I hate it for its domination in
politics; for its corrupting influence
in civic affairs; for its incessant ef-
forts to debauch the suffrage of the
country; for the cowards it makes
of public men.

I hate it for its utter disregard of
law; for its ruthless trampling of
the solemn compacts of state insti-
tutions.

I hate it for the load it straps
to labor's back; for the palsied
hands it gives to toil; for its
wounds to genius; for the tragedies
of its might-have-been's.

I hate it for the human wrecks it
has caused.

I hate it for the almshouses it
peoples; for the prisons it fills; for
the insanity it begets; for its count-
less graves in potters' fields.

I hate it for the mental ruin it
imposes upon its victims; for its
spiritual blight; for its moral de-
gradation.

I hate it for the crimes it com-

mits; for the homes it destroys; for the hearts it breaks.

I hate it for the malice it plants in the hearts of men; for its poison, for its bitterness, for the dead sea fruit with which it starves their souls.

I hate it for the grief it causes womanhood — the scalding tears, the hopes deferred, the strangled aspirations, its burden of want and care.

I hate it for its heartless cruelty to the aged, the infirm, and the helpless; for the shadow it throws upon the lives of children; for its monstrous injustice to blameless little ones.

I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression.

I hate it as Abraham Lincoln hated slavery. And as he sometimes saw in prophetic vision the end of slavery, and the coming of the time when the sun would shine and the rain should fall upon no slave in all the Republic, so I sometimes seem to see the end of this unholy traffic, the coming of the time when, if it does not wholly cease to be, it shall find no safe habitation in a Christian country.

Selected.

“Not by might, nor by power, but by My Spirit, saith the Lord of hosts,” Zech. 4:6.

REVERENCE

Reverence is the attitude of respect and awe. It is akin to worship. It has in it the element of fear. It is felt when we stand in the presence of some mighty power, like the Niagara Falls, or the gathering clouds, or the onrushing train. It describes the feeling we have when we are in the presence of a great personality. It is used in the Bible to define the respect one person has for another who seems to embody in himself traces of the divine. It reaches its greatest height when we contemplate the Divine Being.

Judging from the remarks we sometimes hear, it would seem that there are those who are without the spirit of reverence, no matter what the circumstances may be. They are like a certain judge we read about in the Bible — they neither fear God nor regard man.

It hardly need be said that a spirit of reverence is exceedingly becoming in a world like ours, and in the light of a faith like ours. There are forces at work about us that inspires us, that fill us with a sense of our littleness, and that make us feel we are at the mercy of powers that can overwhelm us. We are very small and very feeble. It is the most natural thing in the world for our reverent thoughts to go out toward One who can preserve our lives and bring them safely on their appointed journey.

It is a striking fact that the noblest natures were never irreverent. Reverence may be called the very first element of religion, and indeed the very soul of religion. It is a sign of strength, and not of weakness. The contemplation of the divine intensifies this spirit, and brings us into harmony with the noblest natures of all time. Reverence is the essence of worship, for without the sense of the greatness and goodness of God we cannot honor and adore Him. It is that something that makes us want to be still in His presence.

—Selected.

SOUL AGONY

A. L. VESS

When a soul burden gets so desperate that it becomes agony, we are getting to the place where God can trust us with lost souls. John Knox cried out, "Give me Scotland or I die." Great soul burden and concern has awakened more lost souls than all else. If we could hear them scream one time in Hell, we would cry out for mercy with all our souls, minds and bodies. Our tongues express our agony in tones of great grief; our tears reveal the meltings of our hearts. How long since you cried out, "Oh God, save that lost loved one or friend or stranger? How long since your soul agony got so real until your appetite for food left you and sleep left you?

People express their desires and feeling in crying tones of grief and agony. When those precious coal miners were down in that chasm not long since, do you suppose their friends and loved ones had any agony or shed any tears? What about it when they are in hell, or on the road to hell? It is possible to pretend that we are in agony of souls, when it is not so, but it is not possible to have soul agony without expressing it by our heart cries. When sinners see how lost they are, they get in agony; but Christians must feel that agony before sinners feel it. Historians say that Jesus often wept but never laughed. Yes, agony expresses itself in every way. When our hearts ache, our voices cry out for mercy for ourselves or others. Away with this dead, formal idea that we should never weep nor cry out for souls in great agony?

But some may say, we do not have to cry out for God to hear us. "The effectual and fervent prayer of a righteous man availeth much." Such prayers are expressed in fervent, pleading tones and flowing tears.

How long since you had such a burden for a soul until it stirred your own soul until you wept and cried out for mercy for them? John Fletcher, that great saint of early Methodism, was praying at his bedside until late in the night, when his wife said, "John, you are a sick man; you'd better go to bed and

rest." He cried out, "How can I rest when 3,000 souls are charged to my account and I know not how it is with them?" How many souls are living all around us when they are on the road to a burning hell? Then why do we not have that crying, weeping soul agony for them?

If you could see your friends and loved ones in an airplane soaring to the ocean depths, or into the rocky mountains, would you not cry for mercy for them? Would you not weep in agony over them before or after they are dead?

This idea that saints should not cry and weep over souls at the altar is formalism and fanaticism. Lord, lead us out in weeping agony over the lost and dying souls all about us. If we are not stirred and express it, they will not feel it or get right.

Lord, send a mighty revival of soul agony to our hearts, homes and churches before they and we weep when it is forever too late. Our voices express our soul agony in tones of great anguish and concern. Until their soul becomes as real and lost as our own souls were, we cannot plead at the throne of mercy and grace for them as we should. Most of our homes, churches and altars are too dead and lifeless to produce soul agony. Lord, send a mighty revival of soul agony, and let it break out all over in our hearts, homes, churches and lost communities.

Sel. by Sister Jeanette Poorman.

THE CHURCH IS TO ME

A door

Into an opportunity for service.

Into the most useful life.

Into the best experience.

Into the most hopeful future.

It gives me a start.

An armory

To get power to fight evil.

To get inspiration to keep going right.

To get an uplifting influence.

To learn how to use all spiritual weapons.

To get a vision of Christ.

It keeps me moving.

An anchor

To steady me in the storm.

To keep me from the breakers.

To guide me in this strenuous life.

To hold me lest I drift away from God.

To save me in the hour of temptation.

And lead me into the safe harbor.

Sel. by Sister Della Beeman.

LEST WE FORGET

The caption of this article is found in Deut. 8:11. It made such a wonderful impression on me that I concluded to pass it on.

That peerless Old Testament leader is warning his people against the sin of forgetting Jehovah who had delivered them, sustained them, and was about to bring them into a goodly heritage.

Moses may not have studied book psychology but he had studied folks, and therefore knew full well that prosperity often invites indulgences that tend to depravity.

Full pantries and basements, large extravagantly furnished homes, fat flocks and herds and plenty of money tempt one to say to his soul, "Take thine ease, eat, drink and be merry." Such an individual needs to be reminded that the source of all of these blessings lies outside the possibilities of any human being.

It is so easy to say to ourselves, "My power and the might of my hand hath gotten me this wealth." And taking that view of the matter it is natural to advocate that what I have is mine and I can therefore do what I please with it.

Extravagance is the sin of this age. Fine dressing, fine homes, fine automobiles, public play houses, etc., call for a lavish expenditure of money, and one is dubbed as a "hardshell" or a "poor sport" if he refuses to keep pace. The rich spend it out of their abundance and the poor try even in their poverty to step in the same class, and all forget God who gave them the natural resources of revenue.

Extravagance begets dissipation; dissipation produces depravity. This has been the history of all people. When Rome exchanged the forum for the theater the handwriting of her downfall appeared

upon the wall. America is fast turning from the church to the playhouse. God is being forgotten, money is flowing into the channels of selfish indulgence rather than into the treasury of the Lord for the promotion of kingdom enterprise, and true prophets can easily read the future of this nation unless she *repents*.

It is exceedingly dangerous for any people to come into a goodly financial heritage without a struggle. Many fortunes are squandered by people who know nothing of the rigors of producing them. Our day needs thousands of prophets, who like Moses will say: "Beware lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold are multiplied, and all that thou hast is multiplied then thy heart be lifted up and thou forget Jehovah thy God."

There are two classes of people who forget Jehovah, *i. e.*, the extravagant spender and the covetous hoarder. The first takes pleasure in feeding his passions on over indulgence and the other takes pleasure in denying himself for the pride he takes in accumulation. Both are dangerous propensities and both classes are enemies of church extension. One refuses to give because he wants to spend it on himself and the other refuses to give because he wants to keep it for himself. Both

forget Jehovah and Jehovah's commandment to preach the Gospel to the whole creation and both need the warning of Deut. 8:19: "And it shall be if thou forget Jehovah thy God, and walk after other Gods, and serve them and worship them, I testify against you this day that ye shall surely perish."

Sel. by Montez Sigler.

SOMEBODY PRAYED

A soul was brought back from the pathway of sin,

When homeless for years he had strayed:

What caused him to turn and a new life begin?

The answer is, "Somebody prayed."

A sufferer rose from the bed where he lay,

Disease o'er his form its dread scepter had swayed;

His strength was restored in a marvelous way;

God touched him while somebody prayed.

A heathen was won from the ranks of the foe—

So many are sinking each day;

He heard the "Old Story" with face all aglow;

An angel, "Somebody prayed."

A Christian, discouraged, down-hearted, and sad,

With tears and perplexities seemed quite dismayed;

His burdens grew light and his heavy heart glad;

The reason is, somebody prayed!

Lost souls by the millions go down to their doom,

For Satan is cunning always;

But why must they go to a Christless tomb?

Won't somebody, somebody pray?

The Master is calling to you and me,

"My sheep from their pastures are wandering today;

For them I have suffered on Calvary's tree;

Who'll tell them? Will nobody pray?

—Author Unknown.

"I can do all things through Christ which strengtheneth me," Phil. 4:13.

It is my desire to lift high the cross, it is then for Christ to draw me to Himself.

The happiness of your life depends upon the character of your thoughts.

Sometimes people make as a last resort what should have been the first resort.

An honest man is the noblest work of God.

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BIBLE MONITOR

VOL. XLI

NOVEMBER 15, 1963

No. 22

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

Thanks-giving

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good: his mercy is everlasting: and his truth endureth to all generations." Psalms 100.

The practice of national Thanks-giving is not originally an American institution, simply because the United States and Canada annually set aside a day of Thanksgiving. The Jews many centuries ago celebrated feasts annually, similar to our Thanksgiving Day. The feast of Tabernacles or feast of Ingatherings was held in autumn, after the main fruits of the soil were gathered, and it compares most nearly to our Thanksgiving. However, other feasts of the Jews were primarily for thanks-giving, but were held at other seasons of the year. It is significant that each of their feasts was meant primarily to give thanks to Almighty God, for His various blessings unto them.

The principle of thanksgiving is very prominent throughout the entire Bible. Certainly if there is a Creator, a Ruler and Overseer of all things, human beings should naturally want to give thanks to Him. The book of Psalms is overflowing with tributes of praise and thanksgiving. Truly David must have been a very thankful and appreciative person, especially unto Almighty God. A thankful, worshipful and appreciative attitude should be just as outstanding for a believer in God, as it was for King David. We are so abundantly sur-

rounded with many and various blessings, many above that of our fellow creatures throughout the earth, that we should definitely recognize God as our Creator and Giver of these many blessings. When a few of our many blessings are withheld for a season, we should be convinced of the power of our Heavenly Father and our dependence upon Him. Notice the apostle Paul's appeal to the heathen, "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness," Acts 14: 17.

We should render thanks unto God that we have a nation to dwell in which recognizes God in its legislative bodies and in its official pronouncements. In spite of the fact that the observance of Thanksgiving Day is not always revered, respected and hallowed; according to the pleading of early Jews like David, or even according to the high standards set by our forefathers in America, or as desired by spiritually minded people; we still each can be thankful that we live in a nation that, to a great extent at least, recognizes God as the Giver of all blessings and that encourages the observance of at least one day for the recognition of and thanksgiving for His bountiful blessings.

Though thousands may not con-

sider this special day for: counting and meditating upon our blessings, praising and worshipping Almighty God and publicly proclaiming God as the Giver of all blessings, both temporal and spiritual, yet what is to hinder you and me from being very thankful? True, it would be quite a task to enumerate each of our temporal blessings, which we would not wish to be deprived of; would it not be a greater task to enumerate the extent of the many Spiritual blessings, which we would not wish to give up?

As this season of the year passes, would it not be well to be sure that our thanksgiving meditations and the spirit of appreciation unto our Lord be carried on through the entire year? Can we sufficiently thank, praise and adore our God in one day of the year only? "By him (Christ) therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name," Heb. 13:15.

BE YE THANKFUL

"Let the peace of God rule in your hearts, . . . and be ye thankful," Col. 3:15.

Thanksgiving, to some this will be just another holiday. But in many hearts special prayers of thanks will be offered for "all the blessings so richly bestowed upon us." Too often we have left it at

that and taken our daily blessings too much for granted. We could undoubtedly learn to appreciate them more if we would enumerate and speak of them more often.

Let us consider our material wealth. All over the world there are families who are confined to the discomfort of one small room. Perhaps it's a flat in Chicago, or it may be in an African hut, in which parents must bring up their families. Did you ever wonder why God didn't place you in a similar situation? Why am not I living a hand-to-mouth existence, looking jealously at well-dressed passers-by? How easily it could be so if God willed! And yet we complain from our overstuffed chairs. In God's sight we are equal — yet they are in discomfort, and you and I are in comparative luxury. Not by anything that we have done have these things come to us; it is only God's gracious goodness.

Thank God for our churches! Within the walls of our churches all of us have been blessed many, many times. What a debt of gratitude we owe to them, not only for the spiritual growth through the church service and Sunday school, but also for the fellowship of other Christians! Opportunities for helping others through the church have blessed us — for instance, giving food and clothes for relief purposes, giving money to a worthy cause, helping to start a new Sun-

day school, being a Sunday-school teacher or superintendent, and helping to send out missionaries. These add very much to our lives. How poor we would be if we were without them!

We ought to be thankful for life itself, and for incentive for living a full, abundant life. Think of the evenings you sank into a chair wholesomely fatigued from a day of work. Didn't you have a feeling of deep satisfaction? The minor things add much to one's ability to enjoy life itself. Walking among richly painted fall leaves, or standing speechless under a star-studded sky, should make us glad we're alive. Friends have been valuable to us. Have you ever thought of them as one of God's blessings in your life? Spending an evening with them is often refreshing. So is reading good literature, meditating on things of God, spending an evening in fellowship with the family. Thank God for our soul-enriching experiences!

One of our most frequent expressions of thanks to God should be for our work. Occasionally we are tempted to wish for an easy life with no responsibilities. But what a dull, sickly existence that would be! Work is health, and work is honorable. Probably everyone's job tends to become dull and tiring, but remembering that we are serving Christ gives us incentive for doing our best. The

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satisfaction of having completed a job, and having done it well, is richly rewarding.

All of us have God-given talents. They were given to us to be returned to Him in useful service. Whether or not they are developed to their full use depends on us. We owe Him our thanks for giving us the incentive to develop these abilities, whether it is to make jam, to write a thesis, to drive nails, or to teach arithmetic.

We should be moved to thankfulness for the brotherhood we have with one another in the church. Even though we may not recognize any faces when visiting a sister church we still need not feel like strangers, because of our mutual interests and beliefs and our mu-

tual goal. Many of you have no doubt found that when traveling you can stop at almost any of the homes of your friends and be sure of a night's lodging, even though there is no family relation. Thank God for the feeling of oneness and brotherhood in the church.

Have you ever prayed a special "thank you" for the Christian influences that have molded your life? We owe a debt of thanks for the teaching by precept and example of our parents, Sunday-school teachers, ministers, Christian school-teachers, and other Christian friends. The Bible as well as other good reading, has had its part also. These so well display God's interest in us.

Paul says, "In every thing give thanks," but occasionally we find it hard to give God a heartfelt thanks for something less desirable. Yet God allows these misfortunes to come for our good if we will take them as such. Much too often we forget, or we haven't the grace, to thank God for even these.

What a blessing are books! They add richness to our personalities, help us to grow spiritually and intellectually, and put spark into our conversation. Isn't it a thrill to be taken around the world in your own living room and to be introduced to people of many nationalities and ages? Just as enriching is it to step into the thought lives of the many great men and women who contributed so much to our

literary world. The privilege is ours also to know firsthand of great events in history, science, and industry. Especially should we be thankful for soul-stirring biographies and devotional and inspirational books. Thank God for shelves of books and evenings to browse in them.

Our deepest and most heartfelt thanks should be for Jesus Christ, God's Unspeakable Gift. He constantly intercedes for us and is able to understand our problems and our desires. He provides us purpose and meaning for life. When we are reminded of these things we find it difficult to express our deep gratitude. Let us respond with a thanksgiving prayer:

"Merciful Father, Thou who knowest all our need and suppliest it in overflowing measure, hear us on this special day of thanks. When we think of Thy great goodness in all that Thou hast given us, we stop in awe, for we cannot express in words what we feel. Receive from the Spirit that indwells us the thanks we would have Thee to know. Accept on this Thanksgiving Day our very lives, and let them repay in diligent service a small part of the great debt we owe. Melt any portion which will not yield to Thy will so that we may be wholly used by Thee. Hear and accept our prayer of thanks."

Sel. from Christian Monitor.

SATURDAY, THE JEWISH SABBATH, OR SUNDAY, THE LORD'S DAY, WHICH?

Part 4

In this article we want to sum up our proposition, "Sabbaths were to cease." Sabbatarians are living in open rebellion against the doctrine of the Apostle Paul, where he says, "Let no man judge you in meat or in drink," etc. They sit in constant judgment of Christians, as to what they say should be observed. They tell us that typical Sabbaths are done away, but the weekly Sabbath remains. The Scriptures we have brought from the Old Testament, in these writings, plainly show that God has included the weekly Sabbath, among Israel's other Sabbaths.

Hence, we say it is "typical Sabbaths" that are meant by the Apostle Paul in Col. 2:16. Also the same language that occurs in Col. 2:16 occurs repeatedly in the Old Testament. Let us notice 2 Chron. 2:4, "Behold, I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel." Sabbatarians admit that "Sabbaths"

in this text includes the weekly Sabbaths. How then, can they honestly deny that Col. 2:16, includes the weekly Sabbaths, when the very same list occurs?

2 Chron. 8:13, "Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles." 2 Chron. 31:3, "He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord." Also Neh. 10:33, "For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God." Ezek. 45:17, "And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to

make reconciliation for the house of Israel."

Paul further adds, in confronting Judaizing teachers, "Ye observe days, and months, and times, and years. I am afraid of you," Gal. 4:10-11. The above Scriptures shew an oft repeated list of feasts under the law, that certain proselyted Jews were keeping, continuing until the days of Paul, from which the Apostle sought to turn those brethren away. Also we note: "One believeth that he may eat all things.

. . . Let not him that eateth despise him that eateth not. . . . One man esteemeth one day above another: another esteemeth every day alike." Now, listen to the reproof, "Why dost thou judge thy brother? . . . Let us not therefore judge one another any more," Rom. 14:2-13. Whatever this text might include, it stands as a bold reproof of the custom of practicing under the Gospel, the feasts and sacred days kept under the law. Therefore Sabbaths were to cease.

Our next proposition is, "Christ Is A Law Giver." God gave His law to Israel, through Moses, including the ten commandments; hence, they are termed the Law of Moses. Mal. 4:4, "Remember ye the law of Moses my servant, which I commanded unto him for all Israel." It was a very strict law. "He that despised Moses' law died without mercy under two or three witnesses," Heb. 10:28. "The law

was given by Moses, but grace and truth came by Jesus Christ," Jno. 1:17. Gal. 3:24, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." By these Scriptures we learn that the law of "grace and truth," came by the One true law giver, the Eternal God the Son, our Lord and Saviour Jesus Christ.

Also we note: Jno. 7:19, 23, "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?" "If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; ye are angry at me, because I have made a man every whit whole on the sabbath day?" We see here that Jesus Himself was a law over the Sabbath, that He had power and authority to change the "Sabbath Day," He is a law giver. Acts 13:39, "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

Under the Gospel God gives His law through Christ, by which Christ became our lawgiver; hence the phrase, "the law of Christ." The Apostle Peter glorifies Christ, showing that He is the fulfillment of prophecy, concerning the law of Moses. Acts 3:22, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren,

like unto me; him shall ye hear in all things whatsoever he shall say unto you." Also Stephen, in that magnificent sermon, which cost him his life declares, Acts 7:37, "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear." At the transfiguration a voice from the clouds said, "This is my Beloved Son, in whom I am well pleased; hear ye him."

In Israel's prophetic allusion to Christ, the prophet says, "The isles shall wait thy law." The apostle bids us, "bear one another's burdens, and so fulfil the law of Christ," Gal. 6:2. James says, "There is one lawgiver." This is evidently the person under the Gospel, vested with "all power," whom God Himself said we should hear. Christ assures us that "no man cometh to the Father but by me." He being vested with the high authority as lawgiver, He could well say "A new commandment I give unto you," Jno. 13:34. Also in His great Commission, "Teaching them to observe all things whatsoever I have commanded you," Matt. 28:20.

If Moses, who was a type of Christ, though a servant, was lawgiver, how much more would Christ the Son of God be a lawgiver, to whom "all power was given in heaven and in earth." As Christ

came to the Jews as a lawgiver, a King, and as He taught them a new system, a new order of things, naturally He knew quite well the danger there would be of Him being looked upon as a rival of Moses; hence, in His first sermon, He explains, "Think not that I am come to destroy the law but to fulfill the law." Isaiah says, in honor to the law, alluding to Christ, "He will magnify the law, and make it honourable," Isa. 42:21. How did Christ "magnify the law"? Sabbatharians answer, "By vindicating the ten commandments and the Sabbath." Nevertheless, Christ said, "The Son of man is Lord also of the sabbath." That which we are lord of, is subject to our control. The above remark of Christ does not vindicate the ancient Sabbath.

In the Lord's great sermon on the Mount, Matt. 5:21, He quotes the sixth commandment. In the 27th verse He recites the seventh. In the same connection He quotes a number of the different ceremonial laws of the Jews, following each quotation with the peculiar expression, "But I say unto you," which unmistakably indicates that the law He is presenting is superior to the law from which He is quoting. That law includes the ten commandments. So, we see Christ fails to "magnify the law" of Moses by giving it His sanction, as Sabbatharians teach. Therefore how did

Christ magnify the law? We answer, By meeting its types and fulfilling its predictions.

He, coming into the world as He did, rendered the prophecy of Moses, Deut. 18:15, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." See Isa. 53. And Micah 5:2, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel: whose goings forth have been from of old, from everlasting." Christ's coming as He did greatly magnified the law of the temple services, their offerings, their priesthood, by meeting them as their antitype. Having served the purpose intended they ceased. His coming was proof of the truthfulness of the sayings of the prophets. Christ did not come to break the law but to fulfil it; hence while "the law was given by Moses, grace and truth came by Jesus Christ," Jno. 1:17.

Sabbatarian writers make a peculiar classification of the law of Moses. That part of the law, governing the ceremonies in their worship, they call "the ceremonial law." While the ten commandments they term "the law of God, God's commandments." We quote from one of their works, entitled, "Two Laws," page 76, "In 1 Cor. 7:19, the apostle again shows a marked

distinction between the two laws; circumcision, and uncircumcision is nothing. The keeping of the commandments of God, that is, the keeping of the ceremonial law, or its neglect, amounts to nothing, but the important thing is to keep God's commandments." Also on page 77, describing the saints who live at the second advent, they quote, the Lord says: "Here are they that keep the commandments of God and the faith of Jesus," Rev. 14:12, and they say, The faith of Jesus embraces the Gospel, the teachings of Christ. The commandments are those of God the Father,—his moral law, the ten commandments." (End quote.)

Also in their work by T. H. Wagoner, "Truth Found," page 35, the author says, and we quote—"We would not ask you to keep the law of Moses nor any of the Jewish ceremonies: they have ceased, but we speak in behalf of God's law and his holy rest day, instituted before the Jewish rites of the Jews themselves existed." (End quote.) To this we reply, the Bible makes no such distinction. God called Moses and said to him, "Now therefore go and I will be with thy mouth and teach thee what thou shalt say," Exod. 4:12. Hence, Moses was simply God's mouth-piece; therefore the laws and commandments of Moses were laws and commandments of God. Other testimony, showing that this classi-

fication made by Sabbatarians is not true, we name that the law of Moses is termed "their law" in Jno. 15:25; "your law" in Jno. 18:31. Also in Acts 10:34, and 18:15, it is stated "your law," and again "our law" in Jno. 19:7; Acts 24:6. This language is all true in one sense; but in a higher sense they are God's laws.

Concerning Christ's mission He Himself explains, "The Father which sent me, he gave me a commandment what I should say, and what I should speak," Jno. 12:49. Therefore the commandment of Jesus and the laws of Christ are all God's. In 2 Jno. 4, we read, "I rejoice greatly that I found of thy children walking in truth as we have received a commandment from the Father." Doubtless, alluding to the voice at the transfiguration, "Hear ye him," Christ assures us, "If ye keep my commandments ye shall abide in my love," Jno. 15:10, and in Acts 1:2 it is said, "He through the Holy Ghost had given commandments." Also in 1 Cor. 14:37 the apostle asks us to "acknowledge that the things that I write are the commandments of the Lord." Hence, the teachings of Christ, and of the Holy Ghost, and of the apostles, were all of God.

The facts are that God empowered His Son Jesus Christ, and Christ empowered His apostles through the Holy Ghost. In Heb. 1:1-2, The Word plainly states,

"God, who spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Therefore the Old Testament and the New Testament are all teachings and commandments of God through different mediums, or agents. Those who teach the seventh day Sabbath, criticise the idea of Christ the Son fulfilling, setting aside, and thus abolishing the Father's law. We explain again by quoting, once more: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ," Col. 2:16-17.

God's law by Moses was only the shadow of His law given by Christ. That law by Moses did all its Author intended; it was to remain only "till the seed should come." The law was a shadow; the Gospel, the substance. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." It is a sad fact that Sabbatarians teach the following: "The New Testament alone does not furnish sufficient instructions upon every moral duty." (See "Two Laws," page 90.) Mark this language: "not sufficient," etc., giving the idea you must supply some teaching to the Gospel to get a complete system. Remember the words at the Transfiguration God said, "Hear ye him." Sabbatarians

say, "Hear Christ in the Gospel and God in the ten commandments." Moses, as previously quoted in his prophetic allusion to Christ, said, "Him shall ye hear in all things that he shall say unto you." In this Sabbatarians add, "and the ten commandments."

Remember, friends, the great Commission, Matt. 28:20, "Teaching them to observe all things whatsoever I have commanded you." Not so, say Sabbatarians, "as Christ did not embody the fourth commandment in His teaching, therefore Christ's teaching is not sufficient upon every moral duty; hence Christ's teaching must be supplemented with the ten commandments." Therefore they are guilty of the grave sin of adding to the Gospel of Christ, and are at variance with the writings of the New Testament. See Rev. 22:18-19. In summing up this proposition, we affirm, that the New Covenant is faultless, Heb. 8, that we are "thoroughly furnished unto all good works," 2 Tim. 3:17, that the Gospel is "a perfect law of liberty," Jas. 1:25.

Previous to Israel's exodus from Egypt, they dwelt among other nations and were governed by the laws of the nations in which they dwelt. Leaving Egypt it became necessary for them to have laws for their protection. The Decalogue was the basis of their law both religious and civil. The first table contained gen-

eral laws, governing their religious services. The second table embodied general principles for their civil code. Their government was purely a union of church and state. That the Decalogue was simply an outline, virtually, of principles is clear when we remember that they were as written on stone without penalty. It is sometimes said, "No law, no penalty;" we now say, in a sense, no penalty, no law.

Having driven out Hagar, the bondwoman, the old covenant, we now become heirs of the freewoman—Christ. We are called upon from the clouds, "Hear ye him." In doing so we find that this Christ, this Lawgiver, has incorporated into His law many of the laws of Moses, including a number of the items of the Decalogue. Therefore, when men teach that the "ten commandments" are the law for the salvation of sinners, as written in the Old Covenant, we should point them to the law of the New Testament, as written in the Gospel. Christ, as shown above, incorporated at least nine of those commandments in the new law. He is the Divine law giver.

(To be continued.)

Bro. Wm. Root,
1612 Morphy St.,
Great Bend, Kans.

Make the present worthwhile, that the memory of it in the future, may be the sweeter.

NEWS ITEMS

DAYTON, VIRGINIA

The Berean Congregation of the Dunkard Brethren Church met in a well-attended Council Saturday, Oct. 26. Bro. Beidler Fulk conducted the opening devotions. Eld. Ernest L. Miller was our moderator. A spirit of unity, cooperation, love and enthusiasm for the Lord's work prevailed throughout the meeting.

The merging of the Vienna and Berean congregations was consummated and Elder Ord and Sister Hilda Strayer were received into the fellowship of the local congregation. It was decided to have our Lovefeast on Saturday evening, Nov. 30, and the dedication of our new church-house on Sunday morning, December 1. Eld. Roscoe Reed will preach the dedication sermon.

The love and accord with which each of the large number of items was handled reminded us of the apostolic church, as described in Acts 2 and 4. Eld. T. I. Bowman, who has so faithfully, nobly and wisely served for so many years as our presiding elder, gave a very touching talk. The church unanimously adopted a resolution expressing their gratitude and appreciation to Elder Bowman, for his many years of loyal and loving service at this place. The church very reluctantly accepted Bro. Bowman's request to be relieved of the responsibilities of presiding elder.

On Sunday, Oct. 27, brethren Joshua Rice and Howard Surbey conducted an election for a new presiding Elder and Bro. Ord L. Strayer was chosen.

Eld. Joshua Rice then brought us an excellent, helpful and practical Gospel message, which was appreciated by all. We invite all of our brethren and sisters from far and near, to our Lovefeast and dedication services.

Sister Jessie Holler, Cor.

WAUSEON, OHIO

Bro. James Kegerreis of the Bethel congregation came into our midst at West Fulton and conducted a two-weeks revival meeting, starting Sept. 29. He did not shun to declare the pure Word of God. Three young souls were baptized at the close of the meetings. We pray that they will remain faithful.

Our Lovefeast services were at the close of our meetings. Sister Kegerreis and children and Bro. and Sister David Kegerreis and family were with us at these services. There were 160 for church on Sunday morning. We want to thank all the visiting brethren and sisters, who came to worship with us and invite you all back again.

Sister Leola Beck, Cor.

LITITZ, PA.

On Sept. 15, Eld. Ernest Miller came here for a two-weeks series of meetings. His messages were an

inspiration and a blessing to all who heard them. Through the direction of the Holy Spirit and these efforts five stood for Christ, four were baptized and one received on her former baptism.

We had nice weather throughout the meetings and a good attendance every evening throughout the two weeks. We were glad for the brethren and sisters from other congregations for attending this meeting and for Bro. Miller's family, who were with him. May the Lord be with him as he goes into other fields of labor.

On Oct. 20 we had our Lovefeast with a good attendance. Visiting ministers present were Paul Weaver and Jacob Ness. In the evening seventy-five surrounded the Lord's table, with Bro. Paul Weaver officiating.

Susanna B. Johns, Cor.

A NOTE OF THANKS

I take this means of thanking all our dear Brethren and Sisters and kind friends for remembering me on my birthday with beautiful cards. They were sure appreciated very much. A card does wonders for the shut-ins. Thanking you all again and may the dear Lord richly bless each and everyone of you, is our prayer.

Sister Sue A. Reinhold,
348 Chocolate Ave.,
Florin Station,
Mount Joy, Pa. 17552

OBITUARY

OSCAR RUPP

Was born April 11, 1885, near Larned, Kansas (Pawnee County), to Benedictis and Elizabeth Siegel Rupp, and departed this life at his home near Pioneer, Ohio, on Oct. 7, 1963; age 78 years, 5 mo. and 26 days.

On June 20, 1912, he was united in marriage to Stella Flory and to this union four sons were born: Henry, at home; Glen of Tecumseh, Mich.; Denver of Fayette, Ohio, and Paul of Byran, Ohio. He is also survived by four grandchildren and one brother, Irvin of Ft. Wayne, Ind. He was preceded in death by one grandson, four brothers and four sisters.

While young in years, he united with the Church of the Brethren and later affiliated himself with the Dunkard Brethren Church. He spent most of his life farming in Williams County, Ohio. He enjoyed good health most of his life, being active up until the time of his death and passed away while at work. He was a friend of everyone, young and old alike.

Long ago our love we plighted,

When all of life was young and fair,

That together down the pathway

We would joy and sorrows share.

Yes, we've known our share of gladness,

And perhaps our bit of woe.

But when facing them together,

Made our trials, lighter grow.

But to all there comes a signal,

Each must answer to its call.

Whether early in life's morning,

Or when leaves begin to fall.

We will miss you, greatly miss you!

How we wish you might have stayed

Just a little while to linger,

With us here to watch and wait.

Since we're left, and you have answered,

To the summon's from afar,

May we find new faith and courage

'Till we too must cross the bar.

Funeral services were conducted at the Pleasant Ridge Church, with Elders Vern Hostetler and Edward Johnson in charge.

ARE YOU AN ADULTERESS AND DON'T KNOW IT?

You women and girls that are wearing shorts and short skirts, hear what Jesus says, "Whosoever looketh on a woman to lust after her hath committed adultery WITH HER already in his heart." Matt. 5:28. You exhibit more than you are aware of in climbing stairs, getting out of cars, trying on shoes, etc., and you are tempting men and

boys to lust after you. If you do not know this, it is time somebody warned you. If you do know it and are coveting their licentious desire for you, and inviting it by dressing in a manner to lure men to lust after you, then you are as guilty as the men you have enticed to sin, for you are inviting them to commit adultery **WITH YOU** in their hearts. Jesus says all adulterers and adulteresses will be barred from heaven if they do not quit all adulterous associations and repent. Even now there may be men in hell who were lured to commit adultery **WITH YOU** in their hearts, and many more may be on their way there because of your lascivious dress exposing all that decency and reverence for God's commandments require us to conceal, their animal natures were inflamed and they sought out the wanton and gratified their desire in adulterous indulgence; and they may never repent, but go deeper in sin. This ought to fill you with remorse for the rest of your life, for if you do not realize how hot the fires of hell are, light a match and hold your finger on the blaze and you will have the tiniest taste of what hell is like. You will not do that, but listen, you are kindling a fire millions of times hotter than that little match for your *whole body to writhe and struggle* in throughout all eternity, when you continue to tempt men to lust after you.

Christians do not wear shorts, nor short skirts that expose their knees at intervals. It is the "Little foxes that spoil the vines." (Little sins will damn the soul.) God looked down through the years and saw these discrepancies on the part of Christians, knew they would be negligent and indulge in these seemingly little things that are contrary to His commandments and He issued the warning, "If the righteous scarcely be saved," 1 Peter 4:18. Think on this: Why are the righteous scarcely saved? Eternity is long, and Jesus says that in hell there shall be weeping and wailing and gnashing of teeth. One room full of people weeping and wailing would drive one mad in a few hours, but think of many millions of people weeping and wailing and your body suffering the tortures of fire in addition! This is something for you to think seriously upon.

If you are a married woman, you know very well that men lust after you in your short skirts. When you dress in a manner that tempts men to fornication and adultery, you bring a reproach upon Christianity and subject your profession of it to censure and contempt, belie your profession of love for God and break one of His commandments, for He commands us to dress in modest apparel, 1 Tim. 2:9. And He says, "If you love me you will keep my commandments." John 14:

21. The life of His Son was priceless, yet He gave it for that soul you are luring into sin with your harlot's attire. Do you think you can trifle with that soul and drag it into hell and deserve heaven yourself? The worst you can do to any man is to lose him, his soul. It is his most valuable possession, and it is priceless in the sight of God. One soul is worth more to God than all the gold, silver, and material things of all the world. What are these things compared to Jesus, the best that heaven had to offer; the best God had to give; yet He gave Him to be beaten, spit upon, lied about and thorns jabbed into His gentle brow, then mobbed by a posse of savage brutes and nailed to a cross to save that soul you are tempting into sin with your love for worldly dress. Do you think you will be guiltless when you face Him at the judgment after you have had your share in helping to lure countless thousands into hell and made His sacrifice for them in vain? You will be just as guilty as the men you have inspired to sin, for Jesus says they have committed adultery WITH YOU in their hearts when they lust after you. This means that if by your dress you have stirred up their animal nature and aroused in them a desire to cohabit with you, they are guilty of committing adultery WITH YOU in their hearts. Now figure it out if you can, how you

will be free from guilt at the judgment if you continue to wear short skirts and shorts.

You women seem to think a skirt is not too short if it is a mere three inches below the knees. Just what do you call a short skirt? You know well enough that men lust after you in your harlot's attire and you keep right on wearing it. Here is proof that you do know it. A certain man ran into a woman's car and wrecked it. She asked him, "Didn't you see me put my hand out?"

He replied, "No, I didn't see your hand."

She said, "Well, if I had put my leg out you would have seen it." — Proof indubitable!

Some professing Christian will tell you that the dress does not matter if the heart is right. This would imply that women could wear their shorts to church if so desired. We believe these same Christians would consider this rather inharmonious, inconsistent, and disconcerting, yet they advocate it when they say the dress does not matter. The heart is not right when we do not consider another's aptitude to sin. If we can carefully put an occasion for stumbling in another's way, our heart is far from right. To say the dress does not matter is saying in substance, "My heart is right, if you cannot look upon me without being tempted that is no concern of mine."

I have seen women go into their yard in shorts to direct their colored yard man as to his work. In so doing they invite insult and injury, and if involved in a rape case the man is either mobbed or tried and sentenced to death. In the eyes of God these women are guilty of murder, for they enticed the tragedy. It is not necessary to wear shorts; our mothers and grandmothers lived well without them. If our women, girls, and little girls were dressed decently, rape cases would almost cease to exist.

God commands us to dress modestly and disobedience to God is a major sin. Eve disobeyed just one command of God and you censure her, yet you are more guilty than she, for you *continue* to disobey Him in your dress, dragging multitudes of men and boys into your net of disobedience and bringing many into condemnation. *Listen to Jesus*, "Whosoever looketh on a woman to lust after her hath committed adultery WITH HER already in his heart." This makes you an adulteress in His sight if you are willfully dressing in a manner to entice men to lust after you. If you are ignorantly dressing thus, I am giving you light in this message.

Hell is a place of horrors. There is no love or sympathy there. Do you think you could be kind to anyone if your hand were in the fire? Then consider how kind and patient

you would be with your *whole body* in the white heat of hell! Mothers and fathers, brothers and sisters will accuse each other, saying, "If you had been a Christian and taught me to be one, I would not be in this place of torment."

Jesus will be your judge on the judgment day. He will be your Saviour NOW if you will repent and stop tempting men and boys into sin. But if you continue to tempt them with your unholy, immodest dress, He will be your inexorable Judge and pronounce you guilty on that examination day in the skies, and you will be "Weighed in the balances and found wanting."

"He that being often reprov'd hardeneth his neck (refuses to repent) shall suddenly be destroyed and that without remedy," Prov. 29:1.

But if you will repent and forsake sin, there is mercy for you. Listen: "Though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool," Isa. 1:18.

"He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them *shall have mercy*," Prov. 28:13. God knows your every sin, but He wants you to humble yourself in confessing them to Him, and "HE will ABUNDANTLY pardon," Isa. 55:7. Sel. by Sister Lucille Throne.

SINCERITY

During the month of May we were visited at the South Fulton congregation by members of our own faith. A certain sister and myself were visiting as we ate our lunch. The subject drifted to a previous sermon we had listened to, based upon Job 1:6-12. I said to this sister that I was so interested in the sermon subject that I was carried away in my thoughts, to the point of surprise when the speaker suddenly asked for a closing hymn. The sister burst forth with this question, "What did he talk about?" I must confess that I was not able to give her the name of the subject nor the Scripture from which it was taken, though I did have more than a dozen Bible references listed in my notebook. I remembered the basic thoughts of the sermon, but on such a sudden impulsive question, I could not gather my thoughts quickly enough to give an answer. Honestly I do not believe an accurate answer was really wanted, when the question was asked.

We have heard a number of sermons delivered to us from the pulpit about just that very thing. Now if we are really interested in an answer to such a question, we should at least give the person time enough to give an answer and not depart with a jubilant feeling of, "Well, it was a good sermon, but

she doesn't even know what the preacher talked about." We are doing injustice, just as much by asking the question and not really wanting an answer, as the person is who cannot tell what he heard in the sermon. I have heard this question exchanged many times, since I was directly involved, and I will say that it has made me to be more conscious of the minister's subject and his references. But with loosely based interest we really cannot be the right kind of material for Christ to use in His work, so let us not ask such an important question, if we do not care to really hear the answer. Since it has made me more conscious of listening though, I am glad the question was put to me.

Concerning this person Job, I have often thought that we, as a whole, do not see him as the person that he really was. When the Bible listed all his material gains and actual possessions, it amounts to much and also he had seven sons and three daughters. Now let us imagine ourselves in his place, long enough to withstand those four message bearers coming as we are at our table eating a meal. Each one telling of the terrible happenings, of our personal belongings being taken away from us. Could we get up from the table in a composed state of mind, tear our clothes off our bodies, shave the hair off our heads and then say, "Naked came

I out of my mother's womb and naked shall I return thither; the Lord gave and the Lord hath taken away; blessed be the name of the Lord," Job 1:21.

We lament when we cannot have our own way, in most everything. We keep our prized possessions where we hope no one else will bother them, and much less do we want to part with them for any cause. The deliverer of the above message gave us this comparison, "Are we going to stand steadfast (meditate upon what that word means), in our belief and work for our Lord or are we going to be shaken as a reed (or weed) is shaken, as the wind blows against it?" We all know how much twisting and bending a reed goes through with, when a strong wind is blowing it and also, that many times the stalk is broken under the pressure.

I desire help from our co-workers, in my feeble attempts to withstand the "winds of the storm" so that my stalk may not be broken. None of us know how steadfast we are, unless we are tried or proven. None of us like it, but we all must experience Gospel steadfastness, if we are to improve in preparation for the final judgment day. We may waver and fall, instead of being comfortingly accepted as "one of God's children." Oh, how dear are our children to us. May God help me to stand firmer

in my Christian profession.

Sister Alice V. Harman,
Bx. 75, Table Grove, Ill.

LIFE'S THANKSGIVING

I think when comes Thanksgiving Day
We all can take the time to say,
Some things we think throughout the year
But somehow in our busy sphere,
We do not voice the thoughts we should
Though we may have intentions good,
And so today, let each declare
In words that form a simple prayer,
The tardy thanks that we should give.

That we've been blest with strength
To live and share with loved ones,
All these many things of life:
The joys and woes each new day brings
To find the strength we thought was gone,
To look ahead and carry on, Aware
He makes our lives worthwhile
And travels with us every mile. So
Let's all be thankful to God today.
Sel. by Sister Blanche Eberly.

THE TONGUE

A powerful member. Jas. 3:5,
"Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth."

The praising tongue. *Psa. 34:1*, "I will bless the Lord at all times; his praise shall continually be in my mouth."

The disciplined tongue. *Prov. 15:1*, "A soft answer turneth away wrath; but grievous words stir up anger." Let us practice kindness in speech, courtesy in reply, the prudence of silence and caution in utterance.

The destructive tongue. *Prov. 18:8*, "The words of a talebearer are as wounds." How many reputations are locked in your tattle-box? Death and life are in the power of the tongue. The words are of one's mouth as deep waters: a flowing brook, a fountain of wisdom, a destructive tongue can lead to one's own undoing as well as that of his neighbor.

The hasty tongue. *Prov. 29:20*, "Seeth thou a man that is hasty in his words: there is more hope of a fool than of him." Command your tongue lest it command you. Only a fool says what he thinks in the heat of anger. When anger enters the front door, wisdom leaves by the back door. Words spoken in the haste of flattery are destructive both to the speaker and the hearers.

The confessing tongue. *Rom. 10:10*, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." What a marvelous gift the tongue is; with it we praise

God, and with it we poison man's reputation; with it we deceive others, and with it we degrade ourselves. It is indispensable in song and speech. But of all the great uses of the tongue, what can compare with its use to confess the name of Jesus?

A lying tongue and gossiping. "A lying tongue hateth those that are afflicted by it: and a flattering mouth worketh ruin," *Prov. 26:28*. "A tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter," *Prov. 11:13*. "A forward man soweth strife: and a whisperer separateth chief friends," *Prov. 16:28*. "Lying lips are abomination to the Lord," *Prov. 12:22*. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city," *Prov. 16:32*.

Sister Viola Broadwater.

Just how forgiving God has been

For all the faults in lives of men.
God gave His Son that we might be
Joint heirs to His eternity.

So many blessings we forget,

God gives to make our lives more
fit.

My prayers of thanks should ever be
To thank the Lord for blessing
me.

He who will not be counselled,
cannot be helped.

God's providence is the surest
and best inheritance.

IT MATTERS NOT

It matters not if I've been hurt:

It matters not at all

That sometimes from my weary eyes

The scalding teardrops fall.

What matters most—is if I've erred

And not confesed the sin,

And through my lack some needy
soul

Has failed to follow Him.

It matters not if cherished friends

On whom I leaned in vain

Have wounded me by word and
deed

And left me with my pain.

What matters is—can I forgive

Again, and yet again?

It's not "Have they been true?"

but, "Lord,

Have I been true to them?"

'Twill matter not when evening
comes

How rough the road I've trod,

If only I have walked with Him

And led some soul to God.

Sel. by Sister Shella Stump.

HOW BIG IS MAN?

There's roses by the wayside,

There's mountains by the sea,

Mother Nature's beauty to under-
stand,

Then I wonder how big is man?

I notice the headlines in the papers today: of the rockets that are faster than sound, the advance in

space travel, the scientist at work—looking for new worlds to be found. They say that curiosity killed the cat, so the moon is our strive and score. But the thing that's strange about all this is: Someone put it there, so Someone's been there before.

There's the old sun burning for million of years and the fire hasn't gone out. Why there's a mighty big Man been working awful hard, if we'll just look about. The scientist work to conquer the atom, with power to advance our land. But think of the One that put this power on our earth. Why He must have been a mighty big Man!

Why, He made this earth and He rested for awhile, as He held it there in His hand. So could you tell me with all our mighty brains, just how big is man? Why, the power we have is like a tiny grain of sand. We invent many things that are great and new but we must remember Someone had to put them here first, that we have them to use.

Why, it took us years to build a ship that would fly like the little birds without fear. But did you ever stop to think, the little birds have known how to fly for THOUSANDS of years. To look at all these great things that make up our lives, there's the Great Power that looks down on our great land. I wonder if you take just a moment to think: Really, how big is man?

Sel. by Sister Sarah Sweitzer.

READ THIS

The nicest words I know are these:
 "Excuse me," "Thank you," "If
 you please."

I find I need them every day,
 Whatever other words I say.
 It helps me all the way along
 To say, "Excuse me" when I'm
 wrong.

No service rendered me so slight
 But somehow "Thank you" seems
 just right;

I find that simple "Yes" agrees
 Not quite so well as "If you please."
 Such friendly little words are bright
 With kindness, and so polite.

So learn to say these words with
 ease:

"Excuse me," "Thank you," "If
 you please."

THANKSGIVING

A Christian man relates the following childhood experience:

It was Thanksgiving Day and our cupboard was as bare as the coal bin in the basement. When time came for our Thanksgiving meal, my mother called us children around the barren table and with quiet confidence said, "Let us raise our hands in thanksgiving and sing the Doxology." With upraised hands we began to sing, "Praise God from whom all blessings flow; praise Him all creatures here below." A knock at the door interrupted the next phrase. When I opened the door, no one was there.

However, the caller had left a basket of groceries. "Let's sing the Doxology again," I exclaimed after getting settled. With a great deal more zest and enthusiasm we sang it and thanked God for sending the groceries. Again a knock at the door. Ah, this time a caller had coal for our empty bin.

The man related that he had gained far more from this experience than the basketful of good things to eat and the coal for the bin. He had learned to thank and praise God with faith, even in the face of a seemingly impossible situation. The Lord promises to supply our needs. Believe Him, for what He has promised He will do. "In everything give thanks," 1 Thess. 5:18. How many times do we remember to give thanks for our comfortable homes, food, fuel and clothing; while some live in mere shacks and have only enough food to barely exist upon, only the fuel which they can find here and there and only rags for clothing? Above all, do we thank God for His dear Son, who gave His life for us? This the poor also can have without cost, if they will only accept Him.

If each year we could get together a good meal for some poor family on Thanksgiving Day, instead of seeing to it that we have a big feast, I think we would feel that Thanksgiving Day meant a little more to us. "By him there-

fore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name," Heb. 13:15.

Sister Ahneda Strayer,
Converse, Ind.

OPEN INVITATION

Don't stay away from the House of God:

Because you are poor.

(There is no admission charge.)

Because you are rich.

(The House of God can help you cure that.)

Because it rains.

(You go to work in the rain.)

Because it is hot.

(So is the golf course.)

Because it is cold.

(It's warm and friendly inside.)

Because you don't like the preacher.

(He's human like you.)

Because there are hypocrites.

(You associate with them daily.)

Because you have company.

(They will admire your loyalty if you bring them along.)

Because you need a little week-end vacation occasionally.

(If your soul takes a vacation from God, it's not good.)

Because you have plenty of time ahead of you to become religious.

(Are you sure?)

Though I cannot do great things,
I can do small things in a great way.

TROUBLED HEARTS

Is your heart ever troubled? Are there ever worries and perplexities in your soul? No doubt there are. Who indeed is completely without them? There is so much in life which is unpleasant and we cannot help but be sensitive to our experiences.

Jesus recognizes that there are such worries in the lives of men. He does not deny their reality. Nevertheless He tells us not to be troubled. Our sorrows, our troubles we are not to carry around with us but cast them all upon Him. That's more easily said than done, isn't it? Yet it is possible. It has been and is being done.

Christ is the great Burden-bearer. On Calvary He shows us His willingness and ability to shoulder burdens. But if He is to bear yours you must believe in Him. "Believe in God, believe also in me," is His own command. In doing so you have a right to this service, if I may so speak.

We must learn to bring our troubles to the Lord and leave them there. We so easily bring them to the throne of grace and then take them upon our shoulders again—store them back into our hearts once more. Don't do that. Cast your burdens on the Lord and leave them there.

Are you a believer? Then let not your heart be troubled. He careth for you. —Selected

THE QUIET HOUR

—by Lena McMinn

In the stillness of the quiet hour
While I pause a while to rest,
I read about God's promises
In the Book I love the best.
It tells me of His wondrous love
And of His tender care.
He fills my soul with blessing
As I linger with Him there.

He whispers softly, "Do not fear,"
Tho' the the billows round me roll;
I have found in Him a hiding place,
The anchor of my soul.
In the stillness of the quiet hour,
I can feel the tempest cease
When I read about God's promises
And Jesus whispers, "Peace."

What rust is to iron, worry is to
these bodies of ours, it corrodes
them.

**SUNDAY SCHOOL LESSONS
FOR DECEMBER 1963****PRIMARY LESSONS**

- Dec. 1—Sharing God's Gifts. 1 Kings 17:7-16.
Dec. 8—What the Angels Told Mary. Luke 1:26-35, 46-55; Matt. 1:18-24.
Dec. 15—When Jesus Was Born. Luke 2:1-8.
Dec. 22 — (CHRISTMAS) The Wise Men Brought Gifts to Baby Jesus. Matt. 2:1-11.
Dec. 29—The Shepherds Saw Baby Jesus. Luke 2:8-20.

ADULT LESSONS

Dec. 1—God Will Encamp His House. Zechariah 9:1-17.

1—Does the protection of the Lord keep his people from persecution?

2—Is the peace of which Zechariah speaks to followers of Christ individually or is it universal?

3—Who are the prisoners of hope?

Dec. 8—False Shepherds in the Last Days. Zechariah 11:1-17.

1—Are there false shepherds who are sincere in the way they are leading their flock?

2—What is our best protection against being deceived by false shepherds?

3—At how much do we price Him?

Dec. 15—The Return of Our Lord. Zechariah 14:1-21.

1—Are the prophecies concerning the cleaning of the mountain, the days and nights of half light, the living water, etc., to be interpreted literally or do they have only a spiritual application?

2—What will it be like when the Lord shall be king over all the earth?

3—What is our best protection against being deceived by false shepherds?

Dec. 22 — (CHRISTMAS) The Promise of the Ruler. Micah 5:1-15.

1—Since all the prophecies concerning the birth, life, and death of Christ were fulfilled in Jesus, why did the Jews refuse to believe in Him?

2—Can the Christians of today be considered as a dew from the Lord?

Dec. 29 — This Messenger Did Come. Malachi 3:1-18.

1—When shall He refine and purify His people? Is this only for the Jews or is it for all people?

2—Are you ever guilty of robbing God?

3—Are we under obligation to tithe?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR DECEMBER 1963

LOVE

Memory verse, Jno. 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Sun. 1—I Jno. 4:7-21.

Mon. 2—Luke 2:1-7.

Tues. 3—Luke 2:8-20.

Wed. 4—Luke 2:21-40.

Thurs. 5—Eph. 2:1-15.

Fri. 6—Isa. 9:1-12.

Sat. 7—Eph. 3.

Memory verse, Jude 21, "Keep yourselves in the love of God,

looking for the mercy of our Lord Jesus Christ unto eternal life."

Sun. 8—Col. 3:1-17.

Mon. 9—Heb. 6:1-11.

Tues. 10—I Tim. 6:1-14.

Wed. 11—Eph. 5:1-16.

Thurs. 12—Deut. 6:1-15.

Fri. 13—Jude.

Sat. 14—I Jno. 3.

Memory verse, II Thess. 3:5, "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

Sun. 15—Rom. 5.

Mon. 16—Deut. 7:1-10.

Tues. 17—II Cor. 5:8-21.

Wed. 18—Jno. 13:31-38.

Thurs. 19—I Pet. 1:13-25.

Fri. 20—I Thess. 3.

Sat. 21—Rom. 12:9-21.

Memory verse, Psa. 31:23, "O love the Lord, all ye his saints: for the Lord preserveth the faithful and plentifully rewardeth the proud doer."

Sun. 22—Jno. 21:7-17.

Mon. 23—I Pet. 1:1-13.

Tues. 24—Psa. 31:9-24.

Wed. 25—I Thess. 1.

Thurs. 26—James 1:1-17.

Fri. 27—Eph. 6:11-24.

Sat. 28—Rom. 8:24-39.

Memory verse, I Cor. 13:13, "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Sun. 29—Prov. 10:1-18.

Mon. 30—Deut. 19:1-14.

Tues. 31—Jno. 15:1-17.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THY KING COMETH

May we meditate upon a few of the many references, down through the many years of the history of the children of Israel, as the prophets of God foretold of the coming of our Lord and Saviour unto the earth.

First we notice part of the covenant which God made with Abram, over 2000 years before the actual coming of our Lord. "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed," Gen. 12:3. Of all the promises and blessings which God promised Abram, if he would obey and serve Him, this last phrase is the greatest and most far reaching. "In thee shall all families of the earth be blessed" through Christ's coming all families are blessed, ever since His coming and even before His coming for those who trusted in God and looked for the coming of a Saviour. The shedding of the blood of animals was a type of the blood of Christ, shed for the remission of sins of all who

truly believed in it, both before it was shed and since. It is truly a blessing to each of us, that we can be the brethren and sisters of Christ through the grace of almighty God. "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother." Matt. 12:50. Just the opportunity of the promises of God is a blessing to each family and an inestimable blessing to those families who will accept all of His promises.

Isa. 40:3, 10-11, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Behold, the Lord God will come with strong hand: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Verse 3 refers primarily to John the Baptist but also to the coming of the Lord, for whom John is to prepare. The families of the earth were so far from God, that

they were as a desert unto Him, useless. However, even a few prepared paths in a desert can be of help to our Lord's going, to and fro among us. But the Lord will come, this must of been a great encouragement to the faithful of Israel. He not only will come, but He will come with great strength and with a great reward. Are we feeling His strength to day and are we accepting His reward? He is going to have a flock, which He will feed, will protect and will carry in His bosom. What a promise to those in the desert of sin, whether in the day of Israel or in our day. Am I as a lamb under His call and protection or as an old sheep hardened by sin?

Isa. 55:5, "Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee." This entire chapter is full of the blessings and promises of God for His people. This verse particularly refers to something new, that God would accept another nation than that of Israel. These nations shall run unto God because of their Lord. Israel lost their great privilege with God, because they would not accept Christ as their Lord. Compared to the way the Jews served God for over two thousand years, the Gentiles have run unto God. Alas we have another prophecy in

God's Word also, the Gentile age is drawing to a close and surely they are not running unto God as they should. Will I make the same mistake that the Jew did? The Jew did not accept the opportunity to be glorified as he should have, are the Gentiles accepting their Lord? The King is coming again, what will He find of you and me?

Jer. 23:5, "Behold, the days come, saith the Lord, that I shall raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness." Truly God had revealed the details of the coming King unto the nation of Israel, through His prophets. He was to come through the lineage of David, and He did. He shall reign and prosper and He did, so much so that the people in authority marveled, at His power and following. Even today no such "judgment and justice" can be found as in the New Testament. How marvelous is the history, past, present and future, in the holy Bible. Do all people believe that "The King cometh," why not?

Dan. 7:13-14, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought

him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The Jew did not fully believe this prophecy, does the Gentile? The Son of man came, and He is coming again. My what power, what following, what length of reign; the Jew did not believe and fully accept these, how many Gentiles do? Of all the mighty kingdoms of the earth, none has had everlasting dominion, but this One will. Dear reader, will you be in it? Does man fear destruction today, why?

Zech. 3:8, "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant, The BRANCH." The word Joshua means saviour and so does the word Jesus. Joshua was a shadow of Christ in his way of living. Both maintained the connection between heaven and earth. Men wondered at the power of Joshua's armies and people now wonder at the power of Christ's Word. Some day all people will wonder at the power and great glory of the King of Heaven. Christ was long hid to man, but He came forth unknown, from the roots of Jesse. He remained unknown for only a short

time, and soon filled the whole earth with His glory. Do we behold and uphold His glory?

Mal. 4:2, "But unto you that fear my name shall the Son of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." The name of Christ means nothing to those who do not have a trusting fear of God, running through their life. Each of us needs the healing power of this King. None of us can grow unto God as a spiritual building, without the words of this King ruling our lives. John 8:12, "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

MY SHEPHERD

When I was a little girl I memorized the Twenty-third Psalm. Whether I understood it at that time I cannot say, for to "memorize" is to have in one's memory; but to "know it by heart" is to know as personal Saviour and Friend, the Shepherd, to which this refers.

Verse 1, "The Lord is my Shepherd: I shall not want." Notice—my Shepherd, when we speak of Him this way, we refer to Him as mine. Can we claim Him as mine? I cannot think of any other in the Bible, who could describe and understand the ways of a Shepherd

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as the psalmist David. He actually wrote from experience, for he too was a Shepherd of the sheep, one who loved his sheep I believe and would of given his very life to protect them. To me the life of a shepherd is a good life, because it gives time for meditation and prayer. I'm so glad David spent time on the better and higher things of life. I often picture David setting under a shade tree, while the sheep are grazing in green pastures and everything is peaceful and quiet, making melody with his harp and singing praises of thanksgiving to Almighty God. I don't believe there is another writer in the Bible who penned such beautiful poetry or who gave such wonderful praise and thanksgiving to God as did David.

He thought nothing of the dangers to his own life from the wild beasts, who were always near, seeking to devour the little lambs. David stayed with his sheep day and night, the sheep knew he was there and were not afraid. David would see that his sheep had everything they needed.

"I shall not want." So it is with us, the good Shepherd, our Lord and Saviour, supplies all our needs. David knew without a shadow of doubt, that the Lord was his Shepherd. Do we claim Him as our personal Saviour? This Shepherd not only protects us from danger and harm, but gave His very life for us and gave it willingly. He thought nothing of the trials and temptations in life, when He walked upon the earth. He suffered and died upon the cross for you and I. He paid it all that we might live. Then too, this Shepherd is always with us day and night. Always there when we call upon His name, even in the stillness of the night. When the burdens of this old world seem more than we can bear. Far away in the Heavens and yet so near you can feel His presence and know He is there. "Casting all your care upon him; for he careth for you," 1 Pet. 5:7. If the Lord is our Shepherd, we will be more than conquerors over the sins of the world.

Verse 2, "He maketh me to lie down in green pastures: he leadeth

me beside the still waters." Can you picture a flock of sheep lying down in pastures of green tender grass? "He maketh me to lie down" signifies rest and that is not the only idea presented here. The flock lay down amidst abundance, fully fed and satisfied for "He leadeth me beside the still waters." He goes with us all the way. He never did ask us to do anything that He, Himself, had not done first. He never said, "You go and I will wait here until you return," but He goes along and leads us by the hand. "Still waters" not tempestuous, stormy, stagnant but calm. How wonderful it is in the hustle and bustle of this old world, to be led beside still waters, to know One who can give calmness of soul, in the midst of this world's turmoil. That One is Jesus Christ, the great Shepherd of the sheep, He can lead us out of troubled and into still waters.

Verse 3, "He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." He causeth my soul to return, if I stumble, fail or wander away. The good Shepherd seeks me and brings me back, as the Shepherd of my soul. He is anxious over me and wants to restore my soul. He has promised that, "If we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." What a wonderful promise. If we as older

Christians would pattern our lives after the Shepherd and picture our young people, as these precious little lambs, who sometimes wander away from the Shepherd and get lost. Sometimes they have fallen by the wayside, are weak and hungry and cannot find their way back. They need help, a strong arm to lean upon and a drink of cold water in His name. Do you think a true Shepherd would say of a lost lamb, Maybe it will find its way back itself? When we know, nine times out of ten, it cannot find its way back alone. It needs help and a true Shepherd will supply that help in every way that he can. He will go out in the highways and byways in search of the lost lambs, he will leave the ninety and nine and go after that one that is lost, and when he has found it will gently carry it in his arms back to the fold and give it tender care. What if the true Shepherd would be ashamed to bring back the lost, because they are weak and maybe cannot keep up with the rest of the flock. What then? How great our concern should be over the ones who are drifting too far from the shore, who have a never dying soul to save. We should put every effort forth to supply their temporal and spiritual needs and lead them back to still waters, where peace of mind is to be found. He does something else for me, "He leadeth me in the paths of righteousness for his name's sake."

That His name may be honored. As a Christian I bear His name, the name Christian meaning, Christ-like, was first given to His followers at Antioch, Acts 11:26.

Verse 4, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." David knew it was appointed unto man once to die, but with the Lord as his Shepherd, he had no fear, even of death. David did not say, "Yea, though I walk through the valley of death." No, he said, "the valley of the shadow of death." Shadows do not hurt us, but the real object kills. Sinners die, yes, they die eternally, but Christians only pass through the shadow. Paul said, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law." If we have our sins washed away in the blood of Jesus, we need not fear death. I will fear no evil: for thou art with me. Yes, evil things have been put aside. If we have Jesus as our Shepherd we will not be alone, even through the valley of the shadow of death. He promised He would be with us and He will not break that promise. He has never broken a promise and He never will. Does it make our hearts rejoice when we sing, What a wonderful Saviour is Jesus my Lord, a wonderful Saviour to me? "Thy rod and thy staff they com-

fort me." With His staff the Shepherd guides His sheep to green pasture. I am so glad we have the staff of the Lord Jesus (the Bible) to lean upon.

Verse 5, "Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over." Why did He prepare this table in the presence of our enemies? I have often pondered upon this line. These thoughts seem to linger in my mind: Our enemies and sinner friends do not always come where we are. So if we are seeking lost souls we go where they are and spread our table. When Jesus fed the five thousand, I'm sure they were not all His friends. Some had come to find fault, but He fed them both the natural and the spiritual food, He supplied all their needs. There seems to be a reason why we should eat there. It may be their ears will be opened when we sing, "Praise God from whom all blessings flow." Or their eyes may be opened, when we bow our heads and give thanks to Almighty God. There may be a few who will also bow their heads. When we raise our heads we can smile and say, Come and dine. Our Master once said these words, "Our cup runneth over," we have sufficient and His grace is sufficient. If our cup run over we have more than enough, why not share? Jesus ate with Publicans and sinners, are we bet-

ter? If there is just one who will come and dine with us, haven't we gained something? For one soul is worth more than the whole world. The good Shepherd feeds us in their very presence. They are compelled to look on and by our actions and deeds, learn much about the Saviour. Sometimes I think we try to keep these things locked in our heart. If we would open up our hearts and let our sinner friends know the goodness of this Shepherd, we would have a chance to win them and our church would grow and prosper. I know each Christian has love in his or her heart for the lost sheep. We must pray more earnestly for wisdom and understanding to win lost souls for this wonderful Shepherd.

"Thou anointest my head with oil." In the church the Christian has that privilege to call for the anointing. The elders anoint our head with oil for a cleansing, healing and forgiveness of our sins. When God anoints our head we are filled with the Holy Spirit. What more could we ask for?

Verse 6, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." Goodness, every good and perfect gift cometh down from the Father. The Word of God says, "No good thing will He withhold from them who walk uprightly." The Devil has nothing but heartaches and sorrow

to offer in this present world, and hell fire in the eternal. The Lord is the giver of all good things. Mercy, I'm glad that His mercy is for all the days of my life, if we are faithful and serve Him here upon earth. The Bible tells us, "Having loved his own, he loved them unto the end." Because the Lord is my Shepherd I will dwell in His house forever. Only a loving forgiving Shepherd would give us that right. No wonder Peter says, "Knowing him whom we have not seen brings, joy unspeakable and full of glory." Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things God hath prepared for them that love him." Heaven and all its beauty. Can you say, The Lord is my Shepherd, and mean it from the bottom of your heart? If you cannot, then you cannot claim any of His precious promises. Why not claim Him and do it now? because now is the day of salvation. If you hear His voice, harden not your heart.

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THE HOLY SPIRIT IN NEW TESTAMENT LIVING AND NOW

We will confine our discussion to these four questions: What is the Holy Spirit? How was it and is it received? How did it and will

it affect the church? How did it and does it affect the individual?

To understand the place of the Holy Spirit in New Testament living it seems imperative to first understand what the Holy Spirit is. Numerous scriptures refer to the Holy Spirit as "He," Jno. 16: 8, Jno. 14:17, Matt. 12:32. So, Scripturally, we can conclude that the Holy Spirit is a person. He is spoken of as an intelligent person with personality traits of "being pleased," "grieved or vexed," and can "speak, teach, guide, counsel, intercede or testify."

The Holy Spirit is a divine person, a part of the Trinity. When Christ departed from the world He promised that the Holy Spirit would come as a Comforter, Jno. 14:26. Dr. Huffman in his book on *The Holy Spirit* states that the word Comforter in Greek means: one called to stand beside another. He further states: "Not only is personality encompassed in the word Comforter, but in addition, an intelligent, sympathetic, intimate, watchful and ministering friendship."

We can further understand the receiving of the Holy Spirit as we understand His work. The Holy Spirit convicts us of sin, Jno. 16: 7-8, and He convicts of righteousness, verse 10, and of judgment, verse 11. So we see the Holy Spirit's work in handling the sinner. Next we see His work in rebirth,

Jno. 3:5-7, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." This is regeneration, for he who has been born once now must be born again of the Holy Spirit.

"Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirits," Titus 3:15. So the Holy Spirit is the mediator, the director of power to bring about a new birth in man.

Now we see yet another work of the Holy Spirit, that of the making of man acceptable to God, Rom. 15:16. In Acts, chapter 1, we find Peter ministering to a group of Christians. He commands them to wait and to pray for the Holy Spirit. Here were a group of baptized believers assembled together and in "one accord," all wrongs were righted, apologies offered, confessions made; so in complete harmony they prayed and in Acts 2:1-4 their prayers were answered. "They were filled with the Holy Ghost," and immediately they were changed and so were those about them. Souls were convicted daily by the Holy Spirit. In Acts 2:46 it states the Spirit-filled persons continued "Daily in one accord," they worshipped and sought for guidance and then did their work "with singleness of heart."

Christ was no longer on earth

but now the Holy Spirit was the indwelling guide to the apostolic church. The Holy Spirit gave power to discern the sin of Ananias and Sapphira, Acts 5:3. Courage to face persecution and death, all the apostles rejoiced and preached all the more because of their oppressors.

The Holy Spirit directed in the conversion of the eunuch and Saul, both Philip and Ananias were called by the Spirit to help in these conversions. Then Peter was led to Joppa to begin the new ministry to the Gentiles. There believers received the Holy Spirit and the Gospel was carried to more distant areas. Paul too, taught the fact of a Holy Spirit to the believers at Corinth and they received Him.

Throughout the Acts we read "and they being sent forth by the Holy Spirit," referring to the mission of the early believers as the motivating power of how they were able to accomplish so much in so short a time. So we see the work of the Holy Spirit in the Church: as its leader, guide and teacher. The Holy Spirit was received by all who believed and sought for Him and then were willing to be led by Him.

After looking at the Holy Spirit and his place in the New Testament Church in a general way, let us come to the basic issue of the Holy Spirit and the individual who comprises the church. In Acts 2 we

read they ALL received the Holy Spirit, but to see what the Holy Spirit is in the life of one person we find a good example in Stephen, a deacon in the church who witnessed to God's redemptive plan and was attacked by the high court for speaking blasphemous words against the temple. In Acts 6:8 it is recorded that Stephen was "full of faith and power." The person of the Holy Spirit imbued in Stephen gave him supernatural power to speak out against his accusers and yet in the face of death to calmly pray for their forgiveness and then to fall asleep.

Again in Cornelius we see the convicting power of the Holy Spirit and then His indwelling in Cornelius. In Acts 10:2 Cornelius is called a devout man that feared God and did good works and taught others, but after the Holy Spirit came, in verse 44, he and others were filled and taught as never before. A new wisdom and power was manifest in Cornelius.

In Acts 17, the Holy Spirit spoke through Paul, showing the true philosophy compared to the false philosophies of that day, and hearts were changed. So we see individuals who are born again believers of Christ who seek for deeper Spiritual insight and when filled with the Spirit were dynamic personalities accomplishing much for God. A more concise picture of what this indwelling is, given by Dr.

Huffman in his book *The Holy Spirit*: "Whatever the fullness of the Spirit may mean, one of the most important truths about it is, that it must be a personal fullness. Too long has the church thought of the Spirit as an influence, as of neuter gender, and too frequently has material imagery been used to represent his ministrations. All such figures of expression must be forever brushed aside, and the Holy Spirit must be recognized as a person, a divine person, a member of the Trinity. If an individual is filled with the Holy Spirit, that individual being a human personality, must be filled with a divine personality—A person filled with, dominated, and completely controlled by another personality. The person thus filling another must do so through the faculties of powers of him who is thus filled."

So the individual's power of knowing (intellect), power of feeling (sensitivity), and power of choosing (will) all become integrated by the personality of the Holy Spirit. By analogy we can compare this relationship to marriage, how each personality has an impact on the other and each becomes a vital part of the other. So as husband and wife became one flesh, so God planned that we, His offspring, should become one with Him through the Holy Spirit.

The Holy Spirit takes a prominent place in our study and under-

standing of sanctification. Our finite minds demand tangible and reasonable modes for a changed life. Here the understanding of what the Holy Spirit is and what he does bring new understanding. Conviction of sin is only one aspect of His work and until the personality of the man seeks for the rest of the divine personality, the man is not complete. Only in oneness with the Spirit personality can man be complete and have and live a sanctified life.

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SATURDAY THE JEWISH SABBATH, OR, SUNDAY, THE LORD'S DAY, WHICH?

Part 5

We come now to the second division of the above subject, which is, "*Sunday, the Lord's Day.*" The day of Christ's resurrection, the first day of the week (Sunday), is the day on which the Apostolic fathers met for breaking "Bread" and Christian service. Christ the divine lawgiver was to make a day, and that day was declared by David to be a day of rejoicing and gladness. Psa. 118:19-24, "Open to me the gates of righteousness: I will go into them, and I will praise the Lord: This gate of the Lord, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salva-

tion. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it."

Let us analyze these verses. First David speaks about going into open gates of righteousness to praise the Lord. He points out that, "This gate" of praise is the gate, "into which the righteous shall enter," a place of worship. Second he speaks of the rejected "stone," rejected by the builders. There can be no doubt that Christ was to be the rejected Stone, rejected by Israel, and who was to be the "head stone of the corner," see Matt. 21:41-42. How did Christ become the head stone of the corner? The master stroke, the crowning event of His life was His resurrection. During His natural life, He alludes to it again and again. After His resurrection His great efforts and aims were, to prove to His disciples that He was their risen Lord. This resurrection was a prominent point in Peter's effort on Pentecost. It was the resurrection that got Peter and John into trouble, recorded in Acts 4. It was the resurrection for which Paul was called in question. The Jews rejected Christ; they rejected the resurrection, and as a result, they rejected the day kept in memory of the event. We firmly believe that this rejected day, the

Lord's day, is the day "which the Lord hath made." "We will rejoice in it and be glad." "We," i.e. Christians, not Jews, who rejected Christ.

The passage we have quoted from the Psalms encourages our hearts, "It is marvellous in our eyes." We ask is it not marvellous that all, in every age, clime and country, who recognize Christ as their atoning, resurrected Saviour, look upon His resurrection as the crowning work of our redemption? This is the hope of our inheritance to a never ending eternity. Peter has expressed it thus, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead," 1 Pet. 1:3. Associated with the event is the day. David says, "The Lord shall make a day," a "new day." Christ has done so, of which the united testimony and experience of the Christian world give evidence. We call upon Sabbatarians themselves, Is it not the event of the resurrection, and hence the day, a day of rejoicing? To this inquiry they are compelled to give their assent.

Let us note: the superiority of the new covenant over the old. Heb. 4:9-10, "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from

his own works, as God did from his." This again shows the superiority of the New covenant over the Old, for under the Old their Sabbath was their rest day, while under the New Sunday is a day for Spiritual work, and the Christians rest comes when they receive that rest, after they have ceased from their work, as God ceased from His. The Revised Version gives it "There remaineth therefore a sabbath rest for the people of God: For he that is entered into his rest hath himself also rested from his works, as God did from his."

The order in which God entered into His rest in creation was: "On the seventh day God ended his work . . . and he rested on the seventh day." Here in the Hebrews "He" in verse 10, refers to Christ for its antecedent, therefore He, that is Christ has entered into His rest as God did. How true, how striking is the parallel! Christ rose from the dead, the finishing stroke of redemption, on the first day of the week, and entered into His rest which is not the rest of a day but an eternal rest. After this event with Christ there were no more trials, no more assaults from Satan. His efforts were to strengthen, encourage, and thus fit His chosen for the assault they were about to make on Satan's ranks. With the foregoing view the analogy between the two rests, God at the close of creation and Christ at the close of

His work of redemption, is very striking.

We quote the comment of Dr. Patterson of Glasgow, Scotland. After quoting the tenth verse the doctor says: "Certain interpreters refer this to Jesus Christ, and associating it with the statement in verse 9, literally, a sabbatism, consider the passage as a testimony to the sabbatic character of the first day of the week." We have in the New Testament Scriptures the following phrases: "Lord's table," "Lord's Supper" and "Lord's day." As to the first all agreed, even Sabbatharians, that Christ instituted the table spoken of, and hence is the Lord of that table. We can readily secure the same admission as to the authorship and meaning of the Lord's Supper. In all candor, why will not Sabbatharians make the same admission as to the authorship and meaning of the Lord's day? Instead of this admission they quote Rev. 1:10, "I was in the Spirit on the Lord's day," as referring to the seventh day. The seventh day was never called "the Lord's day," but "the sabbath of the Lord thy God." We repeat, associated with the event is the day, hence under the Gospel, the first day of the week, the resurrection day, is the day that Christ the Lord hath made; in which, just as in a mother's love, by natural response, we rejoice in it and are glad.

Christ's first meeting with His

disciples, after the resurrection, was on the first day of the week. In John 20:19, it is said, "the disciples had met, for fear of the Jews, and hence it was not a religious meeting." There was much that the disciples did not understand, and they may not have previously understood the interesting character of this first meeting. But Christ meeting with them as He did rendered it a religious meeting of a most important character. It was the dawn of light through dark and dreary clouds. At this first meeting they inhaled the sweet influence of the Holy Ghost. Jno. 20:26, "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." When the Jews counted the Sabbath both at the beginning and end of the week, the week consisted of eight days: when the Sabbaths were omitted, the week consisted of six days. Levit. 23:39, "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath."

Also compare Mark 9:2 with Luke 9:28. In the text above John counts both sabbaths: hence the week consisted of eight days. After that Christ had finished His work,

at the cross and His resurrection, His stay here in this world was short. That period was important, the gathering of His few scattered, discouraged disciples, conversing with them, He sought to comfort them. "He shewed them His hands and His side,"—spared no pains to convince them that He was their risen Lord: told them to tarry in Jerusalem until they were endued with power from high. That noted and glorious event, Pentecost day, Acts 2, was on the first day of the week, the day Christ had made. This is so plain that it needs no proof. The record of Pentecost stands thus: "Ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering: seven sabbaths shall be complete; even unto the morrow after the seventh sabbath shall ye number fifty days," Lev. 23:15-16. It is clear that the "day after the seventh sabbath" would fall on the first day of the week. Therefore Pentecost, meaning the fiftieth, was on the first day of the week.

The text quoted above speaks of the "wave offering," which was the presentation of the first sheaf of Israel's barley harvest. Christ was the barley sheaf that year, "being the first fruits of them that slept." This was fulfilled in Christ's resurrection, which was on the first day of the week. Fifty days after was the feast of the first-fruits of the

wheat harvest, the Pentecostal feast. Commentators and lexicographers are numerous who affirm that Pentecost was on the first day of the week. Paul made a visit to the church at Troas; while there held a Communion service, recorded as follows: "Upon the first day of the week when the disciples came together to break bread," etc. As this language stands it indicates that it was common for the disciples to meet on this the first day of the week. It indicates that the occasion was understood by all, that it was nothing new or strange.

Also 1 Cor. 16:1-2, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." There are several points of interest in this text: (a) The apostle defines a work to be done for the Lord. (b) The time is named in which this work shall be done; "upon the first day of the week." (c) This same direction, the apostle says, he gave "to the churches in Galatia," besides in 1 Cor. 1:2, he addresses this letter to "all that in every place call upon the name of Jesus Christ our Lord." Hence this order is general for the entire Christian Church; being done by inspiration, it is of the Lord. See 1 Cor. 14:37. One William Burk-

itt, M.A., comments on this text as follows: "Upon the first day of the week, which was the day of their public assemblies, the day upon which our Lord rose from the dead." Dr. Barens says on this text, "There can have been no good reason why this day should have been designated, except that it was a day set apart to religion." St. John, the Seer, while on Patmos, says, "I was in the Spirit on the Lord's day," Rev. 1:10. There Christ engaged a special manifestation of Himself to the sainted exile on that, the Lord's day, the resurrection day, the day the Lord hath made. Therefore we may safely include that it was a meeting, a glorious meeting.

In our conclusion of this proposition, we give to the reader some of the criticisms of Sabbatarians, in the form of questions and answers. 1.—"The very first thing recorded in the Bible is work done on Sunday, done by the Creator Himself. Reply—Man was created on the sixth day; hence Adam's first working day was God's seventh. If Adam kept the Sabbath law, "Six days shall work be done," then Adam worked on the seventh day, Saturday. Note: "Origin of the Sabbath," by T. H. Wagoner, he says, "Rest implies work performed. Hence work first, rest second." (2)—"The word Sunday does not occur in the Bible." Reply—The word "ceremonial," so

frequently used by the Sabbatarians, does not occur in the Bible. (3)—“The first day of the week is only found eight times in the New Testament. Reply—The formula for administering Christian baptism, used by Sabbatarians, only occurs once.

(4)—“The first day of the week is never called a rest day.” Reply—This is a dispensation of work, and not of rest. Our rest is in the future. “Let us labor therefore to enter into that rest.” Our reward will be for our work and not for our rest. (5)—“God commanded men to work on the first day; is it wrong to obey God? Reply—Not wrong to obey God’s law when it is living, “but we are delivered from the law, that being dead wherein we were held.” “This is my beloved Son, hear ye him.” (6)—“Christ never blessed the first day.” Reply—By virtue of Christ’s resurrection on the first day, he greatly blessed that day. It is the crowning blessing of the Gospel. “It is marvelous in our eyes.” (7)—“Christ never observed Sunday as the Sabbath.” Reply—During Christ’s natural life, the seventh day was a legal day of rest. After Christ’s resurrection he did keep the first day as a day of religious service.

(8)—The apostles never kept Sunday.” Reply—Like their Master, they kept the first day of the week; not as a rest day, but as a day of divine service. (9)—“The first day of the week is never called

Lord’s day.” Reply—“I was in the Spirit on the Lord’s day.” Here John means the first day of the week, the resurrection day, “the day the Lord hath made.” The Sabbath is never called Lord’s day in all Holy Write, but “the Sabbath of the Lord thy God.” (10)—“Christ never taught the observance of Sunday.” Reply—Christ and His disciples did teach the first day by example. The sacredness of the first day is responsive, peculiarly as a mother’s love. Not a sacred writer taught the ancient Sabbath after the resurrection. The apostles never made an appointment on the Sabbath. (11)—“Christ kept the Sabbath.” Reply—Christ not only kept the Sabbath but all the ceremonies of Jewish law. He did not come to break the law but to fulfill.

(12)—“The disciples rested according to the commandment after Christ’s death.” Reply—Christ had not yet made His day. (13)—“Why did God place the sabbath in the heart of His moral law if it is not like the other nine precepts, which all admit are immutable?” Reply—Where is the proof that the Decalogue is a moral law? (14)—“Matthew, Mark and Luke, who wrote after the resurrection, spoke familiarly of the Sabbath as an existing institution.” Reply—Many of the Jewish rites existed in the days of the apostles and still exist, because of Judaizing teachers, such as Sabbatarians of today. Paul talks

of "the days of unleavened bread." Do Sabbatarians keep those? (15) —"The Bible never calls the seventh day Jewish sabbath, but always the sabbath of the Lord thy God." Reply—Lev. 26:35 says, your sabbaths"; Lam. 1:7, Hosea 2:11, "her sabbaths"; Exod. 31:13, "my sabbaths." How readest thou?

The end.

Bro. Wm. Root,
1612 Morphy St.,
Great Bend, Kans.

NEWS ITEMS

ENGLEWOOD, OHIO

Since our last report one soul was received into the church by baptism and one by the right hand of fellowship. The joint Harvest meeting of the Eldorado and Englewood congregations was held here Sept. 22. Bro Dean St. John from the Pleasant Ridge congregation preached, in the morning from 2 Thess. 1:3 on the subject of "A Growing Faith," and in the afternoon from Gen. 8:22 "Seedtime and Harvest." Our seed time is now. We are always sowing some kind of seed. Many will pay extra for good seed, in our natural sowing. How much concerned are we about the sowing of spiritual seed? According to the seed we sow, so will the harvest be. We cannot cheat the harvest. The harvest of sin will not be pleasant. Let us be sure we are sowing good spiritual seed, as

there may be just a step between us and our harvest.

On October 26 we met for another Lovefeast occasion, with services beginning at 10 A. M. Saturday. Bro. Eldon Flory and our home ministers gave us uplifting sermons. The weather was beautiful and the attendance fair. In the evening 58 surrounded the Lord's table with Bro. Flory officiating. Many good thoughts on the ordinances of the Lord's house, as instituted by Jesus the last night before His betrayal and crucifixion, were given. Some Brethren and Sisters came from other congregations. After observing the ordinances of the Lord's house and partaking of His sacred emblems, we should be better prepared to serve the Lord and our fellowmen.

Sister Sylvia Surbey, Cor.

RIDGE, W. VA.

On August 2, Eld. Ernest Miller and family came here for a Revival meeting. He gave us Spirit-filled messages, which were enjoyed by all who had the privilege to hear them.

The congregation enjoyed another Lovefeast on August 10, with good attendance and Bro. Surbey officiating. Visiting ministers were: George Dorsey, Z. L. Mellott, Homer Mellott, W. A. Taylor, Howard Surbey, Ord Strayer, and Ernest Miller.

On Sunday morning we met for

Sunday-school and preaching. Bro. Beidler Fulk conducted the opening devotions. Bro. Miller gave us another message from God's Word, as these meetings came to a close. We want to thank all the friends, brethren and sisters of neighboring congregations, who came to worship with us.

Sister Irene Harris, Cor.

APPRECIATION AND ANNOUNCEMENT

From the very depths of my heart, I wish to express my sincere appreciation and deep thankfulness for the hearty welcome, tender kindness, patience, and gracious hospitality extended to me and my family by the elders, ministers, deacons, congregations and members of the Dunkard Brethren Church. From coast to coast through Virginia, West Virginia, Ohio, Pa., Indiana, Iowa, Kansas and California the church has opened her wonderful, hospitable homes, her dedicated houses of worship and her arms of unfeigned love to us in a way that challenges the very soul. I feel so little, so weak, so completely unworthy of this entirely unmerited goodness. If I had a thousand lives, I would owe them all to the church and her Lord.

Especially do I want to thank every member of the church for the great and gentle tenderness, kindness and patience extended to my dear wife in her sickness. I can only

say, "Thank you," and pray, as I do daily, that our God will bless, prosper and reward you everyone.

For the past twenty years, I have been giving mid-winter health and Bible studies for the guests and employees of our three hotels. We are out of the hotel business. But in request to numerous requests, I am again this year, the Lord willing, giving studies in health, Bible and evangelism with brief touch-ups on English. These studies will be given at Stoneleigh Mission 557 East Market Street in Harrisonburg, Virginia. They will be given every Friday, Saturday and Sunday night from 7 P. M. to 9 P. M. beginning December 20, 1963 and continuing until Spring.

If any of our dear brethren and sisters would like to come for these week-ends of study, prayer and Christian fellowship, we would, indeed, be more than glad. In our humble way, we will provide simple health food and lodging for all who come.

Ernest L. Miller, Box 365,
Harrisonburg, Va.

GOING WEST

In answer to the request in Nov. 1 News Items, Bro. Paul Myers, Greentown, Ohio and Bro. Ezra Beery, Union, Ohio, each has a box of Bible Monitors for Sister E. M. Alltus. She could get them either at the Torreón Mission or at Modesto,

California. She would appreciate it very much if anyone going West, could stop and bring these along for her.

A BACKSLIDER'S LAMENT

We are selecting our text from words penned by the Psalmist David, as found in Psa. 51:12, "Restore unto me the joy of thy salvation." These words are part of David's prayer after his sin had been exposed by Nathan the prophet. Some folks tell us that once you are saved you can never sin again. Other folks tell us that even though you do sin, after you are saved, Christ's righteousness blots it out immediately without losing fellowship with God. But here David sinned and lost something. After he did sin he prayed, "Restore unto me the joy of Thy salvation." This was an acknowledgment of his sin separating him from God.

There are several things we want to notice in this text. The outstanding emphasis of his prayer is the words, "restore unto me." This tells us that David lost something that he had prized very highly and enjoyed. The cry is, give me back that which I lost through sin—restore it unto me, my life is meaningless, drab and empty. My friend I wish this were the cry of every backslider, over the land of America. It is appalling to know the

numbers of people who once knew God, had a definite experience of salvation and yet have backslid. I've known men and women in whom I had utmost confidence, that they would be true unto God, yet some of these fell — fell from grace into sin just like David. Worse than that, they will also lose their soul if they do not repent and get restored into fellowship with God.

No doubt David came to the place where he could not live without God. His body, soul and spirit craved for God. There was an unrest in his soul, for his sin was ever before him. He was not hiding his sin now, neither was he trying to make it look like a light thing, nor was he trying to excuse himself; but he was pleading for its removal. More persons would get back to God if they would allow their conscience free course, instead of trying to harden it through more sin.

The next thing we notice in David's prayer is, that he had enjoyed the salvation he lost. For he prays, "restore unto me the joy of thy salvation." God bless you my dear friends, don't let anyone tell you that you cannot enjoy salvation. I will admit the world has plenty of temporary fun and pleasures, but you can never satisfy that Divine importation of God to your soul with what the world has to offer. It is like the "hipo" a person receives in the arm, it lasts for

awhile but after it wears off the pain is still there; just so are the pleasures of the world. I heard folks say they cannot be sociable until they have had a few drinks? Bless God, the saints of God are always sociable and always have something to talk about; Jesus, His Gospel—and it's promises. A round of night clubs may dazzle you, a game of cards may interest you, the movies may make your blood hot with excitement; but my friends after you are home from a night of reveling, the crowd is gone, you are alone and no doubt thinking of the fool you have been and do not even know all you have said or done. Listen, I challenge you to think of death at such a time. I challenge you to think of eternity, judgment and of God in heaven. Can you think of your soul and it's eternal destiny, think of God leaving you and never returning? What assurance do you have from the things of this world? The pleasures of this sin-cursed world and the supposedly good times do not satisfy.

This is the thought that brought David back to God. When he turned his thinking from the base, lustful and corrupt things and considered the possibility of God leaving him to a Devil's hell, he sought God until he found the joy and peace he longed for. Backsliders, do you remember the joy you had years ago? Yes you have tried various ways to satisfy the craving of your soul and

you should thank God that you were not able. You should thank God that the Holy Ghost is still striving with you. Come heavy-hearted, repent of your backsliding and God will forgive you of all the past. True, David committed awful sins: adultery, lying and murder and God forgave him. If He did that for David, He will do the same for you. More yet, Jesus is interceding for you. Get down on your knees confess and repent and you too shall have the joy of God's salvation. Many are praying for you and now it is time for you to do some praying also.

By William L. Rosenberry
Sel. by Sister Shella Stump

CHRISTMAS GIVING

By WALTER E. ISENHOUR

As you think of giving presents
To your friends on Christmas
Day,
Don't forget the poor and needy
That you meet along life's way.
Give them something that is helpful,
That will tell them of your love,
For such giving pleases Jesus
As He watches from above.
If you cannot give abundance,
Give a little in His name;
For a little given rightly,
With His blessings on the same,
May be bread upon the waters
You will find again some time,

Multiplied to loaves of blessing
That are wondrous and sublime.

Give to little orphan children,
Give to widows in their need,
Give the old and give the helpless—
Hear their cry for help and heed;

Give the prisoner in his prison,
Give the shut-ins fast in bed,
Give the crippled, blind and
sickly—

Give and know that you'll be fed.

Give and help to spread the Gospel
On the mission fields of earth
Where the natives by the millions
Have not heard of Jesus' birth.

Give to causes that are worthy
Of your money, with a prayer;
Give and help to share the burdens
That so many people bear.

Let the Christmas thought of giving
Go with you throughout the year,
Then your life will be a blessing
And you'll have a thrill of cheer;
For in making others happy
You will get a great supply,
As our Lord who reigns in heaven
Will then bless you from on high.

Sel. by Shella Stump.

SIX SUBJECT

Part 9

(Cont'd from Sept. 15 Issue, p. 10)

The heart of man a temple of God, or the habitation of Satan? The inward state of a christian who perseveres until the end, in the conflict with sin and the practice of

Godliness. Satan and sin are continually lying in wait for the christian, as they strive to regain their old dominion in the heart. Two men represent the world, one of whom strives to allure us to the sensual enjoyments and worldly pleasures and the other with his dagger strives to deter us from godliness; by means of threats, persecutions, slanders and to drive us to a sinful life. The christian must always contend in this present life with: the flesh, the world and Satan, but if his heart is filled with godliness they cannot overcome him.

The angel, the grace of God, constantly encourages man in this contest and exhorts him to perseverance. No man will be crowned except he contend rightly and lives faithful unto the end of this life. The faith of a christian is lively and his faith is the victory which overcometh the world, I John 5:4. He is full of hope and confidence in God and therefore his heart is like unto God. God is with him and in him and through Him he can do all things. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution or famine, or nakedness, or peril, or sword?" Rom. 8:35.

Faith and love are the strongest objects in man's heart and confirm him in all good. Man should hunger after true spiritual food, after the bread of life which cometh down from heaven and giveth life unto

the world. With this living and enlivening bread man nourishes and strengthens his faith and his love through frequent use of spiritual food. Therein man finds great strength for his heart, through that spiritual food from Christ. "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him," John 6:56.

Through the heart man beholds Christ crucified and the Gospel, the holy Scriptures, for his reading and meditation. This is the sweet pasture in which his soul refreshes itself with strength against: sin, the world, the flesh and Satan's temptations. He that has not Jesus crucified in his heart and keeps Him there is dead in sin. He should love and cherish God's Word above all other works; read and meditate upon them and prefer them to all other knowledge. We should make them the rule and standard of our life.

The concern of the church should be so strong in our heart that we engage much: in prayer and in worship, in public and in private devotions. Wherever man goes he should maintain an intercourse with God and live and move according to His holy Will. Without prayer none can persevere in piety, in faith or in love. Charity and brotherly love fill the heart. Man willingly gives of his own, to the needy. Those souls who have escaped from Satan have renounced all gross vi-

ces, intemperance and lusts.

Man cannot secretly give himself to covetousness and under various pretexts and excuses, refuse to do good to others. Man should seek the proper measures of christian service, so that he cannot by irregular use of meat or drink cherish the lust of the flesh, extinguish the Spirit and render himself incapable of practicing godliness.

(To be continued.)

WHICH MEANS THE MOST TO YOU?

The emotions of every man, woman and child have been greatly touched by the brutal death of the President of the United States. The heads of the people the world over, regardless of race and religion, are bowed in grief for the great personal tragedy besetting the American people.

All of us seem to have a personal respect for the President of our Country and rightly so. The Bible tells us we are to respect our leaders, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2:1-2. Many words have been written and spoken about President Kennedy and now he is gone. He died for his Country and

the memory of these events leaves us feeling sick and stunned.

Almost two thousand years ago, another Man died a brutal death. Christ was not slain by a bullet, quickly at the hands of an assassin, but He was hung on a crude Cross to die slowly, with the weight of the sins of the world on His shoulders.

No foreign dignitaries attended His funeral; no escort led His casket through the streets; no banks, stores or schools were closed in His honor; no church bells pealed through the night to tell the world of His death; even generally His death was enveloped in universal scorn. Yet, this Man was the Son of God.

This Man died for the sins of all generations of mankind. "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again," 2 Cor. 5:15. He died that the souls of sinful man might be redeemed and live on forever, in the heavenly home. He died so our life would have a real meaning and purpose. His death changed history forever. We are rightly affected by the present events, but how are we affected by the events of nearly 2000 years ago?

Sister Dorothy Rice,

R. 3, Frederick, Md.

UNDERSTANDING OTHERS

Is this our problem?

Why did a certain couple ever marry and they may wonder the same about you?

Is this person intelligent or is he or she incompetent?

How can this or that person be so attached to a certain dog or cat?

Many individuals have serious problems which greatly bother them, while seemingly you could easily solve this or that?

How did this person acquire such a terrible habit?

Why does he or she talk that way, they surely know better?

This person certainly does not deserve such an office the way they are filling it, but would you even attempt to fill it?

Those parents just cannot make their children mind, though yours seem to be going through the same stage?

The Good Book tells us how to understand others: "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven," Luke 6:37.

Bro. Tobias Martin.

Of what does not concern you, say nothing good or bad.

Patience is a flower that grows not in every one's garden.

PRECIOUS PROMISES

— — —

- C. "Come unto me, all ye that labor and are heavy laden and I will give you rest," Matt. 11:28.
- H. "He giveth power to the faint; and to them that have no sight he increaseth strength," Isa. 40:29.
- R. "Return unto me, and I will return unto you saith the Lord of hosts," Mal. 3:7.
- I. "I love them that love me; and those that seek me early shall find me," Prov. 8:17.
- S. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," Matt. 6:33.
- T. "The peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus," Phil. 4:7.
- M. "My God shall supply all your needs according to his riches in glory by Christ Jesus," Phil. 4:7.
- A. "All things whatsoever ye shall ask in prayer, believing, ye shall receive," Matt. 21:22.
- S. "Salvation is of the Lord," Jonah 2:9.
- G. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John 3:16.
- I. "I am come that they might

have life, and that they might have it more abundantly," John 10:10.

- F. "Fear thou not; for I am with thee: be not dismayed for I am thy God: I will strengthen thee; yea, I will keep thee; yea, I will uphold thee with the right hand of my righteousness," Isa. 41:10.
- T. "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee," Isa. 26:3.
- S. Seek the Lord and ye shall live. "Whereby are given unto us exceeding great and precious promises," 2 Pet. 1:4.
- Sel. by Sister Blanche Eberly.

HABITS

Tobacco is a filthy weed,
From the Devil it did proceed.
It empties your pockets,
It burns your clothes and
Makes a chimney of your nose.
Henry W. Ford.

THE BIBLE IS THE WORLD'S BOOK

The Bible, as no other book, is the world's book. Some part of it has been translated into over a thousand languages—the whole of it into 184. In it lies the one hope for the world—in it lie the answers to many daily, perplexing problems.

- Even power itself hath not one-half the might of gentleness.
- I. "I am come that they might

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

GOD SENT FORTH HIS SON

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ," Gal. 4:4-7.

"When the fulness of time" God's time was come. This heir of salvation had been promised from the very beginning and many, many times since, by many and various prophets. By referring to these prophets the details of Christ's coming are revealed. No doubt many of these prophets and those who depended upon God's promises thought that the time was near. However, when finally the fulness of God's time was come, then immediately He sent forth His Son. No doubt the proper shaping and

developing of men was necessary to complete this fulness of time. Why send forth a Redeemer before man was ready to accept One? When man felt self-sufficient would he accept the being redeemed by someone else? However, when man had developed a sense of sin and craved for a holiness which was above him, then he was ready for someone greater to intervene to God for him.

Dear reader, Christ is coming again "when God's fulness of time is come." We are now in a period of preparation of our hearts, that we will unreservedly serve God and keep His commandments. When God's guests are ready, then His heir will come for them. It will not be when you think or when I think, but when God's plans are fully come. It will be just as sudden and just as unexpected by the multitudes as His first coming was, and no doubt only the faithful few will know of it. You say, "Every eye shall see him" yes but this is when He comes in power and judgment, the second part of His second coming.

God sent forth His Son "made

of woman," as one among us that He might be able to guide and direct us. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin," Heb. 4:15. Thus He was able to lead us and show us that we need not yield unto sin. Christ humbly submitted himself unto the Father and came unto the earth as a babe, meekly bowing under the plans of Almighty God. We cannot grasp the humility of the Son of God, appearing on the sinful earth as a poor, weak, dependent baby.

"Made under the law." One who was Ruler and dwelt so kingly above this lowly earth, submitted Himself unto the law. This refers to the law of God and also to the law of man. Truly He submitted Himself unto the old dispensation, the Jewish law and was born as a Jew, subject unto the many rites and ordinances, unto the Tribe of which it was prophesied that He should be born. No doubt the multitudes of Jews considered Him one amongst the Jewish babes, presented unto God in the temple and circumcised under the law. Even His mother had expected to find Him among the other Jewish boys as He grew up, and only the miracles of God opened her understanding. He was subject also to the Roman law, born through hardships almost unbelievable because of the decree of this law,

which at this time overruled the scepter of the Jewish law. After His duties were performed, He was sentenced under the Roman law, suffered and died under that law.

Christ suffered all this that He might fulfil the plans of God, that He might deliver man from the ceremonial law. Truly He came to redeem man from the wrath of God, because of man's sin. Jesus was our Saviour from the sacrifice of the ceremonial law and the founder of "A new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh," Heb. 10:20. We as Gentiles, were not born as heirs of God's promises to His people, but have been adopted by Christ as sons and therefore heirs of God. Do we conduct ourselves daily as His sons? Is the Spirit of His Son in our heart? Have we even reached the first stage of this adoption, of humble submission and prayer, crying unto our Father?

We are no more a servant of Sin, if we have accepted Christ as our Saviour. Really we are no more a servant of God, but rather a son, an heir with rights comparing unto Christ our Redeemer. Dear reader, do we deserve such a promise? We are largely the ruler of our daily life, our thoughts, our words, our deeds and our efforts from day to day. Do we conduct ourselves as: servants of sin, servants of a Satan ruled world, servants of God or a

son and an heir with Christ? "The Spirit itself beareth witness with our spirits, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together," Rom. 8:16-17.

COME OVER INTO DENMARK

Part 1

After the "Macedonian Call" came from Denmark, and we were authorized by the Church to answer the call, Bro. Millard Haldeman and the writer gravely realized the serious responsibility entrusted to us. From that moment on, it rested heavily on our hearts, minds and souls. It became the subject matter of many a tearful prayer.

We immediately had to lay aside any private plans we had already premade for that particular time. The writer had to arrange a change in the dates of a revival already promised. Those who work at public works realize some of the "hindrances" in wanting to get away. However, as we saw from the very start, and many times during our trips, this was the Lord's work. And He arranged everything much better than we had even hoped for.

Shots, pictures, passports, etc., were required. Reservations for air travel had to be obtained. We were promised departure reservations

from New York City on Oct. 1. When we finally received our reservations, they were not for the first, but the third. This changed our plans completely and crowded the time between our return and our promised revivals.

The day of saying farewell to our loved ones came. We flew by TWA from Cleveland to New York. On this very first leg of our trip, we were taken for Catholic priests. And that was our experience, many many times on this entire trip. We always corrected their wrong impression.

By way of illustration, upon our return flight from Shannon, Ireland, to New York City, we were waiting at the gate to board our jet. A middle aged man walked up to us and said, "Father, breathe a prayer for me. I am boarding that plane for New York and I am a bit afraid." We told him we were not Fathers, but ministers of the Dunkard Brethren Church in America. We also told him we had already breathed a prayer for the safe flight of the New York plane because we were flying to New York also. We did appreciate the respect and courtesies extended to us because of our garb.

We left New York City at 8:25 P. M. October 3. Our TWA flight was by jet, flight number 700. There were seated, when we left the ramp, 146 passengers. Just before takeoff, the plane was called

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back to the ramp for four more passengers boarded. The stewardess informed us that there were a total of 150 passengers, five crew in the cabin and three stewardesses making a total of 158 people on board.

The captain announced over the loudspeaker that we would fly non-stop to London, arriving in about six hours. Words cannot describe the immensity of that plane. The cabin was as long as three greyhound buses bolted end to end. To look down the aisle the impression was given to us that it would never get off the ground. But it did. After about one hour out of New York, the captain announced that we were flying at an altitude of 35,000 feet and at 640 miles per hour!

On board we were served very good food. Sorry to state, they also served drinks to those who wanted them and most of the passengers wanted them! The interchanging formation of clouds in the heavens is something to behold at that altitude. Truly, the heavens declare the glory of God, and the firmament showeth His handiwork.

Our flight was a very comfortable one, smooth and moderately quiet. What time it would have required in days to cross the Atlantic, we crossed in about the same number of hours. Approximately six hours after leaving New York City, we landed in London, England.

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THE RESURRECTION

1 Cor. 15:1-2, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." The one who penned these words was the Apostle Paul. He had visited the city of Corinth, while on his second missionary journey, had tarried there for eighteen months, working at his trade (a tent maker) and while there he preached the Gospel regularly each sabbath day to the Jews.

Now, here in his first letter to them, which is also a "Canon" of the holy Scriptures, he is calling to their attention and to us, the nature of his preaching to them while he was with them. It should concern each and every one of us, dear readers, to know the kind of Gospel which Paul preached to them. "What was the Gospel which Paul preached?" . . . for salvation? "Was it a Gospel of faith only?" . . . without obedience?

In order for you and I to get the results of his preaching, which he had preached while at Corinth, let us turn to the Acts 18:7-11, "And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." Let us pause here at verse nine and compare these results of Paul's preaching, while at Corinth, with his reminder to them in the words of the first four verses of his letter here under consideration.

Verse 3-4, "For I delivered unto you first of all that which I also received, how that Christ died, for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." My beloved Brethren and Sisters, are

we to understand by these verses that to simply believe in Christ's death on the cross, that He was raised from the dead and believe this great truth in the abstract sense, by persuasion of our mind only, completes the whole of Paul's gospel? . . . or the Gospel of Christ? Or do they mean that Christ's death and resurrection are the first principles of the Gospel? Does the conviction of a sinner, that Christ died and rose again complete the Gospel of Christ? . . . if so why are the Gospels and the Epistles of the Scriptures written? . . . what is their use? Was not more than this required of the believers at Corinth, who were baptized, and if not why were they baptized?

Do we think that Paul would preach a separate Gospel for the Corinthians, from that he preached to the Church at Rome? What did he preach to the Roman brethren? Folks today tell us baptism is a non-essential to our salvation. Was not Paul building on the foundation? Did not Christ teach baptism as being essential to salvation? Mark 16:15-16. Hear Paul to the Roman Brethren, he taught them that believers were to die with Christ in baptism. Rom. 6:1-11, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" We have two questions here, Paul

does not leave us in the dark, he answers his own questions. *Note how he answers them.* "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Here Paul says we are "buried with Him by baptism unto death." This shows us that we die with Christ, die unto sin, and that as He was raised from the dead, so we are raised to walk in "newness of life." This shows to the writer that we as believers have a part in the death and resurrection of Jesus Christ, not only as a matter of consciousness of His death and resurrection, but also in the acceptance of it by the act of baptism, through obedience to His command. This is what believers did at Corinth, while Paul was with them, and we believe it was just what Paul preached to them. His gospel wherein they were to "stand." The Corinthians had received it, and they were saved, providing they had kept it and had not believed in vain.

Paul uses the little word "if," small word indeed, yet can mean much some times, it might mean your salvation and mine. "For if we have been planted (covered up, buried) together in the likeness of

his death, we shall be also in the likeness of his resurrection: (a rising up from the dead.) Knowing this, that our old man is crucified with him, (killed) that the body of sin might be destroyed (canceled by His death), that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ (through death, and our sins buried), we believe that we shall also live with him." That is, have eternal life in Him. "Knowing that Christ being raised from the dead dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord," Rom. 6:5-11. That is, if we have not "believed in vain," but have put on Christ, new life, and "walk in newness of life."

"Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the word of God unto them." This last clause of this verse clinches Paul's preaching at Corinth to be more than a conviction of the truth of Christ's death and resurrection. He taught them that the Word of God, the

Gospel of Jesus Christ, they were to "stand" in that Gospel.

Paul had also taught the Roman Brethren concerning that Gospel. Rom. 1:16-17, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." "Salvation to every one that believeth" what? The death and resurrection of Christ, plus the Word of God. The Word of God contains Paul's gospel, his preaching or doctrine. "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

The succeeding verses of our Scripture text, takes up the subject, or doctrine of the resurrection. Verse 5, "And that he was seen of Cephas, then of the twelve." These with many others were witnesses of Christ's resurrection. Of His resurrection from the dead there can be no doubt. Paul in this letter here goes into detail describing that event and the meaning of the resurrection from the dead, as a fundamental truth of the Gospel or Word of God.

"Cephas" is mentioned as a witness of Christ's resurrection. Who is Cephas? To those of you who do not know, his identity is found in John 1:40-42, "One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith

unto him, We have found the Messiah which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone."

We will point out later the appearances of Christ to the twelve, after His resurrection, they were definitely His witnesses, of His rising from the dead. "And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of world. Amen," Matt. 28:17-20. We learn that the Apostle "Thomas" was one of the "some" who doubted. We call to the reader's attention in passing, that this record by Matthew, of Christ's great commission to the Church, which is to be preached to all nations, gives us the form of Christian baptism, and is the only place in the New Testament which teaches how baptism is to be administered. Baptism is to be administered by three dips, or immersions, one immersion into each of the three names of the God-head: Father, Son and Holy Ghost.

Verse 6, "After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present (Paul's day), but some have fallen asleep (had died)." Who are Christ's Brethren? We bring some Scriptures which will show the answer to this question. All true followers or disciples of Christ, who are united upon His teachings, who follow His Word, are His Brethren. Matt. 23:8, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." Luke 8:21, "And he answered and said unto them, My mother and my brethren are these which hear the word of God and do it."

We understand that there were above five hundred faithful disciples who were living witnesses of Christ's resurrection. Let us note these appearances of Christ after His resurrection in detail. He was seen by Mary Magdalene, Mark 16:9, "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." This woman who was such a gross sinner had the honour of being the first to see her risen Lord. He was seen of other women also. Matt. 28:5-10, "And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said, Come, see the place where

the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."

We will not have space in this first article to follow the account of these women, as they came to the sepulchre, so will leave the subject for our next article.

(To be continued.)

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LET US BE THANKFUL

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," Matt. 6:33. God knows our every need, but it pleases Him for us to ask of our needs. Let us be thankful that Jesus suffered and died for our sins, which gives us a way of salvation for our souls. Let us be thankful that we have so

small a book to read to learn how to be saved.

"There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written," John 21:25. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John 3:16. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God," V. 18. Let us be thankful for God's great love and mercy for us.

One Lord, one faith, one baptism, Eph. 4:5. Jesus was baptized by John, to fulfil all righteousness, Matt. 3:15. Believe with all thine heart and be baptized, washing away thy sins and remaining faithful to the end. "Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls," Matt. 11:29. "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven," Matt. 18:3-4.

Let us all be obedient to the Will of God. The Lord has all power in earth and in heaven. His great

power and His loving promises are so wonderful. He is faithful in sickness and in health. We can become happy in bearing our burdens, as the Lord promises us strength to endure all things and our burdens shall not be more than that which we are able to bear. "But my God shall supply all your need according to his riches in glory by Christ Jesus," Phil. 4:19. Paul exhorts to steadfastness in Phil. 4:12-13, "I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

If we love those things which work to cause sin to abound in our lives, we cannot see the glorious light which comes from obedience to God's Will. Be thankful, for blessed are they who have not seen and yet have believed. "Let your conversation be without covetousness: and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee," Heb. 13:5. "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him," Luke 12:4-5.

"And besides all this, between

us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence," Luke 16: 26. Let us be thankful we have a just God. "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man," Mark 7: 15. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man," V. 21-23.

"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul: Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels," Mark 8:35-38. "It is written, That man shall not live by bread alone, but by every word of God," Luke 4:4.

"Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the

first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ." Eph. 6:1-5. We should be thankful that God has included us all in these promises. "By this we know that we love the children of God, when we love God, and keep his commandments," 1 John 5:2.

Let us do the Will of God from the heart, willingly. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. Ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting," 1 Tim. 2:8. "Do all things without murmurings and disputings. That

ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Phil. 2:14-15. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12.

If we will be thankful and fill our hearts with Christian love, then we will have no room for fear, evil thoughts, revenge, worries, deceitfulness, or any thing which displeases God. Let us prayerfully live to please God and be thankful for such things as we have. God knows our every need and He promises to supply our needs. God is not slack in His promises. God is all powerful. Let us be thankful for His great love and forgiving mercy, which He has for mankind at all times. In sickness and in health, let us be ever so thankful that God may manifest His works in us. Let us work with patience, believing God's Word. It provokes God when we do not obey His commandments. Christ's followers cannot be His unless they are doers of God's commandments, which Christ has delivered unto us.

(To be continued.)

Sister Belle Reed,
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NEWS ITEMS

BIBLE MONITOR SUBSCRIPTIONS

With this issue over seventy-five percent of the subscriptions to the Bible Monitor expire. Your prompt renewal will be appreciated and will make certain that you do not miss any copies. If those who renew through the Bible Monitor agent in your congregation, will each give their subscription now, it will save them much time and postage. If each agent realizes that they are really, a salesman for the Bible Monitor: no subscribers will be lost, new ones should be gained and the good thoughts from God's Word will reach many hearts. The Mailing List was revised recently and your address label shows your standing, according to our records: Jan64 means that your subscription expires with this issue; Apr63 means that your subscription is overdue since last April.

STANDING INFORMATION

Your editor should have any changes or additions to either group, as they appear in the February 1st issue, at once, so they will be added to Feb. 1, 1964, issue. Namely: Directory Information of the one to contact in any congregation; Ministerial List with correct address; list of Deacons; location of Church Houses and Mission points.

CONTRIBUTORS

We wish to sincerely thank each contributor of material during 1963 for your efforts and splendid cooperation. Many small items, especially selections, are still on file and will appear as usable. Please follow "The Editorial Policy" and "Suggestions to Contributors" in writing an article. The correct quotation of the Bible "King James Version" is greatly appreciated and makes an article much more important, not just your idea but your thoughts proved by the Scripture text. However, do not include a number of lengthy Scriptures of five or more verses, the reader can find these in the Bible for himself and it makes an article lengthy and uninteresting. One such group of verses at the beginning and then base your thoughts upon these, is permissible. The printer much prefers, that all manuscript be double-spaced, not crowded and a space between each paragraph. Again many thanks for your cooperation and do not forget to pray much, that the Holy Spirit may direct the publication of the Bible Monitor.

CORRECT ADDRESS

We cannot emphasize enough that you inform us several weeks before, of a change of address. Please keep us informed of any incorrect addresses or if you do not receive your copy. We love to receive mail. For various reasons we are some-

times late, even a week, please bear with us.

—Editor.

SUNDAY SCHOOL LESSONS

The 1964 lesson leaflets may be late reaching the congregations. At the close of this issue you will find the Sunday School lessons for January.

—Bible Study Board.

MARRIAGE

Sister Sandra Lou Hostetler, daughter of Bro. and Sister Vern Hostetler of Montpelier, Ohio, and Bro. William Armstrong, Jr., son of Bro. and Sister William Armstrong of Morenci, Mich., were married at the bride's home, October 26, 1963, by Bro. Edward Johnson. They live at R. 3, Wauseon, Ohio.

OBITUARY

LOIS FERN BITTINGER

Daughter of Harry and Lavada (Broadwater) Bittinger was born Nov. 6, 1943, at Merrill, Md., in Garrett County and met death in an accident Oct. 27, 1963, at the age of 19 years, 11 mo. and 21 days.

Besides her parents she is survived by two sisters, Ruby A. Bittinger, Washington, D.C.; Audrey D. Bittinger, at home; three brothers, Dayton L., Dallas H., and Dwight R. Bittinger, all of the home; the maternal grandfather, Eld. Jonas Broadwater, Swanton,

Md.; and the paternal grandparents, Mr. and Mrs. Archie Bittinger, Grantsville R. 2, Md.; also a host of other relatives and friends.

Funeral services were held from the Broadwater Chapel Dunkard Brethren Church, Wednesday, Oct. 30, 1963, at 2 P. M. Brethren W. A. Taylor and Zenas Mellott officiating. Burial was in the New Germany cemetery, Garrett County, Md.

Sister Bertha Dorsey, Cor.

SIX SUBJECTS

Part 10

The Death of a Pious and Righteous Man

A man who has remained firm in faith and the exercise of piety until the end, lies down at last. When his end draws nigh he is cheerful and comforted on his death bed. He fears neither death nor judgment, for neither of them trouble him. Jesus has said, "He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life," John 5:24. Thus the righteous man lies there tranquil in his conscience, because his sins are forgiven him and he enjoys the grace of God in his heart. He has trusted in Christ through life and now in death He is his only confidence, his only refuge.

From his friendly serene coun-

tenance beams forth that inward peace, that divine comfort, the unction of the Holy Ghost that dwells in his heart. His heart is directed to heaven and his whole countenance expresses what his soul thinks. The Angel of God waits for his soul until perfected, to carry him to the bosom of his God and he is at last liberated from the bands of mortality. His soul hastens to meet Him in whom he believed, in whom he hoped, whom he loved without seeing Him. Christ stretches His arms saying, "Come thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many, enter thou into the joys of the Lord." What joy! What rapture will that be! to behold Christ face to face. Thus dies the righteous man, who has believed in Christ and continued faithful in the contest with sin, the world and Satan.

Oh, that this may encourage everyone to persevere in his faith, not to grow weary but to contend earnestly, to enter in at the strait gate, that he may run his course with joy. Beyond this there awaits him a glorious crown, an unfading, uncorruptible and glorious inheritance. The end.

This was taken from a little book, "The Heart of Man." I truly believe that if we could see our heart as God sees it, we would do things that we are not doing and we would not do things that we are doing.

God knows what is in our heart. Dear ones is Jesus and the Holy Spirit ruler in our heart? Are we looking to Jesus for the things of God? Is our purpose in life to please God or are we looking to the things of this world and trying to please Satan? We know Satan is trying to deceive us wherever he can and to draw us away from God. Oh, may we watch and pray, that we may have power to overcome sin and Satan and the trials and temptations that come before us.

We know that Satan has so much to offer our children today that they have no time for God. They do not want to read and learn about the things of God, as they have become interested in the things of this world. My prayer is that God will reach down and touch the tender part of their heart, to convict them of their sins. Oh, that they may feel their lost condition and come down upon their knees to call upon God. That they may truly repent, confess their sins, make peace with God and learn to know the Saviour. That they will not just come to church to be a church-member, but a true child of God. May we as God's people today, stretch forth our hands and let God lead us, even though we have to stand alone. Let us not look around to see if others are doing their part, but may we look around to see where we can do more for our Saviour, Who has done so much for us. Even if we

have to go through trials and temptations, may we so live that we can be as the righteous man when we leave this world; that we can have a home not made with hands, eternal in the heavens, where there will be joy forever.

Gathered by

Sister Rebecca Beck,
Archbold, Ohio

THE BABE OF BETHLEHEM

Will the Christian reader go with me to Bethlehem, there to view a scene which the angels delighted to look upon? Hark, what do we hear? A multitude of the Heavenly Host praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." Oh, for such love as Jesus, to leave the glory He had with the Father in Heaven and come to this earth of sorrow, to take flesh upon Himself that He might redeem a lost race. Now brethren and sisters in the Lord, let us, with the wise men of the east, bring our gifts with prayer and praise. Let us worship our blessed Jesus, in soul and body which is far more acceptable than gold, frankincense and myrrh.

Blessed Saviour, was ever love like thine, to come into this world to suffer and die for poor sinners. Surely, "the lines are fallen unto me in pleasant places; yea, I have a goodly heritage," Psalms 16:6. "The

Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly," Psal. 84:11. "Say ye to the righteous that it shall be well with him, for they shall eat the fruit of their doings." Isa. 3:10. These are precious promises, then let us live right in the sight of God, in our daily walk and conversation; keeping all His holy commandments and going on to perfection. Without holiness of heart we cannot see God. Let us follow after righteousness, godliness, faith, love, patience, meekness and let us lay hold on eternal life wherein we are called. Have we professed a good profession before many witnesses?

"After that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory," Eph. 1:13-14. Perhaps some poor sinner would like to travel with us to the promised land. If so let him come to Jesus; there confess his sins and cast his burden of sin at the feet of Jesus in earnest prayer. Let him learn the laws of God and humbly keep all the commandments; for Christ himself said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned," Mark 16:16. "For as many of you as have been

Christ," Gal. 3:27. Thus we can go on rejoicing in the Lord.

Now Christian reader, go with me to the cross, What do we behold there? A blessed Jesus bound and carried away. The wicked plotted a crown of thorns and put it upon His head, and smote Him on the head with a reed. So precious a Being and how He had to suffer for the sins of man. They spit upon Him and when they had mocked Him, they led Him out to be crucified. Yet after they had cruelly mocked Him, He prayed, "Father, forgive them for they know not what they do." The sun refused to shine, when His majesty Divine, was derided, insulted and slain. He said, "It is finished" and bowed His head and died. Yes Christian reader and sinner too, our salvation was made possible at that hour. Thank God, that He so loved us as to give His only begotten Son, to atone for our sins.

Did the grave hold Him? No, bless God, the grave had to deliver Him up, the third day. Oh, He burst the bars of death and triumphant from the earth. He ascended to mansions of bliss. He was received up into Heaven and sat on the right hand of God. He is interceding for us, pleading for us poor sinners, that we may be forgiven. Will He come again? Yes, He will come with a shout and with a host of Angels with Him. The trumpet shall sound and the dead shall arise

and those that have part in the first resurrection, shall be caught up in the air and thus ever be with the Lord.

Reader may you and I be one among the first to arise? Then shall our vile bodies be fashioned like unto His glorious body. We shall have an inheritance of glory. For He saith, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7. "I love them that love me; that I may cause those that love me to inherit substance, and I will fill their treasures," Prov. 8:17, 21. We shall have a crown, "The crown of righteousness, which the Lord the righteous judge, shall give to them that love his appearing," 2 Tim. 4:8. Oh, my soul, praise the Lord. We also shall have support in death, "Yea, though I walk through the valley and shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me," Psal. 23:4. Now may God, for Christ's sake, add His blessings to these few lines, amen.

Sel. by Emanuel G. Koonen.

JOHN THE BAPTIST

"That thou mightest know the certainty of those things, wherein thou hast been instructed. There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife of the daughters of

Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless," Luke 1:4-6. This first chapter of Luke is a very fascinating story and best of all, it is true, every word of it.

"But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John," Luke 1:13. "Now Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her," Luke 1:57-58. "And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David," Luke 1:67-69.

"And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel," Luke 1:80. John grew up largely by himself, in the thinly settled region westward of the Jordan river, preparing himself for the wonderful mission for which he had been divinely called. John was ordained to be a Nazarite, his dress was that of the old prophets attached to the body by a leather girdle. His food was such as the wilderness

affords, mostly locusts and wild honey. His birth was a super-natural birth and he attracted great multitudes of the Jews. John had faithful followers and instructed them in their Godly duties. After he took up his calling, he was busy telling the people of their sins. Many of these did not like what he told them and he was soon beheaded, by the influence of sinners who had authority.

Christ said of Him, "For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he," Luke 7:28. Christ asked the rulers of the Jews, "The baptism of John, was it from heaven, or of men?", Luke 20:4. They were afraid to answer because of what the people in general would think. Many professed Christians will meet this question in judgment. Many of us must answer some day, Why did ye not believe and stand up for your convictions?

Christ said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," Matt. 5:20. Do we believe Jesus? Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven. Christ also said, "The kingdom of God cometh not with observation: neither shall they say, Lo here or,

lo there, for behold, the kingdom of God is within you," Luke 17:21. If we obey His commandments Jesus will know it, and He will know us also. Christ also said, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail," Luke 16:16-17. If we faithfully obey all of the teachings of the Kingdom of God, we will have more than we can do in our lifetime. What ever time we spend trying to follow the "law and the prophets" we lose out in service of Christ's kingdom.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds," Heb. 1:1-2. In humble sacrificing service Christ fully carried out His Father's Will. What excuse do you and I have for not humbly and fully carrying out His will? Not many human beings can stand rebuke or correction before they get angry and usually take revenge. I just read in the paper of a mother who was giving her son good advice and discipline, which becomes the duty of every Christian parent sometime. The boy became angry and wounded her in the chest. He hid himself as long as he could, but finally

repented, confessed and went to the hospital and asked forgiveness of his mother. She forgave him and the boy was a changed boy. So is the picture of Christ, He will forgive us of the sin we have committed and only then can we be happy.

Mark 6 gives us the detailed account of the treacherous death of John the Baptist. Because he had told one in authority of her sins, she used her authority to get what she thought was revenge. "The word of God came unto John the son of Zacharias in the wilderness and he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins," Luke 3:2-3. Some people do not have control enough of their lives to repent, they would like remission of sins but are not willing to make a humble sacrifice.

"Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment: behold, they that wear soft clothing are in kings' houses. But what went ye out for to see: A prophet? yea, I say unto you, and more than a prophet, Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the king-

dom of heaven is greater than he," Matt. 11:7-11.

Should you be cast out as evil
When you have no evil done,
Then, all that now seems mysterious
Will be made as clear as day.

Faithful to thy lot, dear brother
Thou must work and not another.
The toils of the way will seem
nothing

When we get to the end of the road.

Bro. William N. Kinsley,
Hartville, Ohio.

GROWING OLD

Lord, Thou knowest better than I know myself that I am growing older and will someday be old. Keep me from getting talkative, and particularly from the fatal habit of thinking I must say something on every subject. Release me from craving to straighten out everybody's affairs. Make me thoughtful, but not moody; helpful, but not bossy. With my vast store of wisdom it seems a pity not to use it at all—but Thou knowest, Lord, that I want a few friends at the end.

Keep my mind free from the recital of endless details; give me wings to get to the point. Seal my lips on my many aches and pains. They are increasing and my love of rehearsing them is becoming greater as the years go by. Teach me the glorious lesson that occasionally it

is possible that I may be mistaken.

Keep me reasonably sweet; I do not want to be a saint—some of them are hard to live with—but a sour old man or woman is one of the crowning works of the devil. Help me to extract all possible good out of life. There are so many good things around us, and I don't want to miss any of them.

Sel. by Sister Sylvia Parker

HE DOES EVERYTHING

It's God that sends the cooling breeze

That blows the leaves from off the trees

And brings those deep old winter snows.

A singing, whistling as it goes.

But then He also brings the spring.
When children laugh and birdies sing.

Of their happiness that will remain,
And of the joys their hearts contain.
God then brings refreshing rain
That helps the farmer grow the grain.

To make our food so we may grow
And love our Lord the best we know.

It's God that keeps us through the years

Helps our wants and calms our fears
Jesus suffered in His strife,
So we could have eternal life.

—by Sister Mary Bickelhaupt.

THE CHRISTMAS SPIRIT

When the Christmas spirit
springs to life

In the human heart each year,
The world becomes, for a little time,
A haven of love and cheer.

The poor in body are clothed and fed

And the lonely know once more,
The warmth of hearing a welcome knock

On a too long silent door.

For these few days we remember well

That all mankind is kin, bound
By the love of the Babe who found
No room in that long-ago inn.

But the day goes by, the spirit dies,

So busy with living are we,
The poor, the lonely are left once more
In hunger and apathy.

I have been guilty too, God knows

To busy to lend a hand,
Too busy to stop for a friendly chat,
Too busy to understand.

"No more, no more let this happen to me,

Dear Lord," I earnestly pray.

"Let me keep the spirit all the year,
As bright as it is today."

Sel. by Sister Blanche Eberly

GRANDMOTHER'S BIBLE

As I looked o'er the room at the
 work to be done
 The books on the shelf, all dusty
 but one
 'Twas Grandmother's Bible laid
 neatly in place,
 Its pages filled with God's loving
 grace.
 It never found time for dust on its
 cover,
 Being so much in the hands of
 Grandmother.
 Now time has passed, and Grand-
 mother is gone,
 To be with her Lord, but we linger
 on.
 Our time is coming, its true.
 Until then, there is much work to do.
 As I dusted the shelf, shame filled
 my heart.
 For there with the others, no telling
 apart,
 From the dust on the cover,
 Lay the Bible belonging to my dear
 Grandmother.
 Now I read my Bible, and never
 there'll be.
 Dust on that Book, now belonging
 to me.
 —by Sister Mary Bickelhaupt.

SIMPLICITY IN DRESS

Associated with my earliest ideas of religion was the necessity for plainness of dress. It seemed to me clear from the teachings of the Bible that Christ's people should be separate from the world in everything

which denotes character, and that they should not only be separate, but appear so. Otherwise what benefit would their separation confer upon others?

As I advanced in religious experience, I became more and more convinced that my appearance ought to be such as to show to everybody with whom I came in contact that I had renounced the pomp and vanity of the world, and that I belonged to Christ. I always felt that it was mean to be ashamed of Christ in the street or among His enemies.

People have asked me sometimes whether we cannot be separate from the world in our hearts without being different in our dress. My reply has been, "What is the use of a testimony for Christ up in your bedroom? The very essence of witnessing for God before the world is that we should not be like it." People of the world quite recognize this, whether or not Christians do; hence, their contempt for those who talk to them about religion while dressed as fashionably as themselves. They may listen out of politeness, but they will say in their hearts, and often when our backs are turned, with their lips, "Physician, heal thyself!" Why does she come and talk to me about giving up the world, when she has not done so herself?

Catherine Booth
 (Salvation Army)
 Sel. by L. A. Shumake

TODAY

We shall do so much in years to come,

But what have we done today?

We shall give our gold in princely sum,

But what did we give today?

We shall lift the heart and dry the tear,

We shall plant a hope in the place of fear,

We shall speak with words of love and cheer,

But what have we done today?

We shall be so kind in the after while,

But what have we been today?

We shall bring to each lonely life a smile,

But what have we brought today?

We shall give to truth a grander birth,

And to steadfast faith a deeper worth,

We shall feed the hungering souls of earth,

But whom have we fed today?

—Waterman, in
"The Free Methodist."

THE FAMILY ALTAR

By Ida M. Helm

In these days of hurry and rush,
I wonder if there are any family
altars pushed out of existence?
What a mistake, if we begin the
day and close it without one word

of prayer—not even a blessing at the table! Most of us feel that we need three full meals a day for physical nourishment. A few mouthfuls will not suffice. Spiritual nourishment is just as needful. The bountiful All-Father has placed before us a rich feast of spiritual meat and drink.

There ought to be a regular time in every home, when the whole household will assemble for worship. Every one should be trained to look forward to it as the most important part of the day. A short lesson from the Bible should be read, and every one should be encouraged to give any helpful comments that the reading of the Scripture suggests to the mind. Every one should kneel, while one of the household leads in prayer. If there are children present, a few verses of an appropriate hymn might be sung. It would be well to take turns in conducting these services. Let there be a family altar erected in every home, that the entire Brotherhood may be a praying people, living very near God's great, sympathizing heart. There is power in prayer. If the altar, the prayer, and Bible study are neglected, it will some day tell a woeful story of a great decline in religion and spiritual life.

No man is born into this world,
whose work is not born with him.

FEASTING AND FASTING

Feasting was a Jewish custom and much sought after, Gen. 19:3. God's chosen people had a feast before they left Egypt, Ex. 13:6. Jesus recommended feasting, if observed in gospel order, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours: lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just," Luke 14:12-14. Jesus in the parable of the prodigal son, sanctions a feast, even to the killing of the "fatted calf," Luke 15:23. They were to eat and be merry. Many more Scriptures might be referred to, but these are enough to prove that Jesus did not condemn feasting.

I well remember when, in the early settlement of the country, we had our meetings at our own houses and in barns. In the church where I was raised from childhood, my father's turn to take the meeting came every fourteen months. How we children would count the weeks and months, for the time of these meetings. It was pleasant to see all those who would come and also to hear the Gospel preached. Mother would prepare a cold dinner and

feed all who would remain. Our present day Harvest Meetings are held somewhat similarly. The only criticism to be urged against the dinners now served, at such meetings, is the needless extravagance. The many pies and cakes should be dispensed with. Harvest Meetings are alright however, if held in Gospel order.

In years gone by our Lovefeasts were held in barns, but of late years they are held in our meeting-houses. It was customary to have a warm breakfast and to feed all who would come. This was a splendid opportunity to feed the poor. Paul tells us to remember the poor, Gal. 2:10, and Jesus says, "For ye have the poor always with you," Matt. 26:11. Jehovah directed Moses how to treat the poor, Gen. 15. Our harvest meetings and other religious gatherings afford splendid opportunities to feed the poor. A sister told me recently of another sister, who was converted by the sacred associations on attending our services. She saw how sociable those people were and felt impressed to cast her lot with them. Feasting must be closely watched, as well as many other things, that only good may result.

Fasting should be often engaged in, as there are times when this becomes very necessary. John's disciples and the Pharisees believed strongly in fasting and asked Jesus why His disciples did not fast. Jesus

told them that as long as the children of the bride-chamber are with the bridegroom there is no occasion for them to mourn, but that the time would come when the bridegroom shall be taken away, and then shall they fast, Matt. 9:14-15. Fasting, that one may meditate and pray, has its place and much good will result from its proper observance. Jesus spoke of two men going up to the temple to pray. The one boasted of his fasting and prayer, the other presented himself humbly before the Lord without any attention of men. "God be merciful to me a sinner," is a very humble submissive spirit in the sight of God. "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly," Matt. 6:16-18.

Sel. by Montez Sigler

SUNDAY SCHOOL LESSONS FOR JANUARY 1964

PRIMARY LESSONS

Jan. 5—Baby Jesus at Church.
Luke 2:22-38.

Jan. 12—Baby Jesus Going to Egypt. Matt. 2:13-16.

Jan. 19—The Boy Jesus in His Home. Matt. 2:19-23; Luke 2:40.

Jan. 26—The Boy Jesus in the Church. Luke 2:41-52.

ADULT LESSONS

Jan. 5—The Angel Gabriel's Visit to Zacharias. Luke 1:1-22.

1—What were the commandments of God concerning the burning of incense?

2—Would more people believe the gospel of Christ if they were told by an angel?

3—Was Zacharias doubtful of the very thing he was praying for?

Jan. 12—The Angel Gabriel's visit to Virgin Mary. Luke 1:23-38.

1—Why do you think Mary was chosen to be the mother of Jesus?

2—Do you think Mary was familiar with the prophesy concerning Christ?

3—Do any of us today yield ourselves unto the will of the Lord, as Mary did?

Jan. 19—Mary Visits Elizabeth. Luke 1:39-56.

1—How long did the joy that John showed, even in his mother's womb, last?

2—Is it rare experience for people to magnify the Lord today?

3—What did Mary mean when she said, "From henceforth all generations shall call me blessed."

Jan. 26—Zacharias is filled with the Holy Ghost. Luke 1:57-80.

1—Was the knowledge of John's birth more prominent than that of Christ?

2—What is an "horn of salvation"?

3—What did Zacharias mean when he said, "To give salvation unto his people by the remission of their sins"?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR JANUARY 1964

TRIUMPH OF FAITH

Memory verse, Jno. 12:46, "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

Wed. 1—Jno. 14:15-22.

Thurs. 2—Ex. 12:21-28.

Fri. 3—Judges 16:21-31.

Sat. 4—Judges 6:10-15.

Memory verse, Heb. 11:6, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Sun. 5—Heb. 11:1-21.

Mon. 6—Heb. 11:21-31.

Tues. 7—James 1:1-12.

Wed. 8—James 2:14-26.

Thurs. 9—II Tim. 1:1-12.

Fri. 10—Rom. 3:21-31.

Sat. 11—Matt. 9:1-8.

Memory verse, Dan. 3:17, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king."

Sun. 12—Judges 7:1-8.

Mon. 13—Judges 11:23-33.

Tues. 14—Heb. 11:33-40.

Wed. 15—Josh. 6:1-16.

Thurs. 16—Josh. 6:17-25.

Fri. 17—Josh. 24:1-15.

Sat. 18—Gen. 5:18-24.

Memory verse, Jno. 11:25, "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

Sun. 19—Gen. 6:9-22.

Mon. 20—Gen. 22:1-14.

Tues. 21—Gen. 27:22-40.

Wed. 22—Gen. 48:1-14.

Thurs. 23—Gen. 50:15-26.

Fri. 24—Gen. 4:1-7.

Sat. 25—Matt. 8:1-14.

Memory verse, Jno. 5:24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come unto condemnation: but is passed from death unto life."

Sun. 26—Matt. 15:21-28.

Mon. 27—Luke 2:35-45.

Tues. 28—Heb. 12:1-11.

Wed. 29—Dan. 6:18-23.

Thurs. 30—I Sam. 17:38-54.

Fri. 31—I Sam. 3:1-21.





